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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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The New Year.

Will the New Year bring greetings,
Blithesome and gay?
Long looked for meetings,
Joy's sunny day?
Father, we know not,
Coming joys show not,
Hear our entreatings,
Show us thy way!
Will the New Year bring weeping,
Sorrows increase?
Will the New Year bring sleeping,
Quiet release?
Father most tender,
We can surrender,
All to Thy keeping;
Grant us Thy peace! —Sel.

Items of News and Comment.

Pride and disobedience, these twin brothers, go hand in hand in every land.

A Happy New Year to all our readers, with best wishes of God's blessing in the home, church and state.

The First Mennonite church of Philadelphia is observing the Week of Prayer by having preaching every evening, from January 2—9, except Saturday.

Even our misdeeds of the past may be helpful to us, not by undoing them, but using them as warnings to keep us out of the way of indifference and danger in the future.

T. M. Gilman, editor of a liquor trade magazine, says: "The Anti-Saloon League is the strongest, best officered, best financed and best legally advised organization in the World."

Bro. S. M. Grubb reports that "Philadelphia has been snowed under. The biggest storm on record has tied us up. Mail could not be collected in our neighborhood for nearly three days."

It is fitting to resolve anew for that which is good, at the beginning of a new and, as we trust, successful year. We wish to encourage a proper and helpful beginning which will bear good fruit in due season.

We are much delighted to inform our readers that Bro. S. M. Grubb, pastor of the Second Mennonite church of Philadelphia, has kindly consented to continue to contribute to the columns of the MENNONITE, on page four.

Watch and pray, for temptation is sure to come sooner or later. No exalted position, no gift or attainment of moral greatness can be exempt from temptation. Even Jesus, the Son of God, without spot or sin, was approached by Satan.

Some years ago when the life insurance scandals shocked the world and investigation began, the fire insurance companies were found not to be tainted. Now, however, a big scandal comes out for the Phoenix Insurance Co., of Brooklyn, one of the oldest in the country, showing that on account of irregularities and overdrawing on the part of the president of the company the surplus is impaired by at least $1,000,000.

Have you made arrangements for the weekly visits of the MENNONITE during 1910? We trust that the readers cannot well afford to go through the coming year without the many good things this paper is prepared to give them. This is the time of year when subscriptions to periodicals are generally entered upon or renewed. We urge our readers to look after their subscription to the MENNONITE as indicated on the label. Send in your renewal and a new subscription for your neighbor or friend.

From Our Mission in India.

Missionaries P. A. Penner and C. H. Suckau, with their wives, arrived at Champa, India, on November 4th. Brother Penner writes to the secretary of the Mission Board, that he went to work at once after their arrival, thus relieving Brother Wiens of some of the burdens resting upon his shoulders. Besides this he has, for the time being, taken upon himself the care over the lepers, whose caretaker they had to dismiss soon after their arrival. In connection with this he has also to act as interpreter between his wife and the cook when the former orders their meals. Brother and Sister Wiens and brother and sister Suckau are for the present living in the large bungalow and Brother and Sister Penner in the smaller one. The brethren Penner and Wiens intend to go out into the villages ere long and look around for a suitable location for the new station.

The Enriching Years.

The poetry of all growing life consists in carrying an oldness into a newness, a past into a future, always. So only can our days possible be bound "each to each by natural piety." I would not for the world think that twenty years hence I should have ceased to see the things which I see now, and love them still. It would make life wearisome beyond expression if I thought that twenty years hence I should see them just as I see them now, and love them with no deeper love because of other visions of their lovableness. And so there comes this deep and simple rule for any man as he crosses the line dividing one period of his life from another, the same rule which he may use also as he passes through any critical occurrence of his life. Make it a time in which you shall realize your faith, and also in which you shall expect of your faith new and greater things. Take what you believe and are and hold it in your hand with new firmness as you go forward; but as you go, holding it, look on it with continual and confident expectation to see it open into something greater and truer.—Phillips Brooks.

New Year's Thoughts.

Psalm 77:5.—I have considered the days of old, the years of ancient times.

By the grace of God we have again entered upon a new year. Another year of grace has been added to the past. We are one nearer the end of our earthly pilgrimage. One year nearer our eternal home. Looking back upon the past we find many things which should occupy our minds and engage our remembrance.

In the first place we are to remember the many, almost innumerable manifestations of the the love and goodness of God toward us. God has indeed dealt mercifully and graciously with us in His constantly watching over us, caring and providing for us, protecting us and giving us strength and ability to the performance of the various duties of life While there may have been times of suffering and adversity, times when we had to undergo severe trials and afflictions of different kinds, yet the grace of God was sufficient unto us and the days of prosperity were more numerous than the days of adversity. This calls for heartfelt gratitude on our part, remembering that the bounties of the Lord were far greater than we deserved them and that the Lord has not remembered us according to our works nor rewarded us according to our worthiness. Even our experiences during the year just past call for loudest praise and thanksgiving unto Him who holds the destinies of man in the palm of His hand and who in a fatherly manner has cared for us.

But in looking back we also find many things which fill our hearts with sorrow and sadness. Many gross sins are still prevalent among us. In spite of the manifestation of God's grace, mercy and loving-kindness, people are still living in sin, indifferent to their soul's salvation and to the plain and earnest entreaties of God's word. Great numbers are living out of Christ and without Christ, caring more for the follies and vanities of the world than for their own salvation. Even professing Christians are apparently lukewarm and indifferent, showing more interest for the things of the world than for the kingdom of God, so that the Lord has to complain over them as He did over the church at Laodicea, that they are neither cold nor warm and that, on account of their lukewarmness, He has to spew them out of His mouth. This should fill our hearts with sadness and be an incentive to us to show a greater amount of earnestness and activity and to use our faithful endeavors in reaching and saving the unsaved and in reviving the indifferent.

But coming nearer home, we perhaps find that we too have not been what we should have been and that our lives have not been what they might have been. That while we are not conscious of any gross sins of commission we may still remember some sins of omissions of which we have been guilty. We may not have been as earnest, as zealous and as faithful in the service of the

Lord and for the good of our fellowmen as we should have been, not as diligent in the use of God's word, not as earnest and incessant in prayer, not as regular in attending the sanctuary, not as liberal in our giving, and not as self-denying in the service of the Lord as we might have been. These and other sins of omission, as well as those of commission, call for deep humiliation and sincere repentance.

But we are also to learn lessons from the past for the future. In looking into the dark hidden future before us, not knowing what it may have in store for us, we are sometimes filled with fear and anxiety, fearing that we may possibly not be supplied with the things we need and not be able to bear all the burdens we meet with. Then it is that we are to consider "the days of old and the years gone by." How the Lord never yet forsook His own but at all times cared for them. How His grace was sufficient unto them under all circumstances of life, and how He has also kept us, cared for us, and strengthened us in the bearing of our burdens during the years gone by.

But it is not only our own individual welfare that at times fills our hearts with cares and anxiety. It is Christ's kingdom, the church about which we are concerned. We see so many things which seem to threaten her welfare and to undermine her foundations. There are foes from without and those from within against which she has to contend. Agnosticism without and semi-agnosticism within the church. Contentions and upheavals all around. A scarcity of ministers of the gospel and a seeking after something new all the time on the part of many church members. Busybodies and scandalmongers are busy everywhere trying to injure the influence of the true and faithful servants of the Lord. Viewing all this, in connection with the great carelessness and indifference on the part of many church members, we almost despondently ask the question, where will all this end? what will be the ultimate consequences thereof? Under these conditions it is well that we should consider "the days of old and the years of ancient times." Remembering that these things occurred of old as well as now, that the church has undergone similar and even severer trials in the past, and yet she has been preserved by the strong arm of the Lord until now.

But we are also to remember that the Lord at all times had His true and faithful servants whom He used as instruments to protect the church against her foes and through whose self-denying and self-sacrificing efforts the church was upheld and spread in different directions. This teaches us, that it behooves all earnest Christians to be faithful in battling against these foes and be incessant in their prayers for the welfare of the church. To stand firm upon the rock of salvation and to use their God-given power and influence against these baneful influences from without and from within. Above all it behooves all ministers of the Gospel to preach Christ crucified and risen, and Him only, as the only means of salvation, in contradistinction to the philosophical, ethical and sensational preaching of the day. What the world needs is a Savior from sin, who has not only *lived* but also *died* for us. One in whose blood, shed on Calvary, sinners receive remission of their sins, and by whose divine spirit, applied by faith, they receiye eternal life. They are to preach Christ not only as the son of Mary, as a man endowed with supernatural powers, but as the Son of God possessing a divine Spirit. This is the rock upon which Christ built His church and against whicht hegates of hell shall not prevail. As long as the church holds fast to this foundation she is safe, in spite of all the conflicts and threatening dangers she has to endure. She has stood thus far and she *will* stand unto the end, so that we can unconcernedly sing with Luther:

A mighty fortress is our God,
A Bulwark never falling,
Our Helper He amid the flood
Of mortal ills prevailing:
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And armed with cruel hate,
On earth is not his equal.

And though this world with devils filled
Should threaten to undo us;
We will not fear, for God has willed,
His truth to triumph through us:
The prince of darkness grim,
We tremble not for him;
His rage we can endure,
For lo his doom is sure,
One little word shall fell him.

That word above all earthly powers,
No thanks to them abideth;
The spirit and the gifts are ours
Through Him who with us sideth:
Let goods and kindred go,
This mortal life also;
The body they may kill:
God's truth abideth still,
His kingdom is forever.—A. B. S.

God does not help His children now and then, but now, always now. The only time we ever actually need God is now. God never helped any one to-morrow. He is a very present help. What is eternity but God's now? Let us then live the eternal life with God now.—Maltbie D. Babcock.

The Federal Council of the Churches of Christ in America.

Bishop E. R. Hendrix, President.
Rev. E. B. Sanford, D. D., Cor. Sec.

The Commission on the Church and Social Service.

Rev. Frank Mason North, D.D., Chairman.
Rev. Charles Stelzle, Secretary.

The Church's Appeal in Behalf of Labor.

The Federal Council of the Churches of Christ in America unanimously adopted, among other specific principles for which it asserts the Church must stand,

First: The gradual and reasonable reduction of the hours of labor to the lowest practicable point, and that degree of leisure for all which is a condition of the highest human life.

Second: A release from employment one day in seven.

Third: A living wage as a minimum in every industry, and the highest wage that each industry can afford.

The Federal Council's Commission on the Church and Social Service accepts as the basis of its belief and action the entire program adopted by the Federal Council in its report on the Church and Social Service. For the concentration of attention upon concrete conditions, and because of the present keen interest in the three closely related propositions above set forth, it submits at this time to the Churches the following statement and recommendations, and urges that favorable action be taken upon them by individual churches, synods, assemblies, conferences, conventions, brotherhoods and representative bodies, in the many communions which compose the Federal Council.

The Pittsburgh Survey revealed to all interested in industrial conditions a state of affairs in many respects surprising. In the steel mills, according to the report, the twelve hour day prevailed. Twenty per cent of the employees, or about 14,000 men in Allegheny County, worked twelve hours a day seven days in the week. Full sixty per cent of all employees were classed as unskilled and were paid at the rate of sixteen and one-half cents an hour. Such employees, therefore, by working twelve hours a day were enabled to earn one dollar and ninety-eight cents per day, any reduction in time involving a proportionate loss in wages. The high wages paid to a relatively small number of men in positions of responsibility—three or four per cent getting over five dollars a day—had heretofore misled the public as to the general scale of wages in this particular industry. An investigation of the living conditions showed that the wage actually paid to unskilled laborers in the steel mills, was not a living wage; that is, not a wage on which a man with an average family could live respectably, under decent sanitary conditions and with a reasonable degree of comfort. The investigations of the Survey showed furthermore that, in precisely the regions where these low paid workmen were housed, the drink evil was at its worst and the general morality at its lowest. Saloons found this the most profitable region financially. While a fair proportion of workmen and their families were found resisting these influences, it was plain that the drink eyil and the tendency of the population to immorality were connected with the prevailing industrial and housing conditions. For most men working twelve hours a day, seven days in the week, little is left except lethargy or stimulants. There was little enjoyment of life possible for them except the enjoyment of the senses. What the survey revealed in Pittsburgh is, we are advised, true to a greater or less extent—often to the same extent—in other industrial centers.

The illustration is taken from one industry and one center. The range of the propositions, however, is far wider. For while it may be proper to omit from consideration the workers engaged in the professions and in agriculture, those should be included who are engaged in domestic and personal service, trade and transportation, and in manufacturing and mechanical pursuits.

Moreover, with the increasing complication of the industrial situation, there has come the necessity of conducting many industries seven days in the week, and as a rule those industries conducted seven days in the week require the service of the individual employee seven days in the week, and the rate of wages is set not for a six day, but a seven day scale.

One Day's Rest in Seven.

The Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America calls the attention of the churches of Christ everywhere to this condition and the menace involved in it, and urges upon all churches officially, through their pulpits, their Brotherhoods and various other organizations, to emphasize and bring home to their members their Christian obligation in these premises, namely, that it is the right of every man to have one day out of the seven for rest and recreation of body, soul and mind, and that it is the obligation of every Christian employer so to arrange his business that each of the employees may have one day holiday in seven, without diminution of wages. The normal holiday is the Christian Sabbath, the Lord's Day, but where the conditions of industry or service require continuance of work seven days and the consequent employment of some part of the employees on the Lord's Day' then those so employed are entitled to receive a holiday on some other day in the week; and and furthermore that it is the obligation of every Christian employer so to arrange his scale of wages that the living wage of his employees is calculated, not on a seven day, but on a six day basis.

A Living Wage.

It is the obligation of every Christian employer, a part of the essential Christian teaching of the brotherhood of man, to pay every employee a living wage, that is, a wage on which not only the worker but the average family can live under proper sanitary conditions and with reasonable comfort. Normally the great bulk of the industrial work of our country should be done by the heads of families, and wages should be adjusted not to the cost of living of the unmarried boarder but to the family life in the home. The living wage differs from time to time and from place to place. The obligation remains unvaried, and no industry can be counted as properly conducted from the standpoint of Christian ethics which is not so conducted that all employees employed therein receive a living wage.

Reasonable Hours of Labor.

It is manifest that that industry which, employing its laborers, six days in the week, compels them to work twelve hours out of the twenty-four, does not give to those employees a proper opportunity for sane and healthy living. Family life, intelligent social intercourse with one's fellows, are impossible under such conditions, and the laborer not only is not encouraged to develop upward, but, by the conditions of his labor, is held in an inferior and degraded condition, with no chance of development. Such a condition is, we believe, contrary to the dictates of the religion of Christ and a menace to the well-being of the State. It is an obligation resting upon Christian employers so to organize their industry that the employee may have reasonable hours of labor.

In view of present discussions and in view of the existing diversities of opinion, this Commission is not prepared to state for all industrial conditions, what is a reasonable working day. The movement for the standardization of reasonable hours at eight for all industries has not reached such a stage that, in spite of its own opinion that eight hours for labor is reasonable, this Commission is prepared to call upon members of Christian churches to adopt that standard as a part of their Christian obligation, but it is the conviction of this Commission that anything over ten hours in any business or employment is an abuse which should not be tolerated in a Christian community, nor exacted by a Christian employer. This Commission recommends to the official bodies of Christian churches, in order to standardize, as it were, the simplest Christian obligations in the industrial field, to adopt resolutions calling upon employers of labor within those churches to conform, in their industrial operations, to these three simple rules:

One day's rest in each seven.
Reasonable hours of labor.
A living wage based on these reasonable hours of labor.

FRANK MASON NORTH, Chairman.
CHARLES STELZLE, Secretary.

An Automatic Coupler.

For years this was the great desideratum with the railroads. They have it now but many were the failures before they got it. What an amazingly clever and convenient device it is! An engine has but to back up against an empty car, and the vital connection is made. The engine starts off and the car follows.

Now the great desideratum with our Church is an ecclesiastical automatic coupler. We have a number of vacant churches, and a number of disengaged ministers. There seems no way to couple them together. There are good, earnest men, of decided ability, and yet they are barred from work by some defect in the coupling apparatus. They back up against the vacant church, and fail to make permanent connection.

We have over one thousand vacant churches, and each one of them is a question mark as to the wisdom of our plan of settling ministers. We have over two hundred vacant fields, each of which is capable of sustaining a pastor without outside aid. Why are they vacant? Is it not possible to devise some plan better than our present one for bringing workers and work together? We fling this question broadcast.—Presbyterian Standard.

Home Circle.

The Better Prayer.

BY ROBERT JANIS.

I thank Thee, Lord, for strength of arm
To win my bread,
And that beyond my need is meat
For friend unfed.
I thank Thee much for bread to live.
I thank Thee more for bread to give.

I thank Thee, Lord, for snug thatched roof
In cold and storm,
And that beyond my need is room
For friend forlorn.
I thank Thee much for place to rest,
But more for shelter for my guest.

I thank Thee, Lord, for lavish love
On me bestowed,
Enough to share with loveless folk
To ease their load.
Thy love to me I lll could spare,
Yet dearer is Thy loye I share.
—The Outlook.

The Poor Instrument.

They were two girls out driving, far from any dwelling or source of help, when a weak spot in the harness gave out, and they stopped the docile steed to see what they could do to remedy the break. At last one of them solyed the problem.

"Here's a hairpin, lucky I wear wire ones. It will fasten the broken ends together and hold, I hope, until we get back to civilization and a harness shop."

And it did its unusual work well. It was a poor instrument, perhaps, but it served, and that was the main point to the amateur drivers. That is the main point in a great many cases. Shakespeare says: "How poor an instrument can do a noble deed!" And if the deed be truly noble, it lends some of its nobility to the instrument.

A boy was seen working away industriously with a broken hoe. He was doing his best to keep his small garden in good condition with the wretched implement, and said in answer to a friendly query: "I'm a-goin' to have a crop if I ain't got much of a hoe."

That is the spirit that stands behind a poor instrument and makes it do noble things. That is the kind of a boy, or man, or woman who makes something of the small opportunity, that wrests victory from seeming predestined failure. It is easy to do well when everything is on our side and all things favor the endeavor. It is far more glorious to dig the noble deeds, the success, the worthy end out of the heap of obstacles and discouragements and hindrances that almost hide it from view.—Selected.

Care of Men's Clothing.

It is not always necessary to send a nice coat or pair of trousers to a professional cleaner, for the work can be done at home with a very little trouble, and a garment that is dry cleaned soon becomes soiled again. In removing spots from the garments, first try absorption. Sprinkle the spot heavily with magnesia, then place a piece of blotting paper underneath and one on top, and let stand over night, and if this fails, try turpentine. Take a sponge and soak it in the fluid, and then rub the grease spot well, and when the cloth is wet through, place in between two blotters and rub a hot iron over it. The turpentine is excellent for removing paint, tar ar wheel grease from clothing. In cleaning the fabric, the rubbing must be brisk and light, as hard rubbing is ruinous in cleaning cloth.

A black alpaca coat can be freshened by sponging on the right side with well-strained black coffee and pressing on the wrong side while damp. A coat that was still quite good but has become rusty was renewed by coloring a jet black with dimond dye for wool, and a rusty black vest and pair of pants were colored at the same time and they looked almost as nice as new garments after a careful pressing on the wrong side. A piece of thin black cloth should be used between the iron and the cloth to prevent the shiny appearance caused by the use of the hot iron. Too much brushing with a stiff brush will wear the fabric and soon make a cloth garment shiny. The best way to keep them clean and free from wrinkles, is to shake them well after each wearing, then brush lightly with an old silk handkerchief.

To avoid the unsightly circle that often appears when a grease spot has been removed, the cloth should be rubbed lengthwise and with the weave, and the rubbing should be continued until the cloth is perfectly dry. Nice cloth trousers can be kept fresh and new looking by cleaning and brushing them, then fold one leg at a time just where they were creased when new, lay a thick cloth wrung out of water over the cloth and press until the cloth is perfectly dry, and the fabric free from wrinkles.—Selected.

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The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

The Mennonite.

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Rev. I. A. SOMMER, Editor,
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Editorial.

After Thirty Years.

Just thirty years ago a contributor to the *New York Sun* gave to the public his estimate of the Mennonites then in Kansas, who had lately come from Russia. Were it not for its length the article might well be reprinted in the *Mennonite* as a curiosity. It is a picture of Russian Mennonite life in Kansas in 1880 as an unfriendly critic saw it. He complains of feeling as though he were in a foreign country when he saw the sod houses, the men and women at work together in the fields and the cabbage and melon patches. He finds out from an intelligent "son of the church" how the Mennonite forefathers found a home on the Steppes of Russia because the Russians guaranteed to them and their children the exercise of their peace principles and why they (the children) were moved to forsake Russia and seek a home in the great American West. But the story did not create a favorable impression upon him. He felt that those who held to the doctrine of peace were cowardly and unmanly. "As the worthy son of the church" he writes "told me of the wanderings and desires of the Mennonites, I listened indignantly amazed. Not a trace of shame was shown. The intelligent man actually seemed proud of the record of cowardice made by his people."

The writer considered Russia as getting the better of the bargain when Mennonites came to the United States. Their bravely holding to the doctrine of peace through the excitement of a war waged at their very doors he thinks is the greatest mark of cowardice. They are made to appear as traitors because they took no part in the fighting in the Turko-Russian war. He writes: "The combined forces of England, France and Turkey surged savagely around the Russian works at Sebastopol. This fighting took place almost within sight of the homes the Romanoffs had given the Mennonites. Timidly the abject race looked on the battles, careless of the result so long as they were not called upon to help defend the Russian fortifications. Hypocritically wrapping their religious cloak around their cowardly bodies, they peeping from its folds beheld scenes that should have caused every able bodied man in the empire to rush to the defense of the works at Sebastopol. Not one Mennonite helped. "Tired of a people whose blood cowardice had become inherent, the Russian Government gave them notice some five or six years ago that in the near future the conscription lists would be extended so as to include Mennonites. A certain number of years were given them to clear out of the empire or else to stand conscription for the Russian Army. It may have been that the Russians thought the religion that forbade men to take up arms in defense of their country was a device of a cowardly race who sought to escape from military duty. If so they thought they were partially correct. Three fifths of the Mennonites decided to stay in Russia and stand the draft rather than lose their lands. Those who left were the most cowardly, or, as they say, the most conscientious.

"Alarmed, the Mennonites looked over the face of the earth for a refuge. Only one nation powerful enough to protect, and willing to accept them as citizens, was found, only one nation willing to have a colony of foreign blood settle among them and perpetuate a race that will not fight in defense of the land they live on. The United States was that nation."

Of course we could not have expected one so unfriendly as the writer to make sure that all of his statements were accurate and at this late day it would be useless to correct the mis-statements he made but we are sure that such a spirit as that with which he regarded the Mennonites of that day would today be denounced as bigotry by almost any one. We are glad of the fact that some of the same Russian Mennonites whom the writer regarded with so much contempt are still with us in the land of the living, having seen Russia and the United States government leading in a movement which aimed to abolish war and war-like things altogether. The doctrine of peace for which their forefathers were willing to say good-bye to the fatherland for the wastes of Crimea and prompted them also to forsake a homeland to make another home beyond the seas has today become a cause worthy of the attention and best efforts of the best men of all nations. People do not today regard a man a coward simply because he is brave enough to become a champion for the Prince of Peace.

Of the poverty of the early Kansas Mennonites he has this to say: "In Kansas the Mennonites have adopted the American methods of cultivating and harvesting crops. They are using the expensive short lived machinery necessary to secure large fields of wheat in a short time. They have given interest bearing notes to the manufacturing companies to secure the payment for this machinery. The use of expensive tools will make the poor poorer and tend to impoverish the rich. * * * If a German Mennonite brought sufficient money with him to pay for his land and start properly in his farming operations he held his own—many even made a little money; without money when he started in his new home and forced to mortgage he is growing poorer."

"As a race the Mennonites are frugal, industrious and law-abiding. They are not a bright, intelligent people. They are not any more successful in their farming than their American neighbors. They have no intention of becoming citizens of this republic. * * I do not think that the Mennonites are desirable immigrants nor will they ever become citizens in the full meaning of the word."

In the face of all this and a great deal more along the same line how different sounds a syndicate article appearing lately in many of the Eastern papers. It reads: "Win Autos from Farms", "Motor Cars Symbols of Mennonite Prosperity." "The West has no greater example of what marvels can be performed in a generation than in the case of the Russian Mennonites. Recently 10 touring cars were drawn up about the post office and every one was owned and driven by a Russian. Inquiry developed that within two months one merchant in Otis sold 50 motor cars, nearly all to farmers. Thirty years ago the first of these Russian settlers came to Kansas wearing sheepskin coats and Russian caps and boots. Now they are, with few exceptions, well-to-do farmers, many possessing motor cars. One of their churches cost $40,000."

G.

Perseverance to the end is the test of the temper of the soul. Toughness wears better than brittle keenness.

The New Year.

BY HENRY TAYLOR GRAY.

As we stand on the threshold of the opening year there lie before us great opportunities. God has spared us for service. He has work for us to do—the poor and needy to assist—kind words for the sorrowful—encouragement for the weak and weary ones. Our Saviour went about doing good. Let us follow in His footsteps, doing what we can, helping others along the pathway of life. Speak a pleasant word to the children. Have a smile for every one. Let us try to make the New Year a happy one for all about us. Thus we shall do God's service.—Sel.

Correspondence.

ZIONSVILLE, Pa., Jan. 4, '10.—It is quite a while since any thing was heard from our place here, but it is not that we have been idle all this time, for we have been very busy, especially the last few months. We celebrated our Christmas festival on Friday evening, December, 24. It was a very nice evening as the moon was shining bright, and there was no snow on the ground. The church was about full of people. A fine program was rendered. Two excellent addresses were given by Bro. John Schantz and Bro. Harvey Allebach.

We are having services every Sunday by Bro. Harvey Allebach. He preaches very inspiring sermons. Last Sunday he preached a very fine sermon in the English language. We have English services every four weeks, which are very much appreciated. On January 3 we had our annual congregational meeting, when all the old officers were elected again for this year. We expect to vote for a pastor before very long.

ANNIE G. GEISSINGER.

QUAKERTOWN, Pa., December 28, 1909.—A terrific snowstorm, similar to the memorable blizzard of March 1888, struck these parts on Saturday and Sunday, December 25th and 26th. It began snowing at about 9 o'clock on Saturday and and continued all day until evening, when the snowfall increased and a strong gale set in blowing the snow in all directions. On Sunday morning nearly all the roads and byways were full of snow so that all traffic and communication was cut off. Railroad trains and trolley cars were blocked and travel on the public roads was entirely impeded. Even here in town people could go out only with the greatest difficulty and out in the country it is almost an impossibility to get along. What made things still worse was, that

throughout the entire day a strong wind prevailed, drifting the roads still more than they were in the morning. As a consequence hardly any church services were held and the Christmas services appointed for Saturday and Sunday evenings had to be postponed to a future date, and many a one was involuntarily obliged to desecrate the holy Sabbath day by snow shoveling. Even at this writing many of the country roads are still impassable and many who had gone to spend their Christmas with friends away from home, find it difficult to get back again.

Luckily the Christmas festival of our Sunday-school herein town was appointed for last night and could thus be held at its appointed time. It was fairly well attended, the church being comfortably well filled, and an interesting and entertaining Christmas program was rendered by the children, after which a few brief remarks were made by A. B. Shelly and by Rev. Hoffman, the pastor of the United Evangelical church in town.

The Christmas festival of the West Swamp Sunday-school, which was to be held on Sunday evening, has been postponed till the coming Sunday evening, January 2nd. Cor.

The Church Paper.

The weekly visits of the church paper do more than merely supplement the efforts of the pastor. Coming, as the paper usually does, a day or two before the Sabbath with its messages of sweetness and light," its call to duty, its silent appeals to the sincerity of Christ's disciples, it is one of the strongest factors in the formation of opinion and the enforcement of fidelity. Fresh every week for the quickening of the religious life of the flock, it stands close to the pastoral office, and dignifies it; and since it ably champions every good cause, the pastor ought to make its introduction to every home in his parish an essential part of his holy work.

Even with this end accomplished, the evil complained of—non-attendance of members at church—would hardly then be corrected. It is claimed, however, that, as an important agency for its correction—an agency which no pastor has a right to be indifferent—the church paper's general circulation is conspicuously helpful. Where the church paper has been taken every week for years the keen eye of the discerning pastor easily detects in worshippers all the elements of true devotion. To what extent the church paper's presence in the home contributed toward creating that admirable condition, it is impossible to say definitely. At any rate, pastors and publishers can heartily indorse the sentiment. "In the effort to arrive at a practical solution of non-attendance at church, judgment must begin at the house of God."—Lutheran Observer.

The Bible.

The Bible is still more in demand than any other book. The Oxford Press, the "Sunday at Home," states, turns out 20,000 Bibles in a week. More than 40,000 sheets of gold are used in lettering the volumes, 100,000 skins go into Oxford Bible covers each year. The British and Foreign Bible Society prints the Bible in four hundred languages. During the first year of America's rule in the Philippines 10,700 Bibles were distributed there. Contrary to expectations since the Boxer insurrection in China, the issues of Bibles for China last year were 428,000 copies. The fact is, the Bible to-day is the most popular book in the world, and more copies are sold than of any other hundred books combined.—Westminster Gazette.

"What Would Jesus Do?"

This has often been asked in modern times. Books have been written and sermons have been preached on it. Let us note somethings Jesus certainly would not do if He were now among men on earth as He was two thousand years ago.

He would not smoke, or swear, or say rough or unkind words. He would not be rude or unmannerly on the street. He would not tease or torment a dumb animal, or rob a bird's nest. He would not neglect His books or play truant from school. He would not break the Sabbath or stay away from church. He would not speak disrespectfully to his parents or teachers. He would not read bad books, or look at bad pictures, or associate with bad boys.

On the other hand now note some things He certainly would do if He were on earth. He would be a happy, healthy boy, full of life and play, and work, and study. He would be kind and polite and careful of His behavior, whether indoors or on the street. He would be kind to animals and birds and little children. He would be careful of His words as well as His actions. He would be an obliging boy; one of the boys who is willing to go on errands and put Himself out for the sake of others. He would attend church, for this was His life-long habit. He would be a religious boy—a good boy, serving God with all His heart. Do you want to be like Jesus? He will help you to do as He did. Ask Him in prayer.—Selected.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, January 16. —CANDLES UNDER BUSHELS. Matt. 5, 13—16.

QUESTIONS:

1. What is the use of salt?
2. When are we the salt of the earth? Mat. 5:13a.
3. How are we the salt of the earth?
4. What danger is there, that salt may lose its savor? Mat 5:13b; Hebr. 6:4—8.
5. What is the end of such salt? Mat. 5:13c.
6. When are we the light of the world? Mat. 5:14.
7. How do we show, that we are the light of the world? Mat. 5:16a.
8. Why ought we to be the light of the world? Mat. 5:16b.
9. How can we hide our light under a bushel? Mat. 5:15.

MEDITATIONS:

Without salt a meal would be tasteless. One of the greatest hardships for the Ashantis in the Ashantiwar was, that England had cut off the supply of salt from the coast. Salt does not only give the taste to victuals, but it also preserves meat. Barrels and barrels of salt are now used by the farmers, when they butcher their hogs, to preserve the meat.

We are the salt of the earth only when we exert such an influence for good, that others will be kept from wrong. We can exert such an influence by our words, but especially by our example, for our example speaks louder than words. How the righteous are a preserving power in the world we see from the story, when Abraham prayed for Sodom and God promised not to destroy the cities for the ten's sake, if he found ten righteous in the city. Our prayers are a preserving power in the world.

But according to our Lord's saying there is danger that the salt loses its savor. Pure salt will not lose its savor, but salt mixed with impurities can lose its savor. Since we all are not perfect, but have some impurities in our character and nature, we are likely to lose the savor, the preserving and flavoring power, therefore we have to watch and to pray, for if we were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit and tasted the good word of God, and the powers of the world (age) to come, and then fell away, it is impossible to renew us again, as the Lord says: "wherewith shall it be salted?" Such salt is not only useless but a curse, it has too little salt to be of any use as salt and yet too much salt in it to be of any other use, it does harm, wherever it is put except on the highway. So a person, that has been a Christian, and becomes a backslider is not only useless, but does harm everywhere by word and example, and is despised or pitied by everybody.

Our Lord Jesus Christ calls Himself the light of the world, and He is the light of the world, for He shows us and others the true condition in which we are, showing us God, the world and ourselves in a new and true light. We are the light of the world only in so far as Christ is living in us. Christ is reflected from us and is shining through us, therefore it is necessary to be sure, that we are Christians filled with God's Spirit and that Christ liveth in us.

We show that we are the light of the world by our words and our deeds, we show that there is in our hearts a heavenly power, which is the origin of our power, and we show that we are the light of the world by enlightening our surroundings by making life more enjoyable for others and lightening their burdens.

We ought to be the light of the world as children of God, who is light. People ought to be able to judge us by our life, for whatever is in us will come out, even if our sinful nature will hinder our good works, yet the whole character ought to show its origin. Not in order that we should be praised, but that others will see our good works and acknowledge their origin, and glorify our Father who is in heaven.

We can hide our light if we do not use it, do not proclaim the truth to the world by word and action. We can hide our light by our faults; by greed, by fear, by discouragement, by doubt, by cowardice, by selfishness, by contentions.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Jan. 16.

SUBJECT: Beginning of the Galilean Ministry. Matt. 4:12—25.

GOLDEN TEXT: The people that sat in darkness saw a great light. v. 16.

Matthew gives no account of the early ministry of Jesus in Judea. Neither do Mark and Luke. That part is supplied alone by John. He tells us (John 1:19 to 3:36) of the Baptist's testimony to those who were sent to him from Jeru-

salem even while Jesus was in conflict with Satan in the wilderness temptation; of the Baptist's testimony to his own disciples as he saw Jesus walking, just returned from the wilderness; of two of these disciples following Jesus and then bringing others to Him, and Jesus finding two more as He went, until thus He had six of His future apostles with Him; of His going with these six to the marriage feast at Cana in Galilee; of their brief sojourn at Capernaum; of His return to Judea to attend the Passover at Jerusalem where He drove out of the temple those that defiled it with unholy traffic; of His heart-to-heart talk with Nicodemus; of the overlapping of His and the Baptist's ministry while both taught and baptized in the land of Judea, and John's final testimony concerning Jesus and his own relation to Him called out by some who spoke of what appeared to them as rivalry in this concurrent ministry.

It seems that these concurrent labors of the two in which John rejoiced to see the success of his own ministry evidenced by the increasing attention and following of the people turned away from himself, the Bridegroom's friend, to the Bridegroom Himself, were brought to an abrupt close by Herod's seizing John and casting him into prison. Matthew gives more of the inside history of this violent interruption in the 14th chapter. Here in the 4th chapter, immediately following his account of the temptation, he simply takes up the thread of Jesus' ministry as He suddenly leaves Judea, consequent upon John's imprisonment, and comes to Galilee. The fourth gospel again alone gives account of the way He went from Judea to Galilee, passing through Samaria and by Jacob's well; also of His going direct to Cana where again He wrought a miraculous sign of His Messiahship, as He had done the first time coming from Judea into Galilee (John 4). Luke gives the account of His Sabbath at Nazareth where He taught in the synagogue and was thrust out because they would not receive His teaching. Here Matthew again takes up the thread in the second verse of our lesson (v. 13).

After His rejection at Nazareth He made His headquarters at Capernaum, from which city as a center He made His preaching tours throughout the surrounding regions; for undismayed by His bitter experience in His home town, He now began in earnest the second part of His work, viz., His Public preaching (v. 17).

The result of Jesus' ministry in Capernaum and the surrounding country, as Matthew sees it in retrospect, was the fulfilment of Isaiah's wonderful prophecy concerning that section in particular. He himself was a custom officer at Capernaum at that time, and he knew from personal experience how applicable this prophecy was to himself and to the people in general. With a note of deep gratitude he bears testimony to the breaking in upon his own spiritual darkness of the blessed light of Jesus the Christ. The people were in darkness, and the worst of it was that they were not groping to find their way out but they were sitting in this condition, supinely content, not realizing their state until revealed by the in-shining light. It is so with humanity in general and with every soul in particular. Apart from Christ there is darkness. He is the light of the world In Him is life, and the life is the light of men.

They saw a great light. What did they do when they saw it? Some, like Matthew, rejoiced to see it and embracing it became children of light (Eph. 5:4,5); but of others it had to be said in Jesus' own words that they loved darkness rather than light (John 3:19). And this will be the unanswerable accusation against every one coming into judgment, that light came to him but he received it not.

The four men who came to Jesus the day following His return from the wilderness, in consequence of the Baptist's testimony, and became His first disciples, were fishermen who followed this business on the sea of Galilee in the vicinity of Capernaum. Up to this time they returned at intervals to their nets, it seems. But now one morning as He came where they were, busy in their fishing boats, He called them to leave this occupation henceforth and follow Him altogether. He called them not only to be learners for themselves, but He would teach them and prepare them for service, to be co-laborers with Him in bringing men into the Kingdom. Instead of catching fish they should catch men with the net that He would teach them how to use.

Their prompt decision to leave all and cast in their lot with Him, just as Matthew later with equally prompt decision left his lucrative business to follow Him, shows their faith in Him. Peter, Andrew, James and John had been prepared for this step by their previous contact with Him; Matthew no doubt had heard Him and had come to believe in Him before the decisiye call came.

Luke in his account tells us of the miraculous draft of fishes which Jesus had them make before they finally left their nets and their boats. This was to them an object lesson to be applied in their future work as fishers of men. As here in the lake, so in the great sea of humanity, if they would cast the net at His bidding and by His direction, they could leave results with Him, assured that their labor would not be in vain in the Lord (1 Cor. 15:58).

The last three verses of our lesson describe in a few words His first preaching tour through Galilee, these four and perhaps some other disciples now accompanying Him as apprentices. Whereyer He went He combined preaching with physical healing, the ultimate aim being the healing of the soul by the impartation of the spiritual life through the acceptance of the truth as He taught it, yes as He embodied it in Himself. The report of Him spread as with the wind, and great multitudes followed Him. What these multitudes gained by their following Him depended in each case upon the motive and the soul-attitude toward the truth. Blessed are they that hunger and thirst after righteousness; for they shall be filled.

Marriages.

GOTTSHALL—TRAVERS. — On December 28, 1909, in the private office of ex-Governor S. W. Pennypacker, Philadelphia, Pa., by Rev. N. B. Grubb, Ezra U Gottshall, of Reading, Pa., to Miss Ruth E. Travers, of Alexandria, Va.

SHAW—SIDE —On December 31, 1909 in Philadelphia, at the home of the officiating minister, by Rev. N. B. Grubb, Charles Shaw, of Philadelphia, to Mrs. Mary I. Side, of New York city.

Contributions.

For Foreign Mission.

During the month of December, 1909, the following gifts were received:

FOR THE GENERAL TREASURY:—Birthday gifts, Berne, Ind, $1.49; from mission boxes, do., $22 01; David Sprunger, do., $2; anonymous, do., $150; thankoffering from the children, do, $201 88; ½ of the collection on Thanksgiving Day, do., $972.80; Garden Tp. church, Moundridge, Kan., $29 71; Y. P. S., Pratum, Or., $16 86; Bethel church at Iolman, Kan., $45; Arlington church, Arlington, Kan., $7 84; Bethesda church, Henderson, Nebr., for city missions, $19 87; Mrs. Maria Regier. Elbing, Kan., $100; Alexanderwohl church, Goessel, Kan., $112 96; children's collection, Alexanderwohl church, Goessel, Kan., $147.-94; Bergtal church, Pawnee Rock, Kan., $13; Hoffnungsau church at Buhler, Kan., $96.50; mission friend, Newton, Kan., $50; Sewing So., West Zion church, Moundridge, Kan., $15; Bethel College, Newton, Kan., $18 30; Halstead church, Halstead, Kan., $100; F. W. Schowalter, Halstead, Kan., $100; S. S., Warwick, N. D., $6 80; Molotschna church, Marion, S. D., $55; First Mennonite church, Newton, Kan., proceeds from sale of mission boxes, $120.77; Deer Creek church, Deer Creek, Okla., $41; S. S. of Hillsboro church, Hillsboro, Kan., $32.30; Brudertal church, Hillsboro, Kan., $108-51; Christian church, Moundridge, Kan., $24 77; Pine Grove Men. church, Bowmansville, Pa., $5 75; First Mennonite church, Philadelphia, Pa., $30; John Brucks, Quincy, Wash., $5; Salem church, Munich, N. D., $27.83; Y. P. S. West Swamp church, Pa., $5 12; West Swamp S. S., Pa., $3 47; Catharine Krehbiel, St. Louis, Mo., $5; Bethel church, Versailles, Mo., $23; Men. church, Hague, Sask., $65; J. C. Goering, Moundridge, Kan., $100; Nordstern church, Drake, Sask., $65.-50; mission friend, Cal., $28; Men. church, Weierhof, Germany, $24 80; Men. church, Colfax, Wash., $75; Swiss church, Whitewater, Kan., $72.85; Emmaus church, Whitewater, Kan., $375 35; Tobias Dirks, Buhler, Kan., $5; C. F. Classsen, Newton, Kan., thankoffering, $100; Girls' Sewing So., West Zion church, Moundridge, Kan., $5 60; First Men. church, Reedley, Cal., $24.25; mission friend, Altona, Man., $5; Daniel Hubin, Westbrook, Minn., $10; ($5 for India and $5 for the mission in Montana); Springfield Sewing So., Eakly, Okla., $76 95; Men. church, Pulaski, Ia., $25; Bethany church, Kingman, Kan., $17 50; Johannestaler S. S., Hillsboro, Kan., $31 83; mission friends at Sichar and Salem, Cordell, Okla., $3.93; Volunteer Mission So. of students of Bethel College, $5 91; Brudertal S. S., Hillsboro, Kan., $75 63; Hoffnungsau church, Buhler, Kan., $41 28; church at Lehigh, Kan., $13 96; Bergtal S. S., Korn, Okla., $6 75; S. S. of First Men. church, Newton, Kan., $10 36; Immanuel church, Pratum, Or., $46 65; Y. P. S. of Men. church, Berne, Ind., $50; Sewing So. of Neuhoffnungstal church, Menno, Okla., $25; Upland Men. church, Cal., $35 82; Y. P. S. of First Men. church, Newton, Kan., $5; S. S., do., $26.96; Alexanderwohl church, Goessel, Kan., $127 53; Gnadenberg Men. church, Whitewater, Kan., $36; children's festival at Neuhoffnungstal church, Menno, Okla., $10; mission friend, Rosenort, Man., $3; Bergtal church, Pawnee Rock, Kan., $18; S. S., do., $15; Medford Men church, Medford, Okla., $25.55; Friedensberg church, S. D., collection on Thanksgiving Day, $15 79; do. consecration collection, $10 11; Friedensberg S. S., S. D., $6 40; Swiss church, Bluffton, Ohio, $200; S. S., Inman, Kan., $38 30; Bethesda Men. church, Henderson, Nebr., $75

FOR SOCIETY TREATURY:—Y. P. S. of Bethany church, Quakertown, Pa., for colporter in India $90; Y. P. S. of Swiss church, Whitewater, Kan. for school in Casemundi, India, $100.

FOR ORPHANS IN INDIA.—J. M. B., Philadelphia, Pa., $2; Mrs. Jacob Wiens, Lowe Farm, Man., $5.

FOR LEPERS:—Mission friend, Alexanderwohl church, Goessel, Kan., $10; Mrs. Jacob Wiens, Lowe Farm, Man., $5; Hoffnungsfeld church, Moundridge, Kan., $15 95; "God knows", Berne, Ind., $14 50; Alexanderwohl church, Goessel, Kan., $25. Jacob Buhr, Edenburg, Man., $10; Bethesda church, Henderson, Nebr., $33.

FOR HEATHEN CHILDREN FOR CHRISTMAS:—Men. church, Berne, Ind., for Cantonment, $30; do, for Hammon, $20; mission friend, Newton, Kan. for lepers in India, $10; German school, Medford, Okla., for India, $5 25.

Gratefully acknowledged,
GUSTAV HARDER, Treas.
JOHN G. REGIER, Asst. Treas.

News of the Week.

Domestic.

Indebtedness of Cities.

WASHINGTON, D. C., Dec. 28, 1909.—The indebtedness of the governments of the 158 cities in the United States which, in 1907, had an estimated population of over 30,000 each, forms an interesting chapter of U. S. Census Bulletin 105, prepared by Division Chief E. H. Maling.

Of the total net indebtedness of the 158 cities, 39 2 per cent is credited to New York City, which had more than 7 times the indebtedness of any other city, and more than one-half of the total of the 27 largest cities of the country. The per capita net debt of New York City was $142 52, and the only other cities having a per capita net indebtedness of over $100 were: Cincinnati, Ohio, $123 85; Boston., Mass., $120 37; Galveston, Tex., $115.-78; Pueblo, Colo, $108 23; and Newton, Mass., $105 83.

Of the cities of over 300,000 estimated population San Francisco had by far the smallest net debt, and Detroit, with $23 75 per capita, next to the smallest; of the cities having a population of from 100,000 to 300,000, those with the smallest per capita net debt were: St. Joseph, Mo., $16.46, and Indianapolis, Ind., $17 91. Of the cities having from 30,000 to 100,000 population, mission friends at Sichar and Salem, Cordell, Okla., $3.93; Volunteer Mission So. of students of Bethel College, $5 91; Brudertal S. S., Hillsboro, Kan., $75 63; Hoffnungsau church, Buhler, Kan., $41 28; church at Lehigh, Kan., $13 96; Bergtal S. S., Korn, Okla., $6 75; S. S. of First Men. church, Newton, Kan., $10 36; Immanuel church, Pratum, Or., $46 65; Y. P. S. of Men. church, Berne, Ind., $50; Sewing So. of Neuhoffnungstal church, Menno, Okla., $25; Upland Men. church, Cal., $35 82; Y. P. S. of First Men. church, Newton, Kan., $5; S. S., do., $26.96; Alexanderwohl church, Goessel, Kan., $127 53; Gnadenberg Men. church, Whitewater, Kan., $36; children's festival at Neuhoffnungstal church, Menno, Okla., $10; mission friend, Rosenort, Man., $3; Bergtal church, Pawnee Rock, Kan., $18; S. S., do., $15; Medford Men church, Medford, Okla., $25.55; Friedensberg church, S. D., collection on Thanksgiving Day, $15 79; do. consecration collection, $10 11; Friedensberg S. S., S. D., $6 40; Swiss church, Bluffton, Ohio, $200; S. S., Inman, Kan., $38 30; Bethesda Men. church, Henderson, Nebr., $75

Ice Jams Big Bridge.

ST. LOUIS, January 1.—Three hundred feet of the false structure of the McKinley bridge, now under construction across the Mississippi river, was knocked out by an ice jam at 5 o'clock yesterday afternoon. Sixty men were thrown into the river and some of them may have been drowned.

One hundred and thirty men were at work on the structure when the jam began to move. Seventy of them heard the warning snap of the timbers in time to escape to the steel work, but sixty others went down in the twisted mass of timbers. Three hoisting engines and a traveler also went down, imperiling the struggling men below.

Mrs. Harriman Offers 10000 Acres for Parks.

NEWBURGH, N. Y., January 1.—Mrs. Edward H. Harriman has offered to the state of New York for park purposes ten thousand of the thirty thousand acres included in the famous Harriman estate in Orange county.

One of the cherished intentions of the late E. H. Harriman was to give this property to the state to the state to be used forever as a great public park free to the people of the state.

Mrs. Harriman, who fully sympathized with her husband in this beneficent project, now comes forward and makes the gift in the same liberal proposition that Mr. Harriman would have done had he lived. The property can be transformed into parks with little expense.

Cannon Takes Revenge on "Insurgents".

WASHINGTON, January 4.—It was learned today on unquestioned authority that the Cannon organization in the house has directly appealed to President Taft to withhold patronage from the insurgent Republicans, that the insurgents may be beaten into line and forced to support Speaker Cannon, at least throughout the life of the present congress. The President has taken this proposal under consideration. Pending a determination as to what the attitude of the administration shall be the insurgents have been informed that their recommendations for the appointment of postmasters will not be acted on.

Today General Hitchcock was forced to show his hand by angry insurgents who protested against the delay in acting on recommendations that they had made, and insisted on being apprised of the reason for such delay.

This is the story, in substance, that the postmaster-general told the insurgents who interviewed him on the subject. "Mr. Cannon and his friends have brought the strongest kind of pressure to bear to the end that the insurgents shall be ignored in matters of patronage. They insist that the insurgents are entitled to no consideration, that they are traitors to the party, and that if they can not be beaten into line, as now seems evident, they should be read out of the party. The administration has not decided just what it will do.

"In the meantime," said the postmaster general to one of the insurgents, "I am sorry to say that no action can be taken on your recommendations."

The matter will undoubtedly be aired on the floor of the house and a strong protest will be made to the President against a course that may lead to an abridgment of a right that members of the house have exercised from time immemorial, the right to name postmasters in their districts.

Three are Killed and Cremated in Wreck.

TRENTON, Mo., Dec. 31.—Three people, two of whom are women, were killed and at least forty-five injured, when the Rock Island passenger train No. 3, the "California special," was wrecked two miles south of here at 8:30 o'clock this morning.

The cause of the wreck is unknown, although it is thought to have been caused by spreading rails. While the train was running at a high rate of speed, the engine and tender suddenly left the track and plunged over a five foot embankment. They were quickly followed by two baggage cars, a mail car, a tourist car, and a Pullman sleeper. Of the entire train but two cars remained on the track.

While passengers in the wrecked cars were struggling to escape from the debris fire started. The cars burned like tinder. The three people who lost their lives were seriously burned. Scores were rescued after the flames had scorched their clothing or burned their flesh. Many were pinioned under the wreckage and begged piteously to be released before the fire reached them.

Examine the Coal File.

WASHINGTON, January 3.—Out of the northwest is coming a second cold wave which weather bureau officials promise will spread during the next thirty-six hours over the entire country east of the Mississippi, except eastern Florida. Appearing in the extreme northwest to-day the Arctic-like wave is attended by the coldest weather of the season in that region. A temperature of 44 degrees below zero showed on the thermometers at Prince Albert, Saskatchewan, this morning, and zero temperatures are reported from the northern plains states, the northern Rocky mountain region and the northern portion of the plateau region.

BLIZZARD IN WEST.

OMAHA, January 4.—The worst blizzard of the season raged in Nebraska to-day. Drifting snow impeded railway traffic throughout southern Nebraska and trains were belated on all railroads. In central and western Kansas the fall of snow was the heaviest in ten years. Trains on all roads were late. The temperature in Missouri, Kansas and northern Oklahoma averages about 10 degrees above zero.

Spark Around the World.

WASHINGTON, January 1.—Exactly at midnight, an employe of the navy department pressed a button in the naval observatory. Instantly there leaped from it a spark that encircled the globe.

It lost only a comparatively few seconds, which did not discommode those who heard the news that a new year had been born.

New York got the word, both as it started from Washington, and a few seconds later, after it had encircled the globe.

For the last ten days the telegraph companies and the wireless stations have been preparing to assist the United States government in flashing the New Year's spark around the globe.

Instructions had been issued to all agents, operators and others to quit their wires, five minutes before midnight.

Christmas Presents Go up in Black Smoke.

NEW YORK, December 31.—Belated Christmas packages and other valuableexpress packages in large numbers went up in smoke early today in a fire which destroyed the American Express Company's office and storerooms near the Grand Central station, causing a loss estimated at $500,000.

Rockefeller is Foreman.

NEW YORK, January 3.—John D. Rockefeller, Jr., was today sworn in as foreman of a grand jury, the special mission of which will be an investigation of the so-called "white slave traffic."

When Judge O'Sullivan observed Mr. Rockefeller's name among those drawn for the special grand jury he immediately asked him to assume the foremanship. Mr. Rockefeller begged to be excused, pleading ill health and a stress of personal business matters.

"We have a very important inquiry to pursue," said Judge O'Sullivan, "and I believe that you owe the community this duty."

Mr. Rockefeller withdrew his excuse and he was sworn in as foreman and took immediate charge. He will meet with the special grand jury each week day during the month or until the body is ready to make its report to the court. Judge O'Sullivan, in his address to the grand jury, directed that the white slave traffic be thoroughly investigated.

To War on High Prices.

WASHINGTON, Dec. 30.—Plans for a national boycott against combinations that increase the cost of living were laid here to-night when the National Anti-Trust league was launched. Members of congress are interested in the new movement and immediate steps will be taken toward perfecting state organizations. Then, when prices soar, the league members, by stopping the use of articles or commodities that have gone above a certain level, will try to put them back by refusing to furnish a market.

The plan was tried in Germany a few years ago and it is said broke up a combine that had raised the price of coffee to almost a prohibitive point.

Foreign.

Andre's Balloon and Relics Found.

PRINCE ALBERT, Saskatchewan, January 4.—The reported finding recently of Andre's balloon at Reindeer lake, in the arctic circle, nine hundred miles north of here, is believed by the trappers and prospectors, many of whom have spent a lifetime in the northern wilds. They know that when such a story is circulated among the Indians there must be a considerable amount of truth in it.

Yesterday there arrived from Ft. Good Hope a Hudson bay trader, and he confirms a story received Sunday and adds many interesting details which are so confirmatory that a party will be sent up to bring back the relics as they are. According to the stories being told by the Indians around Ft. Good Hope the balloon was seen drifting from the direct north, and other tribes as well as Eskimos are telling the same story.

INDIANS HAVE BOOKS.

This trader, who arrived yesterday, says the Indians have several books which were found in the basket of the balloon, and from what he heard these are the records kept by Andre of his trip across the frozen northland.

Some Eskimos visited Ft. Good Hope two years ago, and when they saw a large single bore gun, they said in their own language, "that looks like the thing the white man had," but what happened to the man in question, or who he was, they were unable to say, but some of them connected him with the "large white house covered with ropes which fell from heaven."

In support of the story of the finding of the balloon, it is well known that the Eskimos to the north of here have a quantity of roping which they will not explain how they came by, and they admit they have other relics from the same source which are carefully cached away.

DANES TO PAY EXPENSES.

The Danish consul at Montreal telegraphed to this city several times yesterday regarding sending out an expedition to bring back the remnants of the explorer, and it is stated the Danish government by cable has agreed to pay all the expenses of such a trip and provide men to take charge who are well versed in nothern exploration work.

Reindeer lake, where the remnants of the balloon are now lying, is almost due north of here, and can only be reached by dog sledgin the winter and canoe during the summer.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, JANUARY 13, 1910. No. 2.

To Thee.

I bring my sins to Thee,
The sins I cannot count,
That all may cleansed be
In Thy once-opened fount,
I bring them, Savior, all to Thee;
The burden is too great for me.

My heart to Thee I bring,
The heart I cannot read,
A faithless, wandering thing,
An evil heart indeed.
I bring it, Saviour, now to Thee,
That fixed and faithful it may be.

To Thee I bring my care,
The care I cannot flee;
Thou wilt not only share,
But take it all from me.
O loving Savior, now to Thee
I bring the load that wearies me.

I bring my grief to Thee,
The grief I cannot tell.
No words shall needed be,
Thou knowest all so well.
I bring the sorrow laid on me,
O suffering Savior, all to Thee.

My joys to Thee I bring,
The joys Thy love has given,
That each may be a wing
To lift me nearer heaven.
I bring them, Savior, all to Thee.
Who hast procured them all for me.

My life I bring to Thee;
I would not be my own!
O Savior, let me be
Thine ever, thine alone!
My heart, my life, my all, I bring
To Thee, my Savior and my king.
—Sel.

Items of News and Comment.

Forsake all to follow Jesus.

Rev. Jacob Quiring recently returned to the McCormick Theological Seminary in Chicago to pursue his studies.

Missionary R. Petter reports that they had blessed Christmas services with the Indians at Cantonment and Mower.

God's word has not yet lost any of its power. Men are attracted and benefited by it if they have open ears and obedient hearts.

The Western District Conference at its last session has elected a committee of three for the purpose of taking steps toward the erection of an Old People's Home in that section of the country.

The congregations at Pandora and Bluffton, Ohio, and Berne, Ind., are glad to welcome soon—in January—Rev. Henry Ummel, of Switzerland, who intends to reach his home early in March.

The liquor papers are devoting a large amount of space to reflections on the meaning of the Alabama election. But the fact of it is that after they have said and done all they can Alabama is still dry and will remain that way.

Elder David Goerz and wife, who are at present in Philadelphia, Pa., have completed plans to leave January 22, for a trip to the far East. Those who would like to read his interesting reports ought to subscribe to the "Bundesbote" at once.

Iowa Wesleyan University has decided to make the study of the liquor problem a part of the regular college work. The class on this subject will be conducted by Prof. Stephens, who has held the chair of economics, political science and sociology for several years.

Four thousand alleged anarchists have been exiled within the past few days from Argentine. Following the assassination on November 14 of Col. Falcon, chief of police of Buenos Aires, the orders were issued and 400 were sent to the penal colony in Patagonia.

At the Student Volunteer Convention held at Rochester, N. Y., Dec. 29, 1909 to Jan. 2, 1910, over 3000 students and professors from 722 North American colleges and schools met to consider Foreign Missions. This was the most representative and in many ways the most notable student gathering held in North America.

A joint meeting was held Thursday, Jan. 6, at Goshen, Ind., between members of the executive committee of the Mennonite Board of Missions and Charities and members of the Mennonite Board of Education. The object of their meeting was to consider the advisability of launching a missionary training school, and to devise ways and means of conducting it in case it were deemed advisable to undertake the enterprise.—Members of the executive and mission committees of the Mennonite Board of Missions and Charities met at Goshen, Ind., Thursday, Jan. 6, in the interests of the mission cause. Among other things, the proposed trip of the brethren J. S. Shoemaker and J. S. Hartzler to the mission stations in India was outlined. The brethren expect, the Lord willing, to start on their journey immediately after the annual meeting of the Mission Board next May.—Gospel Herald.

The tendency of population in the United States is toward the cities and away from the country. This is a mistake and a menace. Large cities have always been the plague spots of civilization. It is in these large centers that vices have flourished and virtue has decayed. The Church, as the great conservator of freedom and of morals and faith, must make itself felt wherever the people are found. We must not abandon the downtown districts or the slums because the people are hard to impress in those quarters. If they are left to themselves, they will deteriorate still more greatly, and the conditions of life will become increasingly dangerous. The Church must meet the people in the congested districts of the city in the spirit of Christ, and must save them, or our cities are doomed and our civilizations must perish. If we move our churches away because it is easier to do so, we have done the thing that will prove to be the hardest in the long run. The denomination that thus saves its churches will lose them. The Church that saves the people will save its own life.—Herald & Presbyter.

From Our Missionfield.

Missionary G. A. Linscheid writes from Busby, Montana, that the work upon their field has been carried on in its accustomed way during the past year, with the exception, that the Sunday-school had to be changed to a simple children's service, on account of the lack of regular teachers for the different classes. Instead of having a number of classes, as is usually the case, they now have but one class until other and better arrangements can be made. He states that the regular service for adults at Busby have not been as well attended during the year as has formerly been the case, while those at Lame Deer are quite well attended. Several reasons are assigned for this. At Lame Deer services are held only every other Sunday. At these services the Indians are every time served with coffee and crackers, while at Busby they have services every Sunday, but coffee and crackers are served only every alternate Sunday. The consequence is, that on the Sundays when no coffee and crackers are served but few attend the services. This reduces considerably the average attendance during the year. Another reason given is that more Indians are at present at Lame Deer than at Busby, which will, no doubt, continue to be the case as long as the agency remains at the former place. However, after the Indians are once settled on their allotments there will be more of them at Busby and the services will no doubt be better attended again. Another reason why the services at Lame Deer are better attended than those at Busby, is undoubtedly the fact, that the services at Lame Deer are new yet and that many attend them out of curiosity, who may not come so regularly after the novelty of the thing has worn away. This at least seems to have been the case at Busby, where at first the chapel could not hold all who came but where there is plenty of room now. The Sunday evening services for the school children were continued as before.

Six persons were baptized during the year, three from Busby and three from Lame Deer. The latter belonged to the four who had applied for baptism last year already, who had been instructed and the day for whose baptism had been set but who, through the intervention of some of their principal men, at the last moment went back. One of the four, an aged woman, has moved away and whether she will return to be baptized and when she will do so we do not know. One of those baptized died soon after his baptism. There are at present twelve baptized Christians upon this field and a number of others have applied for baptism.

Regardless of his age, a man reaches the "dead line" only when he permits his energies to stagnate.—Charles C. Earle.

Report of Trip to India.

(C. H. Suckau)

Our boat, the S. S. Berlin, is undoubtedly one of the nicest passenger boats of the Lloyd fleet. It has 16000 horsepower, speed 18 knots, length 612 ft. 10 in., width 69 ft. 6½ in. and carries 3169 persons. All rooms are well ventilated; there are 2200 electric bulb lights. Besides this there is a gymnasium room and a wireless telegraph station on board.

Five meals a day were served but we did not always do justice to them. As a fellow passenger put it, we had to have the third sickness: homesickness, loyesickness and now sea sickness. Mrs. Suckau was the only one of our party exempt from seasickness on the Atlantic. Some physicians advise a seavoyage as conducive to health but for me it was almost too strenuous a dose. I soon became quite adept in making the railing of the boat in "two yumps". After we recovered from our indescribable illness we felt fine.

We saw nothing but the blue sky and the waters of the deep for eight days with the exception of the Azores. We had a most delightful trip thus far. Our words fail to portray the beauty and grandeur of the moonlight on the water. We have seen noted paintings but they all lack something that we find only in God's handiwork.

Sunday morning, Oct. 3rd, we stopped at Gibraltar for six hours but we did not go ashore as we thought it was not best. We were very much impressed that from here the English government controls the whole Mediterranean Sea, and the more so because we saw that the Strait of Gibraltar is not merely a narrow passageway as the pictures show it but is about 12 miles wide.

We landed at Algiers Monday evening. We took advantage of the opportunity and went ashore. Here we saw real Mohammedan life. A flock of street urchins followed us asking for "backshish". Of interest to us here was a large Mohammedan Mosque, modern market street and then above all the native market. We bought some fresh dates and grapes at one shop and gave the man a few cents more than were due him; afterwards he found out that we had made a mistake so he followed us up to refund the change. We were very much pleased to see such honesty among these people that are usually noted for dishonesty.

One of the most amusing things that happened to us was when we were endeavoring to get some ice cream. We took seats in an open cafe and tried our best to make the waiter understand what we wanted, but with all our speaking, gesticulating and maneuvering we utterly failed and the only thing we could get from him was cake and coffee. Just as we were getting through eating a couple sat down opposite us and behold to our amazement the waiter brought them ice cream. Later we were informed that we should have asked for "Glace".

Four passengers came near being left here. The signal for the last tender to leave shore for the Boat had been given. They hurriedly engaged a native boat to bring them to the vessel. When they were almost there the boatmen asked double the amount for transportation. They were somewhat perplexed but finally we heard one gentleman say that they would throw the boatmen overboard if he would not take them to the Boat. Being frightened at this challenge and not wishing to take a bath so late at night they landed the passengers without any further dispute.

From Algiers we had smooth sailing. On the morning of the sixth of October we could see the mountain ranges of Italy. While we were approaching the main land we saw in distinct outline Vesuvius with its smoking crater. Entering the harbor we could see an immense crowd gathered on the shore and about a dozen boys came swimming toward us and begged that coins be thrown into the water, for which they dived; soon several had their mouths full of coppers. This was quite amusing to the passengers. At about nine o'clock the vessel was docked and we went ashore. The custom officers caused us no trouble whatever. Whether it was our good looks or what it was we don't know; we only had to open one or two parcels. While driving to the hotel we saw some interesting sights of Italian life; women carrying loads on their heads, donkey carts and a great number of odd looking policemen and soldiers. We reached the hotel in time for lunch 1 p. m. The view from our hotel was beautiful; before us lay the harbor and the Mediterranean, to the left we could see in the distance Mount Vesuyius. In the afternoon we went to the office of the North German Lloyd to see about our further passage and we learned that the "Königin Luise" was to leave on the 13th, giving us about a week's stay in Naples. We have seen Italians in the slum districts of New York City and are now not at all surprised at their mode of living there because they came out of filth and dirt in Italy and have become so accustomed to it that they would probably not thrive so well in better surroundings. After dinner we were so glad to lie down on a real bed once more. However we were slightly disturbed by some bedfellows whose acquaintance we had not made hitherto—flees. But we learned that it is next to impossible to find a reasonable hotel that is not frequented by such intruders.

The program for Thursday was to see the excavations of the ancient city of Pompei and climb Mount Vesuvius. In about an hour and a half we reached the ruins. Passing through the gate we found ourselves on one of the main streets. Several guides offered their services but we found them rather high in price so we started out alone. Soon we found a guide to suit us and we proceeded. On either side of the road were the well-preserved roads of private dwellings. Across the street were laid three large stepping stones which served as crossings because the refuse of the town was all thrown into the street and washed down the street by streams of water. The streets were narrow and the tracks of the chariot wheels could be plainly seen in the pavement where it had been worn away. The sidewalks were raised and in places very narrow. In these were fixed hitching holes. A huge wall enclosed the city, in some places it was 25 feet in diameter. In this wall were eight gates, of which we saw Vesuvius and Herculaneum gate. These gates were always closed at sundown so there were resting places outside for those that failed to reach the city before the gates were closed. The cemetery was also just outside the gate.

Before we direct our attention to the buildings let us review a little of the history of this place. Pompei, according to some authorities, was built in the sixth century before our era by an Italian population; according to others, the Oscans or Ansonians were the founders of it. It was then successively occupied by the Etruscans, Pilaagians, Samnites and was finally formed into a place of pleasure by the Romans. Cicero, Seneca and Claudius spent parts of their lives here. The city had a circuit of about five km. with suburbs and had a population of 12000 inhabitants. It was situated near the sea and on the river Sarno which was then navigable. We must carefully note that the destruction of Pompei was so to say twofold. On the 5th of February 63 A. D. it was destroyed by an earthquake. After it was partly built up again at midday the 23rd of August of the year 79 it was buried by a torrent of pumice-stone and ashes caused by the eruption of the neighboring Vesuvius which destroyed also Herculaneum. Letters from that time show that the conflagration lasted three successive days. The unfortunate city remained under ground for about eighteen centuries. Excavations began in 1748 but were prosecuted under French dominion. From 1863 Giuseppe Fiorelli having been made inspector of the excavations the works have been vigorously taken up and are continued at the present time. We saw a building that had been excavated only six months ago.

It was intenfely interesting to examine the houses of this ancient city. On some of the walls could be seen well preserved frescoes. The floors consisted of beautiful mosaics. Near the entrance of one of the houses we saw the mosaic of a chained dog with the apostrophe "Cave canem". The houses have an open court in which was a beautiful fountain. In most of the houses we found baths, these and also the fountains were connected with the water supply of the city. We noticed that they even had watermeters on the same principle of those we have today. At one place we saw a winecellar with the pots fixed into it so that servants could not take out the wine and fill the vessels with water. Of course the wine had long since evaporated. The next place we saw was the old Basilica where justice was administered. It was composed of three naves; the central one uncovered, the others coyered. Another public place was the Forum, it was here where the people assembled themselves in order to speak of things of public interest. This place was enclosed on three sides by immense porticos and on either end was a rostrum for the public speakers. These ruins show that this edifice was not completed when the eruption of Vesuvius took place. Going down toward the sea stands a building which was then used as granery and is now the museum. Here we saw forms of human beings and other things that had been excavated. These forms were preserved by pouring plaster paris into the holes that the bodies had caused in the lava that had covered them. By this method of preservation the actual skeletons of the bodies were enclosed in the plaster paris. Several human beings with clutched hands and horror stricken faces were lying there in cramped positions which portrayed the awfulness of such a death. In another room we were shown vessels of pottery, scales, bread, cakes, wheat etc. Some of the cake was cut ready for serving.

Going back through the Forum we went to see the two theaters, the larger one being for tragedy and the smaller one for comedy and was only used in winter. By this time we were ready for a good lunch which our landlady had put up for us. We were sorry we could not spend more time here but we had to hurry on to see Mount Vesuvius. On our way we passed two Italian beauties who had several clusters of grapes which Brother Penner bought of them. They were very refreshing and strengthened us for the climb up Mount Vesuvius. Our ponies were soon saddled and up we went following the pony trail. The path was along the lava bed of the eruption of 1906. This eruption formed a new crater on the side of the old one, which is extinct since the eruption that destroyed Pompei. Mrs. Suckau's pony was said to kick so a young Italian stayed by her side going up. As he got tired of walking he took the pony by the tail and trotted behind, which was too comical. Brother Penner took a snap shot without her knowing it. We had to change ponies twice and at every station our guides wanted a glass of wine as tip but they soon learned that no matter what means they pursued we would not treat them. At the last station a number of men met us who wanted to carry or help us by means of pulling us up by a strap which they had thrown over their shoulders. We saw that it would be impossible to reach the crater without some aid so we hired four men to pull us and in twenty minutes we stood at the crater of Mount Vesuvius, which only a few years ago had buried two cities and only a few days after we left Naples was active again. This new crater has a circumference of one and one half miles. All around its walls exuded sulphuric smoke; from down below we could hear the seething mass; an awful echo returned as the men called down. To our right at a short distance we saw the old crater from which was expelled the lava that had buried Pompei and Herculaneum.

After one of the men had taken a snap shot we took our man by the arm or rather vice versa and proceeded down. This was great fun for all; the lava and pumice sand or dust was so deep that at each step that we took it came over our shoes. It took twenty minutes to reach the crater but we came down in five so you may imagine the cloud of dust we kicked up. Mounting our ponies again we rode slowly down the steepest part of the mountain but when we found that our time was limited to make the train we let the ponies go at full speed. Hats were almost lost and hairpins were scattered all along the road.

We reached the hotel about nine o'clock and relished our dinner very much. After a good night's rest we were ready in the morning to see the national museum. There were some more relics of Pompeii; lamps, chandeliers, stoves, medical instruments etc. These resemble very much those of the present day. Even a box of pills and glass vials were found. After we were through with the museum we went to the park.

Report of C. E. Convention in India.

Janjgir, C. P., India, Dec. 8, '09.

Some impressions of the Fourth World's Christian Endeavor Convention held at Agra, India, Nov. 20 - 24, 1909.

It has been the rare privilege of two of us to attend the above named Convention.

Some of our home friends may be anxious to know how we proceeded on our journey, so before going to the Convention proper, will tell a little of our trip. Railroad managements here in India are somewhat different from America. We paid third-class fare, which by the way, is the lowest possible fare, but because of concessions, travelled second class. In order for missionaries to obtain concession rates, there must be four or more in the party, we therefore joined a party of three neighboring missionary ladies of the German Evangelical mission. Since all the trains here are sleepers, we simply take our bedding along, spread it out on the long seats and sleep. If the train is too crowded it means to sit up, but that rarely occurs with Europeans. We had a car booked all the way through and consequently were undisturbed at the junctions, except for the switching af the car. Upon arriving at Agra we were taken in a most beautifully arranged Conv. camp ground. As we entered the beautiful arch with this inscription on it, "Christ for India, India for Christ," we saw to our right the secretary's tent, where we registered and received our Convention tickets; to our left was the book stall with all the C. E. literature, while before us was the immense dining tent, to the left of it, the big auditorium tent for the English speaking meeting, to the right the auditorium for the Hindustani speaking people, further on were the ladies' quarters, while on the other side were the quarters for the married couples. There was a big tent where gifts, many of which had been made by natives, had been brought to be sold, the proceeds to be divided among the different societies; another one, where the things had been sent from the various Mission Industrial Schools to be sold on commission.

The Government of India had kindly loaned all the tents for the use of the Convention, for which it owes a great deal.

Arriving a short time before the regular opening of the Convention session, we had the priviliege of doing a little sight seeing. A company of us went to Agra Fort, a magnificent structure of red stone, begun in the year 1566 by Ahbar, the Great, and finished by Shah Jahan, his grandson. It covers a vast area and within it are built magnificent structures of white marble, inlaid with precious stones. Could those buildings speak, they could tell us of some of the most horrible tales of murders which took place when those great Mohammedan rulers were in authority, but we must leave the palatial structures and get back to the Convention camp, before it gets dark.

The dining tent was a place where we all loved to resort, when we heard the sound of the bugle. There we not only had

(Continued on page 5.)

Home Circle.

The Road to Slumberland.

What is the road to Slumberland,
And when does the baby go?
The road runs straight through mother's arms,
When the sun is sinking low;
He goes through the drowsy "Land of Nod,"
To the music of lullaby,
When all wee lambs are safe in the fold,
Under the evening sky.

A soft little nigh-gown ever so white,
A face washed sweet and fair,
A mother brushing the tangles out
From the sunny, golden hair.
Two little tired, tiny feet,
From the shoe and the stockings free;
Two little palms together clasped
At the loving mother's knee.

Some baby words that are drowsily lisped
In the tender Shepherd's ear,
And a kiss that only a mother can place
On the brow of her baby dear.
A little round head that nestles at last
Close to the mother's breast,
And then the lullaby soft and low,
Singing the song of rest.

—Selected.

A Useful Baby.

Not long ago a missionary on the great river Congo had pushed up on a little steamer into a part where no white man had ever been before. The anchor was let down and the steamer brought to. Food was needed for the men and firewood for the engines. The natives came crowding down to the bank to look at this wonderful boat; they were armed with arrows and big, ugly spears. The missionary tried to talk to them, and made signs of peace. But nothing that he could do seemed to touch them; it was plain that they were partly angry, partly suspicious, and partly afraid, and when savages are in that state they are very dangerous. What was to be done?

A happy thought flashed across the missionary. He had a wife and a dear little baby on board! He got the baby, took it up in his arms, and showed it to the people. Now, the baby was a really sensible one; it seemed to understand the situation, and instead of crying or pretending to be shy, it laughed and crowed as merrily as could be; and when the poor savages saw it they felt safe; they understood in a moment that no harm was meant, and so they laid down their arms and became quite friendly. Even in Africa we can say, "A little child shall lead them."

Say a Kind Word.

Sometimes we think we are too busy to be polite. Still, it never pays to forget our manners. A few years ago a man who looked quite plain, "just like a farmer," some one thought, called at a great hospital in New York City. With him was a friend who was to be examined for some disease. Waiting for the friend to be examined in his turn, the visitor thought he would like to look through the institution. One of the physicians of the hospital volunteered to show him about, and took every possible pains to explain everything to him very kindly. The stranger became very much interested in all he saw, and went away feeling that the hospital was doing a great work. When he reached home he made his will. No one knew what was in that will, but a few weeks ago he went to that country which no human eye has ever seen. When they opened his will it was found that the plain-looking man had left two million dollars to the hospital, to be used in its work for the sick and the suffering.

When the physician was showing the stranger about the institution he did not dream that it would pay as it did. If he had done what he did expecting to receive something back again, it would have taken all the beauty out of the deed. The sweetest service is that rendered with no thought of reward; but be sure that all such service will bring you back a blessing.

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Berne, Ind.

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Editorial.

The Glorification of Crime.

Although the bright little flame means certain destruction to it the moth fly will persist in playing about it. Humans differ from moth flies, they know that fire burns, but they ignore rather than act upon this knowledge. Society is continually menaced by crime. The defeat of our beautiful theories of personal rights and neighborly love comes through crime. In order to be preserved from its curses religion, law and order must everlastingly frown upon the acts of the evil-doer and actively engage in suppressing him. Education will never bring out the best there is in man so long as the slightest laxity on the part of those whose duty it is to suppress the evil-doer is permitted.

From the time of Adam and Eve until now the sin of humanity is to yield to the fascination of forbidden things. While it is true that the majority of people are not criminals it would be most comforting for us to know that they hated to hear or see anything of crime. Take up almost any daily paper and you will find it checkered with sickening details of the most horrid and sinful things that are occurring. Newspapers are conducted for profit, they give the people just what they want and are willing to pay for. Were it possible to create a strong demand for a clean press the suggestions to crime that detail accounts of it give would not be in the hands of our very babes every day of the week.

The criminal gets too much glory out of his wrong doing. Many crimes are committed just for the sensation that the guilty one knows they will create. The love of notoriety is a weakness with weak minded persons and were they certain that they would be punished without attracting attention they would often desist from wrong doing.

While the publicity with which the press makes crime attractive is to be deplored, the sickening fondness with which some people delight in hearing and telling the very worst things that happen indicates that a reform must go farther than the printed sheet before the poison that a knowledge of crime creates can be checked. A civilized man ought to avoid the entertainment gotten from telling and hearing of crime because it is a matter in which the safety of his civilization is involved: an educated person ought to avoid it as a matter of good taste; a Christian should have nothing at all to do with it because it threatens the eternal welfare of his own and his neighbor's soul.

The other day a poor ignorant painter in New York saw thousands of dollars worth of diamonds displayed in a window near his home. He had been visiting moving picture shows and saw a presentation of thieves at work. It fired his imagination. He went home and started to dig a tunnel from the cellar of his house to the store with the window full of diamonds. The tunnel caved in and the police came and dug out his poor crushed body and brought it to his miserable wife and five children. The form of public entertainments which the ignorant and lower classes of society patronize are generally of the "blood and thunder" order. The villain is generally the principal character presented. Can any one be surprised that such presentations help to make villains? Not long ago an entertainment of which we know was arranged to amuse a number of young children. The money made by the entertainment was to be devoted to a worthy cause. The program was made up largely of moving pictures. One of them showed a young scamp throwing stolen eggs at an officer's head; another showed the same young rascal running away with an old lady's purse. Another was a child stealing scene with plenty of shooting in it and another showed a battle between smugglers and the officers of the law in which the latter get the worst of it; and so on. Imagine two or three hundred children going to bed that night to dream over such scenes. Can any one defend the showing of such pictures to children of tender years? The dime novel hero of twenty years ago was a saint compared with the picture show hero of to-day. Were it not better if people were a little more careful about what their children see? G.

Correspondence.

STERLING, O., Jan. 8.—The holiday festivities are again in the past, but they have not failed to leave a lasting impression on us, we hope.

The S. S. of this place rendered a program on Christmas Eve, which was enjoyed, seemingly, by a large audience. The program consisted of drills, recitations, songs, solos and duets. Rev. Amstutz delivered the address.

We are pleased to report that since Rev. and Mrs. Amstutz reside in our midst we have services every Sunday morning and will have evening services every other Sunday evening. We anticipate rich blessings from these services.

The annual business meeting of the church was held on Monday afternoon, Jan. 3. The following officers were elected: Deacon, J. R. Krabill; trustees, P. J. Liechty and P. E. Geiser; treasurer, A. R. Krabill; secretary, Anna Liechty; organist, Zula Rich.

The installation services of the newly elected deacon will take place next Sunday morning after the regular session. Will close with best wishes for God's richest blessings for all readers of the MENNONITE for the New Year.

WEST SWAMP, Pa., Jan. 7, '10.—Our Sunday-school Christmas service, which had to be postponed on account of the snow storm on Christmas, was held on Sunday evening, January 2nd. The exercises consisted in singing of Christmas hymns and recitations pertaining to the birth of Christ and the object of His coming. In spite of the dark, cloudy night and the almost impassable condition of the roads on account of snow drifts, the church was fairly well filled by an appreciating and attentive audience and all seemed to enjoy the occasion. Brother Elwood S. Shelly, the pastor's assistant, made some very appropriate remarks at the close, based on John 3:16.

On January 6th, our church held her annual business meeting, at which the officers for the church and Sunday-school for the year were elected. Nearly all the old officers were re-elected.

Neither Sunday-school nor church services were held on Christmas on account of the snow storm. On last Sunday our pastor preached a New Year's sermon in English, taking for his text Deu. 32:7. He told us to remember,

1. The goodness and mercy of God manifested toward us in the past,

2. What the Lord has done for our salvation in the past, and

3. To call into remembrance how we have used the grace of God and lived before Him during our past years.

All this, we were told, should lead us to a heartfelt thankfulness towards God, to confidence in God for the future, and to deep humiliation and repentance. At the beginning of a new year it is well to look back upon the past, forward to the future, but above all, to look upward to God. Cor.

PHILA., Jan. 9, 1910.—We of the First church just passed through another holiday season with all the blessings and good things which usually accompany this season. The usual early morning Christmas Day service and watchnight service on New Year's eve were omitted this year. Our Sunday-school celebrated Christmas in the usual manner, the Primary department in the afternoon and the Intermediate, Adult and Home departments in the evening of Christmas Day. Both were well attended considering that a snow storm was raging all the while. Excellent programs were rendered at each festival. The singing and reciting of our young folks well deserved special praise. We are blessed with having those who have considerable talent along these lines and we endeavor to show our appreciation of the work they are doing. The Sunday following Christmas was even worse than Christmas Day. All our services were at a standstill and attendance at Sunday-school and church services was quite small. It was almost impossible to get along.

Our annual congregational business meeting was held on New Year's eve. Our pastor was re-elected for another year, also one deacon, two trustees and a treasurer for three years each and a mission collector for one year. Reports were received from the officers and official board of the congregation as well as from each minor organization in the congregation.

We started the new year auspiciously. This was our regular mission Sunday and the usual mission offering was received at our church services and the Sunday-school offering went to the same cause.

Services conducted by the pastor were held each evening, except Saturday, during the past week of prayer. The weather was uniformly bad, snow, rain and ice all tending to make it quite disagreeable outdoors at night time. The attendance suffered very much in consequence. Friday evening the preparatory service for the communion service of today was held.

Today our congregation gathered around the table and partook of the elements in commemoration of the suffering and death of our Lord and Savior. This is always a solemn and serious occasion. The attendance was good as it should be on this day and each member should be present on this day. Rev. David Gerz, of Newton, Kansas, who is visiting his sons in our city was with us and preached for us in an interesting and forceful manner.

Our Sunday-school is in a prosperous condition. Interest is well maintained. To-day we promoted four classes from our Primary to the Intermediate department. We have graded our Primary department into two grades, Beginners and Primary and have adopted the new graded course of lessons for this department. Each grade will have its separate lessons and teacher. We have reasons to hope for much good from this change. We are sadly handicapped by a lack of room for properly conducting this, the most important department of our S. S. Our Primary superintendent, Mrs. Jas. Bechtel, is thoroughly informing herself in the modern and most approved methods of conducting the work.

We are sad over the death of one of our older members, Mrs. P. R. Kline, wife of one of our deacons. Her death occurred on the night of Dec. 30. She had been a sufferer for some time from a complication of ailments and her death was hastened by an acute attack of Bright's disease. We sympathize with the husband and family in their loss.

A. S. BECHTEL.

Report of C. E. Convention in India.

(Continued from page 3.)

our physical needs satisfied, but we also met new friends, as well as old acquaintances. At one of the first meals, a lady occupying a seat near by remarked, "Surely that lady over at the other table must be an old friend of mine, have not seen her for seventeen years; will you please keep my place until I go and make sure." She was right. It was in the dining tent that students of various schools asked to have a table or two reserved for one meal, in order to recall memories of bygone days. How we rejoiced to listen to the hymns which arose, first from one table, then from another one, not only in one language, but in various languages. There we met our Burmese brothers and sisters, who soon won our hearts. Such a gathering from the four comers of the earth, What an inspiration to the privileged ones!

On the 20th of Nov. at 7:30 a. m. all the delegates, with waving banners, and singing of native hymns, gathered at the entrance to await the arrival of our American delegates. Can you imagine how our hearts rejoiced to see Dr. and Mrs. Clark, Mr. Shaw, Mr. and Mrs. Lathrop and some others whom we did not recognize? Soon after we proceeded to the spacious auditorium where we saw the large motto, "Expect great things and attempt great things for God." All over the auditorium banners of C. E. societies were floating, while the pulpit was encircled in a motto "All one in Christ." As we listened to the greetings from the different lands and peoples, we could not help but realize that the motto was a blessed reality. The illustration of the banyan tree was very fittingly used. In the various greetings some of the following sentiments were expressed: Christ's longing to help us, His expectations from us, only by His Spirit can His desire be accomplished. On our part it means whole-hearted welcome, whole-hearted surrender, decided Christianity, and a sacrificial life with a smiling heart. Dr. Clark in his greetings remarked that some one in Bombay asked him to which caste he belonged and he answered, the Christian caste; but rightly speaking, he says, "We belong to the servant caste, servants of our Lord and Master Jesus Christ." At this meeting Dr. Clark was presented with a mallet, the handle of which was made from a tree planted by the pioneer missionary Wm Carey. Sessions were held nearly all day. There was an early sunrise prayer meeting on Round Top, as the hill was first termed, later on the name was changed to Convention Hill. In those meetings the intense desire of the hearts was for a deep spiritual atmosphere.

There were intermissions for meals and visiting the tents where things were for sale, as well as lending a helping hand in the work.

The Convention speakers, with the exception of Dr. and Mrs. Clark, Mr. Shaw, and Dr. King, were missionaries and able, earnest Indian Christian workers. One cannot stop to give the messages of the different speakers, suffice it to give only a few thoughts given throughout the whole Convention. Special stress was laid on the fact that Christ is the only fulfilment of India's need, He alone can elevate the degraded condition of India's millions, His power alone can save and uplift. India is looking, yea, waiting for something, she is groping for something, can we supply that something? India has a wonderful history and wonderful literature, she knows how to meditate, but it is a dead, Christless meditation. It was remarked that the educated Hindu is not ready to accept Christ, but he is watching. The Christian is under inspection and if the Christian, both white and black, present Him, the Christ, aright, the educated Hindu will accept Him. It is character, character in Christ, the life of the follower of Christ that will win India. Sacrifice is the great principle in presenting Jesus Christ. A non-Christian native said, "None but Jesus deserves this precious diadem, the Taj, the jewel of India," and Jesus shall have it, What a testimony!

A very stirring address was given by an Indian brother on the subject "The Call of the Unevangelized to the Endeavorer." We could only wish that more could have heard the earnest call and heed the pitiful cry of the dying. Just one incident which will speak for itself. In a home in Calcutta, if so it can be called, a little child was born on a holiday, when no one is supposed to drink water. The young mother begged, saying that she would die for thirst, but the parents refused. The young father who was a well educated man insisted, saying, "Let the old customs go and give her to drink, there will be no harm done," whereupon the parents had him put in jail and the young mother died. This is not an only case, hundreds, thousands, yea millions in India are treated likewise. Millions of little widows are doomed to a life of sin and shame. Only Christ with His blood bought army can change the condition of such a sin stricken people. The East and the West united in Christ can bring about this salvation. At the Convention with such a mighty host, united, it did seem that soon the time must be at hand when all nations will believe on Him, in whom to believe means life eternal.

One very encouraging feature of the Convention was the way the Indian brothers, native churches and C. E. societies responded to a call for the support of twenty native secretaries for various districts, to carry on the work more successfully. Mr. Shaw's appeal struck deep into the hearts of the people and the required amount was soon in the hands of the secretary.

Miss Weatherly, Vice President of the British National Union gave a very helpful talk on C. E. Principles and Purposes. The chief aim of the Christian Endeavor society is to love and serve the King of Kings and our fellowmen. Do we love Him so much that others can see it, so much that it overflows to others?

The remark was made by some that workers make mistakes and hinder the real spiritual progress of the work by introducing Western ideas expecting Eastern people to adapt themselves to others' ways and ideas. May we work carefully and prayerfully so that we may be a real blessing and not a hinderance.

Mr. Shaw delivered an inspiring address on C. E. methods. The day before he had visited a village Christian Endeavour Society not far distant. While in the village some Christians were making bread, native style, of course. He watched their performances for some time, and then concluded to have a trial. Only Mr. Shaw could tell how he attempted time after time with little success, then fearing that he might use up, or spoil their whole meal, gave up. He told us that the ingredients were all the same, but the trouble lay in the method employed. The Master's work is of so great importance that only the very best methods should be used.

One afternoon was devoted to sight seeing, when the delegation in a body visited the Taj Mahal, which is one of India's wonders, yea of the world's wonders. All built of white marble, inlaid with precious stones. It is simply exquisite. With the Taj as a back ground, the Convention picture was taken. This magnificent structure was built by Shah Jahan, as a monument for his beloved wife.

Throughout the whole Convention we were delighted and inspired with the sweet songs, sung by our Burmese brothers and sisters. They have such rich mellow voices. They being of the educated class, sang in the English language.

Sunday p. m. was given up to a praise service, a service of song and responsive readings prepared for the occasion by Rev. C. H. Mattison, who, with the assistance of a choir composed of attending delegates, rendered a most pleasing program. The theme developed in the order of the service, was that of triumphs, beginning with the early church, and ending in the church triumphant.

How we wished that our friends in the home land could have witnessed the roll call and consecration service conducted by Dr. Clark. What an inspiration to listen to all the responses. The people of India, Burmah and Ceylon responded in twenty-nine different languages. The Master in Heaven must have rejoiced to hear those testimonies. How the visitors and missionaries were inspired and encouraged to see such large delegations. Think of it,

over one hundred delegates from Burmah alone.

Some responded with Bible verses, while others gave songs. When the American delegates answered, the American missionaries felt like rising also, but some did not deem it best to do so, others could not refrain from rising.

The last meeting was held on Convention Hill, early in the morning. It was a prayer and praise service where Wm. Carey the 4th gave a short address. An encouraging feature of this meeting was the testimony of a soldier, who during the Convention decided to leave satan's ranks and enlist in the army of our Lord and Master, fighting against sin. It was at this place after the singing of "God be with you," that we bade our Convention delegates farewell.

During the whole day delegates were being taken to the depot, soon to be scattered all over the world, but with the hope that some day we might all meet at Jesus' feet.

Your Fellow Endeavourers,
Sisters BRAUN AND FUNK.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, January 23. DOES RELIGION PAY? 1 Cor. 3:18-23.

QUESTIONS.

1. Is it right to ask the question: "Does religion pay?" 1 Tim. 4:8; Job 1:6—12.

2. Why is the wisdom of this world foolishness with God? 1 Cor. 3:19; Rom. 1:22.

3. How and when are all things ours? 1 Cor. 3:21—23.

4. What does religion cost? Mat. 16:24—26; 10:37—39.

5. What do we gain by religion? Gal. 5:22—25; Mat. 11:28-29; 19:27—29.

6. What does religion promise? 1 Pet. 1:3—9; Rom. 8:16—18; Rev. 22:1—5.

MEDITATIONS:

Ought not religion to be something dear to us without the prosaic question of pay? Some people think we ought to leave pay out of the question, when religion is concerned; but most, and I venture to say all, people before entering upon anything, ask themselves the question: "Will it pay?" It is natural and right to ask: "Will it pay?" if by pay we do not consider money as the price received. It would be foolish, sordid, mean to consider money as the only equivalent for what we do. Love is the best paying investment, not in money, but in love and satisfaction.

Religion is "the recognition of God as an object of worship, love and obedience." Does that pay? Nothing better! And exercise thyself unto godliness: for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come."

When men think themselves to be wise or even if they have learned a great deal of this world, it will not help them for eternity, except they have taken the Spirit of God for their guide, then all wisdom will lead them nearer unto God. But that we must be saved by grace through the love and sacrifice of Jesus Christ is foolishness to the worldly wise, who will not acknowledge his weakness and sinfulness. Human wisdom never could or would have invented the gospel.

The apostle Paul says, all things are ours; thus we would be the richest people, and we are, for we can enjoy everything which our Heavenly Father in His love brings to us. We are not owners of everything in the sense that we can sell it, but we can enjoy it, because it belongs to our Father and our brethren.

Religion is expensive, not in the sense that we have to pay much money for it; liquor and tobacco cost many, times as much, but it costs us much, because it costs our own life, we have to give up selfishness and all which selfishness craves; we may even have to forsake father and mother and our own life for the sake of Christ and His religion.

To know whether religion pays, we have to compare gain and costs. We acknowledge that religion, the true religion of Jesus Christ, costs us dearly. But we believe with the apostle Paul that godliness is profitable for all things and that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward. Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control are of incomparable value. And the manyfold and great gifts, which we receive here by religion, will be far surpassed in the world to come, when there will be no sin nor sorrow, no weeping nor parting but unspeakable joy.

Our Lord says: "Everyone that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for My name's sake, shall receive a hunderfold, and shall inherit eternal life." And Paul says: "For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen.

QUOTATIONS;

Religion is the final centre of repose; the goal to which all things tend; apart from which man is a shadow, his very existence a riddle, and the stupendous scenes of nature which surround him as unmeaning as the leaves which the sibyl scattered in the wind.—Robert Hall.

The true religion of Jesus Christ our Saviour is that which penetrates, and which receives all the warmth of the heart, and all the elevation of the soul, and all the energies of the understanding, and all the strength of the will.—Dean Stanley.

Religion finds the love of happiness and the principles of duty separated in us; and its mission, its masterpiece, is to reunite them.—Vinet.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Jan. 23.

SUBJECT: True Blessedness. Matt. 5:1—16.

GOLDEN TEXT: Blessed are the pure in heart, for they shall see God. v. 8.

In Matthew's account the verses of this lesson follow immediately those of the previous lesson. They are the opening words of the "Sermon on the Mount," so called. This formal teaching of the Savior was given to His disciples as stated in v. 1. How many disciples had He by this time regularly following Him? Matthew has only mentioned four thus far—the four fishermen called from their boats on the lake. He mentioned his own call later (ch. 9), but Mark and Luke put it before the time of this mountain teaching. A comparative study of all the Gospels puts this sermon immediately following the choosing of the twelve apostles from among His disciples, so that Matthew was not only one of the disciples but one of the chosen twelve, one of the inner circle around the great Teacher as He spoke the wonderful discourse which this attentive listener so fully records.

Jesus had completed His first preaching tour through Galilee, gathering to Himself as He went a continually increasing number of disciples. He had been to Jerusalem on the occasion of a feast (John 5) and had started on His second period of ministry in Galilee after His return from that feast. In the midst of these busy scenes, multitudes following and crowding upon Him wherever He went, He withdrew one day, Luke tells us, away from the pressing crowd into a mountain apart to pray, and "continued all night in prayer to God." When morning came, He called the disciples to Him (they probably had followed Him into the mountain), made selection of those whom He named apostles, and then sat down in their midst, as was the custon of teachers, to teach them. Luke says, He afterwards came down with them, and standing in a level plain He spoke (probably repeating some or all He had spoken in the mount) to the multitude gathered there waiting for Him (Luke 6:12—49).

This discourse begins with an eight-fold pronouncement of blessedness to be realized on stated conditions. The conditions are those which are necessary in order to lay hold on that for which we are laid hold on by Christ Jesus (Phil. 3:12). He came to earth to lay hold on us in order to bring us into the state of blessedness for which we are destined in the thought of God when He created man in His own image. In this eightfold beatitude He outlines the course along which the individual to be saved must pass to attain this blessed destiny and indicates how to live therein.

Beginning with the realization of one's utter poverty by nature (our fallen nature), there follows mourning over our polluted and helpless condition, a desire, compared with hunger and thirst, for the cleansing we need, which being received by faith, the end is in purity of heart which admits into the presence of God.

This course also embraces right relations toward our fellowmen. There is meekness, which Paul, in his psalm on love, describes in such phrases as "suffereth long and is kind," "seeketh not its own," "is not easily provoked," "taketh not account of evil." It is the quality which Jesus especially invites us to learn of Him (Matt. 11:29). Then there is the quality of mercy in which we are to be like our Father in heaven (Luke 6:36), to whose mercy and grace we owe all that we can be and may hope for. Our active sharing in the work of God as promoters of peace is the crowning privilege of one who has come to see God, having a heart purified from sin. It is more than meekness, being that passive quality put into active service for the promotion of good. To overcome evil with good is more than simply to endure it in meekness. To be a peace-maker is a large step in advance of being a peace-lover, but you can not be the one without first being the other.

This course also brings inevitable conflict. It always has been and always will be so in this present evil world, that the godly must suffer persecution (2 Tim. 3:12); the carnal can not endure

the spiritual (Gal. 4:29). Because of what such persecution indicates as to our character and because of the company it puts us in, we are called upon to rejoice and be exceeding glad. It is the tribulation (from *tribulum*, thrashing instrument) that cleanses the wheat of the worthless chaff.

The blessedness to be attained in this heavenly course is described in terms corresponding to the conditions to be fulfilled. For our realization of poverty in ourselves we have the assurance of an inheritance in the Kingdom; for our mourning over sin we have the comfort of assured forgiveness; for our hunger and thirst after righteousness we have the satisfying indwelling of the Holy One; purity in heart brings visions of God and heavenly things, with joy unspeakable and full of glory; the manward exercise of godliness in meekness, mercifulness, and pursuit of peace, has the promise of winning the hearts of men out of the world into the possession and exercise of like qualities, and of finally, as the sons of God, taking possession of the renovated earth with Christ in the day of His coming. Thus shall those who are the salt of the earth and the light of the world, work out their mission to the glory of the Father in heaven, both now and in the final consummation spoken of in 1 Cor. 15:24 and Rev. 11:15.

News of the Week.

Domestic.

MESSAGE ON CORPORATIONS.

TAFT WOULD ALLOW BIG COMBINATIONS TO TAKE OUT FEDERAL CHARTERS.

WASHINGTON, January 7.—President Taft's special message dealing with amendments to the interstate commerce laws looking to a more effective federal supervision of railroads and conveying his recommendations for the passage of a federal incorporation act, was transmitted to congress today and read in the house, the senate not being in session.

The President thinks that an opportunity should be given the big industrial combinations to bring their business once more into the "zone of lawfulness," by taking out a federal charter under certain prescribed conditions, before it becomes necessary to proceed against every corporation about which there is a breath of suspicion.

FEDERAL CHARTER CONDITIONS.

The conditions upon which federal charters are to be granted under the President's recommendations are these: The issue of stock to be to an amount equal only to the cash paid in on the stock, or if stock be issued for property, then at a fair valuation, ascertained under approval and supervision of federal authority, after a full and complete disclosure of all the facts appertaining to the value of the property and the interest in it of the persons to whom the stock is to be issued.

Corporations taking federal charters are to be prohibited from acquiring and holding stock in other corporations, except for special reasons upon approval by the proper federal authorities. Full reports of operations are to be made to the department of commerce and labor at regular intervals. The federal incorporation is to be voluntary, but the President feels that most of the corporations will be glad of the opportunity to reform their business methods if this opportunity is given. Otherwise the department of justice will investigate them. Nothing in the federal charters is to exempt any corporation from prosecution for violations of the anti-trust law.

INTERSTATE COMMERCE CHANGES.

The President recommends the establishmen of a United States court of commerce of five judges to hear and determine appeals from the interstate commerce commission, the only appeal from this court lying in the United States supreme court.

Pooling arrangements as to rates are to be allowed under direct supervision of the commission. The commission is to be empowered to pass on freight classifications.

The commission is to be empowered to hold up new rates or classifications by railroads until an inquiry can be made as to their reasonableness. If found to be unreasonable, the commission may forbid the increase.

Shippers to be given the choice of established routes on through freight.

REGULATES STOCK HOLDINGS.

From and after the passage of the amendments, it is provided that no railroad shall acquire any stock or interest in a competing line, except that where a road already owns 50 per cent. or more of the stock of another road, it may complete the purchase of all the stock. Also in cases where one road is operating another under a lease of more than twenty-five years' duration it shall have a right to acquire the demised road. Allowing these acquisitions of stock does not exempt any road from prosecution under the anti-trust law.

Stock must be issued at par value for money paid in or for property or services rates at full value, uner an inquiry by the federal authority, who shall supervise all stock and bond issues.

Employes of Sugar Trust Sentenced.

NEW YORK, January 10.—Four former employes of the American Sugar Refining Company, convicted of underweighing frauds, were sentenced to one year's imprisonment each by Judge Martin, in the United States circuit court here today. The men sentenced are Thomas Kehoe, Edward A. Boyle, Patrick J. Hennessey and John M. Coyle.

The four men sentenced were employed as checkers on the Williamsburg docks of the sugar trust, and were convicted of manipulating springs in the scales whereby false weights of imports of sugar were recorded and the government defrauded out of duties.

Oliver Spitzer, convicted with the above four and who was declared by the prosecution to have been the head and front of the conspiracy through his position as dock superintendent, will be sentenced on February 1. He is now in the hospital recovering from a surgical operation performed yesterday.

In imposing sentence Judge Martin scored the prisoners for failing to take advantage of his hint that if they made a full breast of the matter he would be lenient with them. He said that if they had confessed he would have suspended sentence, but in plew of the fact that they challenged the truth by sticking to their original stories, although the evidence conclusively proved their guilt, there was nothing for him to do but to impose the sentence.

Wallace Statue Unveiled in Capitol.

WASHINGTON, January 11. — The marble figure of Lew Wallace, soldier, author and diplomat, was unveiled in statuary hall, in the national capitol, today. It takes its place alongside the statue of Oliver P. Morton, Indiana's war Governor. The cord that removed the veil from the statue was pulled by Lew Wallace, Jr., a grandson of the general. Bareheaded, with his coat buttoned tightly about him, and with the skirts of the garment yielding to a strong wind, the figure is plainly that of a warrior who has been hastily called from his tent. "It seems almost to speak," said one art critic, when the figure was exposed to view.

Many distinguished persons were present. The diplomatic corps was represented by A. Rustem Bey, charge of the Turkish embassy, who was instructed by his government to attend, and who, by participating in the ceremonies, gave the affair an international character.

Taft Dismisses Pinchot.

WASHINGTON, Jan. 7. — Gifford Pinchot, chief forester and intimate friend of Theodore Roosevelt, to-night was dismissed from the service of the United States by President Taft for insubordination. Associate Forester Overton Price and Assistant Law Officer Alexander C. Shaw, Pinchot's immediate assistants in the forestry bureau followed their chief out of the government employ.

Thoroughly indignant over the action of Mr. Pinchot in inducing Senator Dolliver to read a letter from him in the senate yesterday, President Taft to-day would listen to no advice that the forester's violation of executive orders be overlooked pending the inquiry soon to be undertaken by congress. He declared the dignity of the office he had been chosen by the people to fill was being attacked and he would be unfaithful to his trust if he submitted longer.

Hogs Sell Above $9; Highest for 28 Years.

INDIANAPOLIS, Jan. 7.—For the first time in over twenty-eight years the Indianapolis hog market stands above $9.00.

In December, 1878, fancy hogs sold on the Chicago market at $3.00 per one hundred pounds. The present level is the highest recorded in any market at this time in the year. Higher prices were paid at the close of the civil war.

CHICAGO, January 7.—The $9 hog arrived to-day at the Union stockyards here and his coming marked an epoch in high prices for hogs. With the exception of a short period in 1882, when swine sold at $9.35 a hundredweight, the $9 hog has not been seen here since the civil war. Continued intense cold impeding transportation and an apparent hesitation of producers to market their hogs are the primal causes of the abnormal advance.

PITTSBURG, Pa., January 7.—The price of hogs reached $9.20 in the local market to-day, said to be the highest mark in the history of the local stockyards.

Huge Snow Drifts and Zero Weather.

INDIANAPOLIS, Jan. 7.—Deep snow, low temperature and lack of fuel are causing suffering in Indiana, Illinois, Kentucky, Tennessee and throughout the northwest. In southern Indiana and Illinois snowdrifts from fifteen to twenty-five feet high block traffic, and in Kentucky cattle and chickens are freezing to death by the hundred.

There is a coal famine in the northwest and Chicago manufacturers fear they will be forced to shut down unless the railroads deliver speedily the coal now in transit, but delayed for lack of motive power.

In Montana passenger trains were lost in the snow and a big rotary plow sent out to relieve them could not be found. The temperature was far below zero at many places in Indiana this morning. At Megee a "reliable" thermometer registered 30 below.

The southland is suffering. The Louisville weather man says:

"The coldest section of the United States today lies in the territory from the southern boundary of Tennessee to the country bordering on Lake Superior. In Tennessee and southwestern Kentucky the coldest weather in many years is reported. Freezing temperatures prevail as far south as the Gulf of Mexico and as far east in the southern country as the Apalachicola river in Florida.

Foreign.

Sweeping Order is Issued by the Pope.

ROME, January 10.—The publication was officially announced to-day of a decree issued by Pope Pius, granting important civil and religious powers to all the the bishops of the Catholic church throughout the world. The new decree by his holiness gives to the bishops the right to settle all questions regarding the marriage of Catholics without reference to the authorities at the vatican. This is regarded as one of the most sweeping orders issued by the pope.

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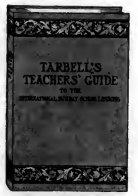

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The Mennonite.

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Vol. XXV. BERNE, INDIANA, JANUARY 20, 1910. No. 3.

A Quiet Mind.

I have a treasure which I prize,
The like I cannot find;
There's nothing like it in the earth—
It is a quiet mind.

But 'tis not that I'm stupefied,
Or senseless, dull, or blind;
'Tis God's own peace within my soul,
Which forms my quiet mind.

I found this treasure at the cross;
'Tis there, to every kind
Of heavy-laden, weary souls,
Christ gives a quiet mind.

My Saviour's death and risen life
To give this were designed;
And that's the root, and that's the branch,
Of this my quiet mind.

The love of God within my heart
My heart to His doth bind;
This is the mind of heaven on earth,
This is my quiet mind.

I've many a cross to take up now,
And many left behind;
But present trials move me not,
Nor shake my quiet mind.

And what may be to-morrow's cross
I never seek to find;
My Saviour says, Leave that to Me,
And keep a quiet mind.

And well I know the Lord hath said,
To make my heart resigned,
That mercy still shall follow such
As have this quiet mind.

I meet with pride of wit and wealth,
And scorn and looks unkind;
It matters nought, I envy not,
For I've a quiet mind. —Sel.

Items of News and Comment.

True happiness is promised the children of God. Have you received it.

Bro. Rees, of San Dimas, Cal. (formerly of Ashland Co., O.), a member of the Upland congregation, died and was buried on January 10.

Director's meeting of the Central Mennonite College will be held next week at Bluffton, Ohio. The Bible Conference is to take place at the same time.

On January 17, in a special meeting the congregation at Berne, Ind., has accepted Architect Meyer's plan for the church to be erected this year; operations to be assumed as soon as the weather will permit. The net seating capacity of the main auditorium is to be 1476 seats, plus a choir of 150 seats and four Sunday-school apartments, comprising a total seating capacity of 1850 persons.

Dr. J. Wilbur Chapman and his corps of evangelistic helpers will conduct a simultaneous campaign for the salvation of souls in Dayton, Ohio, from Feb. 18 to March 8. The churches are co-operating in the work. Services will be held in German at one place and in English at six places.

Annuity Fund.

A measure for the support of Missions has been introduced by a number of churches and Missionary Societies called the Annuity Fund. This fund is established by people who have a desire that a part or the whole of their property might be devoted to the support of missions after their death but who need a part or the whole of the income therefor for their support while they live, but who, instead of bequeathing the desired amount for missions by their last will or testament give the amount to the Mission Board during their natural life time with the understanding that a specified amount of interest be paid for the amount while they live. In this way the Mission Boards have the use of the money thus given even while the giver lives and all legal proceedings are done away with after their death. This leaves it free to the giver to designate whether the principal is to be used either during or after his or her life time, or whether only the income is to be used and the principal is thus to become a permanent annuity fund.

The *Evangelical Messenger*, writing of this "Annuity Fund" says:

"The "Annuity Fund" of the Missionary Society is an arrangement that has become quite well known to our preachers and people throughout the Church generally, and a great many of our good people have availed themselves of the opportunity to thus provide for the spreading of the Gospel and its support from their means while they yet have power to control their affairs. The thought, however, has sometimes been expressed that it is a splendid arrangement for such as are unable to control their affairs on account of lack of experience in business affairs or old age. But that it is practical for all classes is quite evident from the experience which our Treasurer Rev. George Johnson, enjoyed last week when a good brother from Michigan, a keen, clear-headed and vigorous man of business, walked into his office and handed to Brother Johnson from himself $15,000, and from his wife $9,000, together the snug sum of $24,000 in first-class negotiable securities on farm lands, bearing six per cent interest. This is the largest sum given at any one time for the Annuity Fund. Altogether this good brother and sister have now given thirty-two thousand dollers for this fund. Others are contributing smaller sums, and be the sums thus contributed large or small, the money is secure for missions."—A. B. S.

Notes From Our Missionfield in Arizona.

Rev. and Mrs. J. B. Epp who on account of the unrest of the Hopi Indians and the threatening attitude they assumed towards the white people in general and towards missionary Epp in particular temporarily left their field and came to Kansas, have now again returned to their station at Oraibi, Arizona, after the Indians have become more quiet again and their chiefs expressed their desire that they should return.

Rev. J. B. Frey and family, from Moencopi, Arizona, have come to Kansas to visit their relatives and friends and where Brother Frey expects to receive a much needed rest after years of hard labor amongst the Hopis.

Brother and Sister C. J. Frey, who are connected with our Hopi mission in Arizona, who, on account of the sickness of Sister Frey which required an operation in the hospital, spent some time amongst their relatives in Kansas, have now returned to their field of labor in Arizona again, where they will have charge of the work at Moencopi during J. B. Frey's absence.

Sister Maria Schirmer, who left Oraibi at the same time Brother and Sister Epp went away and who had gone to stay with her mother in California, is also expected to return to Oraibi before long, if she has not done so already.

From Our Missionfield.

Hammon, Okla. Missionary H. J. Kliewer writes: With gratitude towards God we look back upon the last quarter of the year just past. Our work was continued during the same in its accustomed way. Our visits in the camps were not as frequent as we would have desired them to be. The attendance at our Sunday services was fair. Some imagined that they had cause to be dissatisfied with me and on this account remained away from these services. When I forbade them to fetch water and to take away their things from the station on Sunday, or refused to marry couples who had been married according to Indian custom or who had been divorced, it hurt the pride of the Indians and they sought to take revenge on me by staying away from services. They will never consent that such a "revenge" will be to their own loss even if they are convinced of the fact that it is the case. It sometimes seems that these Indians do not appreciate the help offered them and abuse their privileges. If we would view the work from its dark side only and the many hindrances coming in our way one would frequently be discouraged. But we have to tell us again and again, that we need patience and in order to keep up our courage, must look in faith unto the Lord, instead of looking upon the many hindrances and dissapointments. Most of our Christians gaye us joy by their conduct.

Our Christmas service with the Indians was held on January 2nd. We had received more Christmas contributions this year than at any one Christmas before. By this we were enabled to surprise our Indians with some extra gifts. Every Indian family present received, besides the gifts sent by the Sewing Circles, 25 pounds of flour, 2 pounds of sugar and 1 pound of coffee. These extra gifts were the more highly appreciated by the Indians on account of their needy condition brought on by a failure of their harvest last summer and the meager amount of lease money paid them by the government. I told them that an opportunity would be given them to show

their thankfulness for these gifts. That a collection for the purchase of fire-wood for the chapel would be lifted. This collection amounted to $5.30. We thank our Sewing Circles and mission friends for these Christmas gifts. They show the Indians more of Christian love and give them a better understanding of the gift of God to man than we can explain it to them by our words.

We commit ourselves and the mission work to the prayers of the Mission Board and our churches for the year just begun, and wish them all God's richest blessings.

Foreign Missions.

For the MENNONITE.

A dime is a small piece of money. Only ten cents, only one-tenth part of a dollar. Seldom does one find it hard to part with this sum at one time. Many people spend one or several dimes each week for drinks, cigars, tobacco, candy or some other luxury, and never think for a minute that they are extravagant. If one would keep an account of all the dimes, thus spent, in one year, he would find the sum to be larger than he had expected. If the money spent for luxuries, a dime at a time, is not missed much by the spender, neither would he miss it much if he gave one or two dimes every week to some good and noble purpose, to foreign missions, for instance.

Ten cents a week for missious amounts to five dollars in one year, allowing twenty cents for Christmas candy and 4th of July fire crackers.

It is a fact, though, that very few Christians give as much as five dollars each year for foreign missions. Some denominations are striving to reach this standard, while others would first like to reach the one dollar standard. As is shown by the foreign mission treasurer's monthly report in the "MENNONITE", our people gave more liberally last year (1909) than ever before. All honor to Him who is the giver of all good gifts.

Still we are far from the 10 cent a week, $5 a year standard. Our conference, according to statistics of 1908, numbers about 13,600 members. If each of these had given five dollars to foreign missions in 1909, the total would have been $68,000.00, nearly three times as much as was actually given, $23,400 00 in round numbers. Two-thirds of this sum was given by the congregations or Sunday-schools, Christian Endeavors or other organizations of the congregations of our "General Conference." The other third came from individuals in these congregations, from congregations and individuals outside of our Conference, from sale of mission albums etc.

There is very much difference in the average per member in the different congregations. In four congregations consisting of 281 members this average was more than five dollars; in one of these it was more than twice that amount. Three other churches of 350 members gave over $3 per member. Eleven others with 1720 members gave over $2 per member. Twenty others with 3677 members gave over $1 per member. Twenty-six others with 3393 members gave over 50 cts. per member. Twenty-six more with 3599 members gave less than 50 cents per member and fourteen churches with 576 members gave nothing at all. There surely is no equality in this kind of giving. If there is a reason for everything there must also be a reason why some of our churches give more than a hundred times as much per member for foreign missions as others do.

The fact that some are better able to give than others is not the reason, because some of our wealthier congregations have, a rather low average.

Neither is it true that the newly organized churches always have the lowest average. When we compare the small churches with the large ones we find very little difference, the small ones having a slight advantage apparently.

We do find a reason for the difference, though, when we notice how many times each congregation contributed in 1909. Churches contributing only once in the year averaged 34 cts. per member; those contributing three times averaged $1.51, others contributing six times averaged $2.44, while the highest average was made by a church that takes a monthly offering for missions. This seems to prove that the oftener people have an opportunity to give, the more they *will* give. We wonder if pastors could not also increase the *willingness* to give to foreign missions by preaching more missionary sermons and informing themselves and others better regarding this great work?

"Go ye into all the world and preach the gospel to the whole creation." A READER.

THE PREACHER'S FAMILY.

The editor of the Religious Telescope defends the preacher's family from the aspersions so frequently put upon them in the following bit of plain language:

"Preachers' children are not the worst in the world. They have been maligned by so many tongues and pens that the very circulation of the false charges is an injustice to them, and in many cases is a handicap. The world's list of worthies, the 'who's who' of the entire country, gives no higher place of honor to the children of any home than to those of the preacher.

"Perhaps the reason for the statement frequently made is that more is expected of the children of a preacher. If one goes wrong, the fact is heralded twenty times as far and wide as if the son or daughter of some other home should be guilty of the same kind of conduct. An evil in the parsonage may look blacker because it is outlined on the background of purity and righteousness supposed to be resident there.

"We are tired of these falsehoods and slanders against the minister's children. The man who makes them shows either his ignorance of history or the wilful misrepresentation of facts, perhaps both. This is not saying that the preacher's home has any too much religeon; often it has not half enough. Many times unconverted sons and daughters live in the parsonage, notwithstanding the prayers and lives of the parents.

"Unchristian children make the work of the minister less effective It is pretty hard for him to give to his congregation more religion than he has for his own offspring."—The Free Methodist.

Report of Trip to India.

(By C. H. and LULU SUCKAU.)

III.

Saturday morning we started for Rome. We were surprised to find the train go at the same speed we travel in America as we had been told that traveling was much slower in Europe. As we came to Rome we could see one of the ancient aqueducts, called Aqua Claudia. When Rome was at the zenith of her power there were nine principal aqueducts which supplied the city with water. These were equal to a river thirty feet broad, six feet deep and flowing at the rate of nearly a yard a second. The length of Aqua Claudia was 46 miles, of which six miles were carried on arches. The splendid ruins of these arches are one of the most striking features of the landscape as one approaches Rome.

We looked around a little and found that Rome was very clean and more agreeable city to live in than Naples.

Sunday forenoon we went to the M. E. Church but were rather disappointed in the service there and we felt sorry that we did not attend the services at St. Peter's.

The first place we went to see was the forum. Roger's lines are very true here:

In many a heap the ground
Heaves, as if Ruin in a frantic mood
Had done its utmost. Here and there appears,
As left to show his handiwork, not ours,
An idle column, a half hurled arch,
A wall of some great temple.

We were fortunate in having a good guide who could point out to us in a brief space of time the places of greatest interest. There was the court of Basilica Julia which was built by Julius Caesar 46 B. C. and served as Court of Appeals; in the floor of one of the aisles, circles have been scratched in the marble which have probably been used for playing games. The Temple of Saturn with its eight columns standing, with the three remaining columns of the Temple of Vespasian composes the architectural group which is seen in many pictures of the Forum. One of the most interesting monuments of this place is the Arch of Severus. The guide next pointed out to us the traditional site of the Tomb of Romulus. It is ridiculous what some guides will tell you. One guide told some tourists that St. Paul had stood upon this Black Stone before Festus. In an open space facing the Basilica Julia we saw the famous Column of Phocas familiar to many from Byron's oft quoted line: "The nameless column with a buried base", though now of course this brief definition seems singularly infelicitous, as it is not nameless and it is not buried.

One of the late discoveries is the prehistoric cemetery in which we saw several tombs that had been excavated. Of peculiar interest to Biblical students is the Arch of Titus. Upon this are seen reliefs showing soldiers bearing the seven branched candle stick and the table of shew bread. Our guide here called our attention to the Via Sacra, which led from here to the Capitol. This was the famous, imperial, triumphal highway upon which the Roman conquerors led their prisoners into the city.

Going back to the Capitol end of the Forum, we reached the House of the Vestals. In the Atrium were the cisterns and the colonades which were decorated with statues of the chief Vestals. We noticed that in one instance the name only, and in another, the whole inscription had been erased; it is supposed that the former had proven false and the latter had become a Christian. Behind the Atrium were the living rooms and the kitchen of the Vestal Virgins. Near by the Temple of Vesta, Sanctum Sanctorium of the Forum for here the sacred fire burned perpetually.

We next went up to the Palatine Hill which is the site of the palaces of the different Emperors. As our time was so limited we could only take a cursory glance at the ground-plans and ruins of the castles, some of them being only conjectural. We quickly passed through the ruins of the Palaces of Domitian, Nero, Vespasian, Caligula and Septimus Severus. We saw from this Hill the site of the Circus Maximus where but few fragments of the walls and arches can be seen. However this must be the place where Nero burned the Christians as torches.

Leaving the Palatine Hill we came to the Colosseum, the place where so many Christians met a martyr's death. We sat for a while in silent devotion. This amphitheatre could accommodate 50,000 spectators, its circumference is nearly one third of a mile and is 157 feet high.

At St. Peter's Cathedral we were impressed with its architectural and artistic grandeur. It was the most magnificent structure we saw on our trip. It has accommodated 80,000 people on special occasions. Raphael and Michael Angelo were engaged to furnish decorations for the walls and ceilings. The two objects of special attraction to Catholics are the famous bronze statue of St. Peter and the shrine of St. Peter and St. Paul. The big toe on the right foot of the statue of St. Peter has almost been worn away by kisses of devout Catholics. In the Shrine of St. Peter and St. Paul is and early Christian sarcophagus brought from the Catacombs of St. Sebastian in 257, which is believed by Roman Catholics to contain a portion of the actual body of St. Peter. This is therefore considered one of the most sacred spots in the world.

Adjoining to St. St. Peter's is the Papal Palace of the Vatican. It is popularly said to contain 11,000 rooms but the probability is that there are about 1,000. Furthermore the Vatican is not merely a residential palace but consists in part of museums and picture galleries which are open to the public. It did not become the papal residence until the return from Avignon in 1377. In the Sistine Chapel we took special notice of the greatest masterpiece of Michael Angelo, "The Last Judgment". The beautiful paintings that we studied in the galleries are too numerous to mention here. In going through the Sculpture Galleries of the Vatican we noticed especially "The Laocoon", the fame of which is world-wide.

As we had no letter of introduction to the Pope we failed to get an audience with "His Majesty".

Our drive out to the Catacombs of St Callixtus took us along the Appian Way, che same road on which St Paul was taken to Rome. The catacombs are of great interest to all as the burial place of the early Christians. The symbol of the fish can be seen on the walls in several places. This was a favorite symbol on account of the Greek name for fish, "IXTHUS", signifying: Jesus, Christ, God, Son, Savior. In these catacombs are still to be found some of the remains of human bodies. In these also are secret hiding-places where Christians hid during the time of the persecutions. Even their services were held here in small chapels.

The last thing we saw in Rome was the much venerated staircase commonly known as the "Santa Scala". This staircase consists of twenty-eight marble steps and is popularly believed to be the veritable staircase of Pilate's House which was trodden by our Lord. It is perhaps the best known sacred relic in Rome and can be ascended only on the knees. This pious act is performed by so many penitents that the wooden covering has had to be renewed three times in the last two hundred years.

From Rome we went to Naples and boarded the S. S. Königin Luise on Wednesday, Oct. 13th. We met two girls, classmates of Mrs. Suckau on this boat. We were delighted to have their company as far as Port Said.

Sailing on the Mediterranean was very smooth. Thursday afternoon we passed Stromboli, which was quite active. Not far from it was Messina, where we could see the ruins caused by the recent earthquake. Early Sunday morning we could see the lighthouse of Port Said. At about 7 o'clock we were taken to the custom house in a row boat. It was an interesting sight to see about 100 coolies coal the vessel. They were busy as bees; nothing slow about them; yelling and screaming to one another to make room. In the custom house we were astonished to see what these orientals could do. One man would walk off with a box or case that would have to be handled by three or four men in America. We were glad to get through the customs without any trouble and go to our hotel.

The only thing of interest in Port Said was the Statue of Ferdinand de Lesseps who was the builder of the Suez Canal. The statue is built on a pier quite a distance from the land.

Home Circle.

It Is Freely Given.

Here is pardon for the guilty,
Here the sick may be made whole:
Here is help for helpless sinners,
For the hungry here is bread;
Here is health to cheer the dying,
Here is life to raise the dead.
And all this is freely given,
'Tis the bounty of my Friend,
To all those who take His mercy,
And are faithful to the end.

H. L. H.

The Cigaret Boy.

Prof. William McKeever, of the Kansas Agricultural College, has spent eight years in a careful study of tobacco and the results it produces on those who use it, so that he may be regarded as an authority on the subject. Boys in particular should read what he has to say about the effects of cigarets on boys. It is this:

"I have tabulated reports of the condition of nearly twenty-five hundred cigaret-smoking schoolboys, and in describing them physically my informants have repeatedly resorted to the use of such terms as 'sallow,' 'sore-eyed,' 'puny,' 'squeaky-voiced,' 'short-winded,' and 'extremely nervous.' In my tabulated reports, it is shown that, out of a group of twenty-five cases of young college students, smokers, whose average of beginning was thirteen, according to their own admissions, had suffered as follows: Weak eyes, ten; pain in the chest, eight; short wind, twenty-one; stomach trouble, ten; pain in the heart, nine. Ten of them appeared to be very sickly. The younger the boy the worse the smoking hurts his health in every way, for these lads almost invariably inhale the fumes, and that is the most injurious part of the practice."

During the past year Professor McKeever made hundreds of sphymograph records of boys addicted to the smoking habit. In discussing what these records revealed Professor McKeever says:

"The injurious effects of smoking upon the boy's mental activities are very marked. Of the many hundreds of tabulated cases in my possession, several of the very youthful ones have been reduced almost to the condition of imbeciles. Out of two thousand three hundred and thirty-six who were attending public school, only six were reported as bright students. A very few, perhaps ten, were 'average,' and all of the remainder were 'poor' or 'worthless' as students."

Now these are statements of a man who knows just what he is talking about, and they were not to be pooh-hoohed at, nor will they be by wise boys. Every boy who smokes should consider carefully these statements, and boys who do not smoke should seek to induce other boys not to do so.—Friend for Boys and Girls.

The Way to Live.

"Just to be tender, just to be true,
Just to begiad the whole day through,
Just to be merciful, just to be mild,
Just to be gentle and kind and sweet,
Just to be helpful with willing feet,
Just to be cheery when things go wrong,
Just to drive sadness away with a song,
Whether the hour is dark or bright,
Just to be loyal to God and right
Just to believe that God knows best,
Just in his promise ever to rest,
Just to let love be our daily key,
That is God's will for you and me.

—*Selected.*

Spurgeon Proverbs.

Buy not silk while you owe for milk.

Better do than dream; better be than seem.

She who buys "bargains" is often "sold."

Avoid what makes in thy pocket a void.

Sellers need tongues; buyers need eyes.

Desired things may not be desirable.

Fear of failure is the father of failure.

Why kill nettles if you grow thistles?

Pegging away will win the day.

Maybees are no honey bees.

Add pence to pence, for wealth comes thence.

Better a good grote than a bank note.

A maid's best dress is bashfulness.

Father's fraud drives sons abroad.

Play not with fire nor ill desire.

To be loved, be lovable.

It's risky riding when the devil is driving.

Lessons learned in the cradle last to the grave.

Be hardy, but be not hard.

The good wife's face lights up the place.

Don't get a help-meet till youv'e got meat to help.

Better be one-sided than two-faced.

If you can't be clever you can be clean.

To avoid a second quarrel, avoid the first.

Better single still than wedded ill.

—Herald of Gospel Liberty.

"How are you progressing in your language lessons, Ethel?"

"O papa, I have learned to say 'Thank you' and 'If you please' in French."

"Tommy: "That's more than you ever learned in English."

The Mennonite.

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Editorial.

A Book for the Amish People.

We have always regarded the Amish people as splendid neighbors who abound in that cardinal neighborly virtue of strictly attending to their own affairs and devoting themselves to the task of making their herds and fields yield the greatest possible profit. The Amish do not concern themselves very much about literature. A catalogue of their literature will end when you have mentioned the *Ausbund* (which by the way is the oldest Protestant hymn book in use to-day) and a few pamphlets. Mrs. Martin, whose work "*Tillie, a Mennonite Maid*" had a considerable sale a few years ago was encouraged to make another attempt at mis-representing the customs and faith of an honored sect she evidently knew little about by attempting an Amish book, but the production did not get much recognition. Recently there came to our notice an Amish work of considerable size written by a member of the Amish church for Amish people. The author of the work prefers to keep himself in the back ground and signs himself simply "A Friend of Humanity". A committee of his brethren, however, certify to having examined the book and give it their approval. Its title is "*Glimpses of Amish—Mennonite Homes and Some Plain Talks to the Inmates.*" From the many and varied subjects the author undertakes to develop we are in danger of getting a feeling that we are in the region of Chaos but in a little while this wears away and we feel ourselves in the atmosphere of an Amish home. The author evidently is a person who knows his people well and has plenty of time to go from place to place among them and observe their doings. Their varied family, church and business occupations furnish him with abundant material over which to philosophize. From the very pronounced ideas he has to present about the care of children and the regulation of household affairs we strongly suspect that he is a bachelor or at least a person who is not concerned about the raising of children of his own. He does, however, rightly attempt to inspire in his people a feeling of loyalty to the church and is continually endeavoring to make them feel that in their church they have something that deserves as much devotion from them as it did from their martyred ancestors whose names they bear. Many of his subjects have an important bearing upon conditions that, if they are not corrected, spell ruin; e. g. he calls attention to the close inter-marriages so common among his people and so likely to bring about physical and mental distresses. It seems to us that any body of people given to clannishness ought to exercise the greatest possible care lest frequent inter-marriages among closely related families breed mental and physical deterioration. We hope that the Amish people will accept the author's hint in the spirit he evidently means it and avoid such dangers to their children.

As we read the book we get the idea that the writer must be a man of many well developed fads of which his book is an exposition. He frankly discusses sanitary matters and suggests reforms, such as more attention to the filthy cuspidors he finds in the homes where he is a visitor. He pleads for sex-education for children and recommends the reading of purity literature. He impresses us as one who has given some attention to the matter of foods. He doesn't seem to like pies and warns against the suffering that is sure to follow abuses in eating and drinking. The use of the Pennsylvania German Dialect in the church service is not honey to his ear and he recommends the use of a better German. Having most to do with farming people the problems of the farm, dealing with hired help etc. come in for their share of attention. So do the English sparrow and rat nuisances.

We are sure that those for whom the book is written will read it with a great deal of interest. Not a few will wonder who it might be that has enjoyed their hospitality and then made unfavorable comments in print upon the things that did not appeal to his fancy. The many good suggestions which we meet in the book, however, seem to be prompted by an honest desire for more culture and better living among the Amish people. G.

Correspondence.

DONNELLSON, Iowa, Jan. 17, 1910.—Our yearly business meeting was held last Monday at which Bro. Ed. H. Schowalter was elected elder for the term of 4 years. It was also decided that from now on all the main church services be held in the new church in Donnellson. At the election for S. S. officers Bro. C. A. Krehbiel was elected as superintendent.

We have had good sleighing for a month with steady cold weather. The health of the people in the community is good with but few exceptions.

WADWSWORTH, O.—Christmas is now a thing of the past for 1909. But its pleasant memories still linger with us. Our Sunday-school rendered its progam on Friday evening, Dec. 24. The choir, under the leadership of Wm. Overholt, assisted by his wife, our organist, did themselves proud in their part of program. We had a very good audience considering the fact that all the churches of our town hold their Christmas services on the same evening. The weather was all that could be desired. Every number on program was excellently delivered and well received.

Early on Christmas morn at 6 a. m. we ushered in Christ's nativity by holding an early dawn service in our church. We had an exceptionally good audience for such an early hour, also in view of the fact that everybody was compelled to wade through 5 or 6 inches of snow which had fallen during the night. The service was mainly musical in nature, made possible by the hearty co-operation and untiring efforts of our choir. We are proud of it. This interspaced with congregational singing, responsive reading, and a short address by pastor was voted a success by all who participated. Certainly we all felt that we could not have started in upon the joyous Christmas season in a more appropriate way than by coming first to the temple of God and there uniting our voices with those of the angelic hosts proclaiming peace and good-will to all man-kind.

Our work here is progressing. A number of our classes (Sunday-school) have been organized along the lines of the "New Movement" idea. A few others also are yet to be organized. We are looking to these for large results. At our annual meeting the suggestion of pastor, approved by Official Board, to reduce our finances to the envelope system was ratified by the congregation. By this method we hope to have our finances in excellent shape by another year. The reports of all the treasurers of the various departments of our church for the year just ending were exceptionally good. Spiritually too we have received an abundant measure. God has been with us as is evidenced by the work accomplished. But we are looking forward for still greater things from God, knowing that these are limited only by our willingness to receive them and to do our part to make them possible. With these hopes let us all look forward to the work of 1910 and say "Guide us Oh Thou Great Jehovah, Pilgrims through this barren land, We are weak but Thou art mighty; Hold us by Thy powerful hand."

The Bible Conference, Bluffton, Ohio.

Those who will be privileged to attend the Bible Conference at the College, Jan. 23—27, will certainly enjoy a feast of good things. It is seldom that so small a college and so small a town as Bluffton has such opportunities. Professor Herbert L. Willet is not an entire stranger to the people of Bluffton, and those who have heard him are congratulating themselves on the opportunity of hearing him again. Prof. Willet will arrive in Bluffton on Monday, Jan. 24th, and delivers his first address at three o'clock on Monday afternoon. His second appearance will be on Monday evening at 7:30 o'clock. He will speak twice each day, closing on Wednesday night, delivering six lectures in all. The themes of his lectures will be (1) Amos and Hosea. (2) Isaiah; The Prophet as a Statesman. (3) The Preparation of Paul. (4) Paul, the Traveler and Missionary. (5) Paul's struggle with Judaism. (6) Character and place of Paul in Christian History.

The Christian Endeavor World, reporting the Detroit convention, says of Professor Willet's lectures. "Think of a thousand busy people from all parts of the world meeting for an hour daily to study the Bible! Probably there is not in America a finer teacher of the prophetical books than Professor Herbert L. Willet, of the University of Chicago, and the number of Endeavorers who took advantage of such an opportunity was limited only by the seating capacity of one of the largest churches in the city. Enthusiasm for the Bible? that's the word. Not hand-clapping over it, but delving into its treasures. There was printed a syllabus for each lesson. It is estimated that the Bibles brought into actual use in this convention

in searching the scriptures would fill a car. The Old Testament Prophets will go home on the trains with many delegates, living characters for the first time in their experience.

The Christian Evangelist of St. Louis has the following to say: "Professor Willet has a marvelous faculty for presenting biblical truth in a vivid and attractive style, and of causing the great spiritual teachers of the Old Testament times to live again before his audience. A very intelligent Congregational pastor said to us: "We doubt if Professor Willet has an equal on the American platform in his ability to present, in a popular and attractive manner, Old Testament history, and to make real to his audience the actors and the situations of ancient times."

Professor Willet has delivered ten courses of lectures in Milwaukee, three in Cincinnati, five in Cleveland, six in the Chicago Central Y. M. C. A. He is not only known in this country but has become favorably known in England. The Christian Commonwealth, London, says of him: "It is rarely indeed, that one listens to so gifted a speaker as Dr. Herbert L. Willet. The beauty of his diction, the steady flow of his words, the mastery of his subject, compel the admiration of his thinking hearer."

However Professor Willet will not be heard alone. The College is very fortunate, indeed, to have secured Professor Wedel, of Bethel College, to deliver eight addresses and to preach two sermons. Professor Wedel is known to many of the readers of the Record personally. To others he is known through his books and writings. Professor Wedel is no doubt the most gifted writer in the German language on historical and biblical subjects of any Mennonite in America.

Professor Wedel will be at Pandora on Sunday morning, Jan. 23, and in the evening of the same day he will preach at the First Mennonite church, Bluffton, in the English language. He will deliver four lectures on the book of Galatians and four lectures on the following themes: Palestine the Land of Revelations, The Herodian Dynasty, The Mission and Work of Jesus and The Evolution of a Christian. Professor Wedel will speak in the St. Johns church each morning at ten o'clock and in the College Chapel each afternoon at two o'clock. The College invites the citizens of the town as well as friends from abroad to attend these lectures. No one can hear these addresses without profiting by them if he comes in the spirit of a learner.—College Record.

What's the Matter?

For a long while the writer has watched the columns of the "MENNONITE" for news limited absolutely to matters pertaining to our church. The fact that filled him with deep regret was to discover how extremely little our different correspondents are doing to make the "MENNONITE" a distinctly church paper of the Mennonites, for the Mennonites and by the Mennonites. As brethren of one faith we have no other medium for keeping in touch with each other. How interesting it is to see and hear through its columns just what is being done in the different churches of our Conference!

How deplorable, then that the editor should be compelled to fill its columns with news that the average Mennonite comes in contact with through other magazines! How deplorable that we must give over this valuable space to such matters and be in ignorance concerning the progress of God's kingdom in our own church! Now it seems to the writer that we have enough clever writers, excellent correspondents, among our people to fill our paper chuck full with live matter limited absolutely to affairs of our own church. Not that we have not found everything in the MENNONITE interesting! Far from that! But that the average person subscribes expecting to receive church news concerning the Mennonites, and not that which comes to him, and for which he pays through other papers.

Now this is my suggestion. Let every correspondent awake. Let us know what is going on in your particular church. Let us know how the spirit is working amongst yourselves. Don't depend upon your pastor to give you a hint. Be on the lookout for every interesting item you can find. In this way you can help to make your paper strictly Mennonite. Then there are other laymen and women. Not correspondents but writers nevertheless. Give the editor an interesting paper once in and awhile, bearing the stamp of your own individuality. Ask the editor some pertinent or interesting questions. This will enable him to answer you or to give it over to the general reader to do so. But whatever you do,—write,—write interestingly, write gingerly, write from the standpoint of a Mennonite upon topics of interest to church members. Do this and in a short time your editor will not be compelled to fill his columns with outside news items, but will be kept busy finding room for news from his own people and concerning our own church. These are merely suggestions for 1910 from

A PASTOR.

Eternity.

Dear reader, we are nearing Eternity as fast as time can carry us. Every moment brings us nearer heaven or hell. Have you yet thought seriously over this all-important fact? If still unsaved, what an awful state yours is—on your way to the lake of fire; for "the wages of sin is death" (Rom. 6:23); and the sentence pronounced in Eden against sin, "Dying, thou shalt die," is fulfilled in the second death, an eternal hell. May you be awakened.

Profit by other men's experience, but do your own thinking and live your own life.

All those who pay their subscription in advance for 1910 will receive the Mennonite Year Book FREE as premium.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, January 30. —THE MOST STIRRING EVENTS OF FOREIGN MISSIONARY HISTORY. Acts 14:8—22.

QUESTIONS:

1. What miracle did Paul perform in Lystra and what was the consequence? Acts 14:8—22.
2. How did the tide of public favor turn? Acts 14:19.
3. Were the Apostles discouraged? Acts 14:20—22.
4. Where was the gospel preached and received first outside of the Jewish nation? Acts 8:4—25.
5. When was the gospel first spoken to a company of Gentiles? Acts 10.
6. When were the first missionaries sent out by the church? Acts 13:1—12.
7. What is the success of medical missions?
8. Is the blood of the martyrs yet the seed of the church?

MEDITATIONS:

On his first missionary journey the apostle Paul came to Lystra. Here he preached and healed a man impotent in his feet, who never had walked. This miracle excited the admiration of the multitude, they thought the apostles to be gods and wanted to bring sacrifices, but the apostles rent their garments to show their abhorrence of such an act and preached to them the true God, and with these sayings scarce restrained the multitudes from doing sacrifices unto them.

Not long afterwards the multitudes, being persuaded by Jews from Antioch and Iconium, stoned Paul, and dragged him out of the city, supposing that he was dead. But as the disciples stood round about him, he rose up, and entered into the city.

The apostles were not discouraged, but continued preaching and soon returned to Lystra, where on a later trip Paul found Timothy, his young friend and later companion. The apostles confirmed the souls of the disciples, exhorting them to continue in the faith and that through many tribulations we must enter into the kingdom of God.

The preaching of the gospel commenced, according to the Lord's command, in Jerusalem, and the apostles made it a rule to preach first to the Jews. But when Saul so fiercely persecuted the Christians in Jerusalem some of them went and spread the gospel, and Philip went down to the city of Samaria, and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken of Philip, when they heard and saw the signs which he did.

The first gospel sermon was preached to a company of Gentiles at the house of Cornelius by Peter, but the Lord had to induce him to go by a vision.

After Saul's conversion he went to Tarsus; but, when the preaching of the gospel was successful in Antioch in Syria, Barnabas went and brought Saul there, and they worked together until the congregation, led by the Spirit of God, sent them as the first missionaries abroad.

From the beginning the preaching of the gospel was accompanied by healing. Christ healed, He gave His disciples the power to heal; and though healing by prayer without medicine is now the exception, not the rule, the medical missionaries, who have been sent out in the last 25 years, have done a great work, and more and more are sent out because the medical missions show very satisfactory results. Lately a large medical missionary institute was dedicated in Tuebingen, Germany.

The truth of the old saying: "The blood of the martyrs is the seed of the church" has been verified again and again in modern missionary history. Whenever the news comes that missionaries or converts have given their lives for the sake of the gospel, others are ready to take their places. After John Williams had been murdered on Erromanga, Gordon tried to preach there, he was murdered and 4 or 5 other missionaries, of whom two were eaten by the

cannibals, but now 4-5 of the inhabitants belong to the Christian church.

In Madagascar the severe persecutions only helped to establish Christianity. Just now the ingenious and systematic persecutions of the French governor, a freemason, who does all that is in his power, and that power is great, to destroy the protestant church, will serve only to purify and strengthen the church of Christ.

In Uganda, where Bishop Hannington was murdered, and hundreds of Christians suffered martyrdom, we find one of the most flourishing Christian churches in the world.

In China, where 188 protestant missionaries and their children were slain and at least 5000 native Christians died as martyrs, the doors are open everywhere and missionars are making unprecedented progress.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for Jan. 30.

Subject: Some Laws of the Kingdom. Matt. 5:17—26; 38—48.

Golden Text: Ye therefore shall be perfect, as your heavenly Father is perfect. v. 48.

At the close of the sermon on the mount it is recorded that the people were astonished at His teaching, for He taught them as one having authority, not as the scribes. This unique character of His teaching was manifest from the moment that He opened His mouth and began the discourse with those wonderful beatitudes. The hearers at once realized that here was a teacher in a class all by himself. He followed not the scribes' beaten path of laying on the law as interpreted by the accumulating traditions of the Rabbis, but spoke forth words of grace which seemed to come fresh from God, uttered with divine authority on the part of the speaker. Peter afterwards referred to the rabbinical teaching as laying on "a yoke which neither we nor our fathers were able to bear" (Acts 15:10). But as Jesus spoke, the burden seemed to be lifted instead of being made heavier for the conscience already weighed down with a sense of personal shortcoming. In effect His teaching was anticipating His later uttered invitation when He said, "Take my yoke upon you and learn of me for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

In the minds of some, there arose naturally the thought that this teaching meant doing away with the law as they had been taught it, that in this kingdom of heaven into which they were invited to enter, the law as given by Moses would have no longer any claim upon them. Jesus hastens to guard his hearers against misconception on this point. They should, indeed, be freed from the bondage of the law but not from its demands looking to righteousness and holiness of life. In the new dispensation the standard of godliness would not be one whit lower than that aimed at by the law, but rather far in advance of that attained under the teaching and practice of the scribes and Pharisees, even as the ministry of the spirit, which giveth life, is above that of the letter which killeth (2 Cor. 3:6). Jesus had not come to take away or destroy that which God had spoken in the law and the prophets (Heb. 1:1), but to fulfil; and he warned against presumptuous setting at naught any part of God's word.

How then did Jesus fulfil the Mosaic law? The ceremonial law of sacrifices, etc He fulfilled by being Himself the all-sufficient sacrifice to which those sacrifices pointed as types. The shedding and applying of the blood of lambs and goats and other animals could not take away any sin, but all pointed forward to Him, the Lamb of God, given to take away the sin of the world. Similarly He was the fulfilment of all the ceremonial law. The moral law, on the other hand, He fulfilled, first, as He proceeded here in this sermon to do, by unfolding its deep spiritual meaning. He also fulfilled it by living up perfectly to its requirements, and thirdly He fulfils it by giving every one that receives Him in faith, the ability in the power of the Holy Spirit to realize in their lives the standard of holiness which His own spiritual interpretation of the law sets forth.

He took up one after another several points of the law and with His authoritative "I say unto you" proceeded to fill it full of meaning such as the scribes had not thought of teaching. The law against taking human life, the sixth commandment, is made to cover not only the outward act but also the anger or other malicious motive in the heart that lies back of the act. In the sight of God a person is guilty, the same as a murderer, when he harbors the feeling of anger, contempt (Raca), or malicious accusation (Thou fool). God looks upon the heart. The judgment, the council, and Gehenna designate advancing degrees of punishment provided for in the Mosaic laws and Jewish usage, and they here stand for similar degrees in God's judgments upon the evil-doer. He stands in danger of bringing upon himself these consequences if he does not repent and obtain mercy and forgiveness. Christ's drastic application of the law is calculated to convict us of sin that we may with the publican (Luke 18:13) cry for mercy and obtain the grace of a new heart and a right spirit (Ps. 51:10).

Several other laws prohibiting evil are treated in the same manner as that of murder. Then the great teacher passes from prohibitions to things that God looks for in those belonging to His kingdom. Instead of revenge there shall be not only patient suffering of wrong but also the doing of good in return for evil, thus overcoming evil with good (Rom. 12:21). In the same spirit demands made upon us for service shall not only be met ungrudgingly but our service be made more effective by free will addition to that which is required of us (vs. 41, 42).

Corresponding to the negative law against the feelings that lead us to do injury to others, Jesus enjoins the positive exercise of love. The law required love to one's neighbor as fulfilling of the second table of the decalogue. In the parable of the good Samaritan, Jesus brushes away the Jewish narrowness in the interpretation of that term. Here in our lesson He enforces His own broader application of the law of love, bidding us to take the heavenly Father's love as the measure of our ideal to aim for. Thus we shall learn to love not only those who love us, but even our enemies also. We shall learn to do good not only with the thought of returning the good done to us by others or with the hope of getting good in return, but to do good and even to pray for those who are manifesting toward us a very different spirit. God seeks to win the world by love, and as sons of God we shall do like the Father in this and all respects. Thus we shall work out our salvation (Phil. 2:12), God working within us both to will and to work for His good pleasure.

Marriages.

..Bain—Lute. — On Jan. 5, 1910, at the parsonage in Wayland, Iowa, by Rev. S. M. Musselman, Elmer C. Bain and Fern F. Lute.

..Richenberger—Essley. — On Jan. 5, 1910 at the home of the bride, a mile north of Coppock, Iowa, by Rev. S.M. Musselman, Jacob Richenberger and Druzilla A. Essley.

..Myers—Kratz. — On January 1, 1910, at the house of the groom's brother, Jos. M. Meyers, in Milford, Bucks Co., Pa., by A. B. Shelly, Isaiah M. Myers and Sadie S. Kratz, both of Bedminster, Bucks Co., Pa.

Deaths.

..Bleam. — On January 2, 1910, at the house of his son in Philadelphia, Pa., Henry S. Bleam, aged 78 years and 4 days, of paralysis. Funeral services were held and interment made at the East Swamp Mennonite church of which the deceased has been a faithful member, on Saturday, January8th. Funeral services were conducted by A. B. Shelly, who preached from Rev. 21, 7, assisted by N. B. Grubb. The deceased leaves three sons. His wife died in 1886.

Pennepacker.—On December 17, 1909, at Wadsworth, Ohio, Mrs. Elizabeth Pennepacker (nee Yoder), aged 75 years, 6 mo. and 10 days, caused by an accidental fall down a flight of steps at the Hotel Kreider on October 28. The deceased was born in Montgomery Co., Pa. On Oct. 25, 1857, she was united in marriage with Abraham Pennepacker. This union was blessed with six children, three are left to mourn their loss, also one brother and two sisters. At an early age she joined the Mennonite church and has been one of the most loyal and faithful members. Out of respect for her own regards in the matter, not many flowers graced her coffin—better things than earthly flowers, a host of mourners and evidences of bleeding hearts testified for fond memories of a Christian friend. Funeral services were held Dec. 19th from the Mennonite church.

Contributions.

For Home Mission.

A. General Treasury. — Neuhoffnungstal church, Meno, Okla., $24; mission boxes, Berne, Ind., $5.94; collection on Thanksgiving Day, do., $298 40; Friedenstal church, Gotebo, Okla., $15; S. S, Altona, Man, $10; Dr. Hiebert, do., $10; Hoffnungs-feld—Elen, Moundridge, Kan, $45; Putnam church, Iowa, $10; Y. P. S, Berne, Ind., $50; Sterling church, Ohio, $4 80; H. A. Dick, Altona, Man., $1.

B. City Mission Treasury.—Collection at children's service, Altona, Man., $26 75; mission friends, Halstead, Kan., $15; Deer Creek church, Okla., $6.80; Friedenstal church, Gotebo, Okla., $14; J. S. Ewert, Dolton, S D., thankoffering, $10; anonymous, Beatrice, Nebr, $ 85.

Gratefully acknowledged,
M. Horsch, Treas.

For India.

For orphans, from Chr. Mueller, Marion, S. D $20; Y. P. S, Rosthern, Sask. $25; Sewing Society, do $19; for Christmas, gifts from several $10.

Gratefully acknowledged,
P. W. Penner,
Janjgir, C. P., India.

Correction. Last month while making my annual report of the treasury of the Pacific District Conference, through an error I forgot to credit the congregation at Pratum, Oregon, with $37 00 under date of October 12, 1908. This would change the amount on hands at that date from $94 51 to $131 51. S. R. Aeschliman, Treas.

News of the Week.

Domestic.

Chicago Now Faces Milk and Fuel Famine.

Chicago, January 15.—Chicago is rapidly approaching the state of a city besieged, for the blizzard that continues unabated in different parts of the country has destroyed all present hopes of replenishing the practically exhausted supply of coal, milk and other necessaries.

Heroic efforts are being made to protect the babies of the city by various civic and charitable organizations, with the result that to-day the big milk companies did not deliver milk to any home where there was not an infant. Officials of hospitals, especially those caring for children, whose patients suffered keenly yesterday, as the result of the milk famine, were hopeful of getting a limited supply to-day. Unless the fluid can be furnished to these institutions it is predicted that many deaths will result.

The coal situation is worse than at any time in the city's history and the small amount in the bins is rapidly dwindling. Little encouragement for the coal dealers and consumers is offered by the railroads.

Trains are Snowbound.

Two passenger trains are lost in snow drifts in Wisconsin. One is near Reno, Wis, on the St. Paul road, and the other west of LaCrosse, on the Northwestern. Engine crews with snow plows, were sent to the rescue to-day. Mail trains from the eastern part of Wisconsin are struck in the snow and none arrived yesterday Trains entering Minneapolis from the east and south are from three to seven hours late. In many cases every pretense of a schedule has been abandoned. Railroad officials at Minneapolis said they were unable to state when the delayed trains would arrive. All the Milwaukee, Great Western, Rock Island and Burlington trains entering Minneapolis are hours behind schedule.

President's Message on Conservation.

Washington: January 14.—President Taft sent to congress to-day a special message on conservation of national resources. In it he makes the following recommendations:

The President urges congress to proceed immediately to dispose of the Taft-Ballinger conservation program, without awaiting the outcome of the congression investigation of the Ballinger-Pinchot dispute.

Recommends legislation providing for the conservation of the public land and the safeguarding of water power sites.

The rapid completion of the reclamation projects now under way, and a $30,000,000 bond issue to finish and extend these projects.

Reviews the history of public land laws, setting forth that the current statutes have been in operation for more than a quarter of a century and that under them the nation has been defrauded out of millions of acres of land.

Recommends that congress validate withdrawals made by the secretary of the interior and authorize the secretary to make such withdrawals.

Comes out flatly in favor of the Mississippi, Ohio and Missouri river improvements.

Approves a nine-foot channel in the Ohio from Pittsburg to Cairo, a six-foot channel in the upper Mississippi from St. Paul to St. Louis, and in the Missouri from Kansas City to St. Louis six feet, and from St. Louis to Cairo eight feet.

Big Stick on Food Trusts.

Toledo, O, Jan. 16.—Legislative investigation of the high cost of living in Ohio will be started this week by Governor Judson Harmon and Attorney General Eugene Denman. Every trust or combine found violating the Valentine anti-trust law will be vigorously prosecuted. The committee to be appointed will consist of two republicans and two democrats. The committee will go to Cleveland, then to Toledo, Dayton, Springfield and Cincinnati.

In Cleveland it will investigate the mental telepathy that enables all the milk dealers to unitedly raise prices to 8 cents a quart in the fall and reduce it to 7 cents a quart in the spring, and also try to find out what sends the price of ice up each spring.

In Toledo the high price of milk will receive attention. In Springfield and Dayton there is a bread trust.

In all parts of the state the workings of cold storage houses will be thoroughly investigated.

Without a license the farmer cannot come into the city and sell his products. He has to sell to the commission men. If putting these products on the market threatens to overstock it, the commission man puts the excess into storage until weather or some other factor shortens the supply. Then he raises the prices. This is why eggs are selling for 40, 50 and 60 cents a dozen at the present time.

In the fight between the farmers and the dealers in Cincinnati the farmers complain that the dealers only pay 9½ cents a gallon for milk in the summer time and in the winter 16. In the summer the dealers make butter with the surplus, put in cold storage and bring it out in winter to sell at 40 and 50 cents a pound.

Anti-Saloon League Wins Gary Fight.

Laporte, Ind., Jan. d5.—Gary with its 20,000 people will remain "dry" for four months more, Judge Harry B. Tuthill, of the Laporte county superior court, having to-day ruled in favor of the remonstrants in the suit of the Anti-Saloon league against Theodore Binzen and James F. Scanlon, who owned two of the 100 saloons put out of business in May, 1906. Under the Indiana law a majority of the voters at the preceding general election can force out of business all the saloons in a township. In the 1906 election there were only 236 votes cast and the league obtained 229 signatures to the remonstrance, a majority of sixty.

Centralized Control of Telegraph Business.

New York, January 15.—A petition of Vice-President Charles C. Adams, of the Postal Telegraph Cable Company, for permission of the supreme court of this state to change the name of his company to the Transcontinental Telegraph Company, has revealed facts which point directly toward a centralized control of the entire telegraph business of the country.

The supreme court issued the order permitting the company to change its name to the Transcontinental Telegraph Company on or after February 17.

"Some years ago," Mr. Adams stated in his affidavit, "the company disposed of its telegraph business to the New England Telegraph Company, which has continued the business in the name of the Postal."

The New England Telephone and Telegraph Company is controlled by the American Telephone and Telegraph Company, which owns a majority of its stock as well as a majority of the stock of the Western Union Telegraph Company, which it acquired recently by purchase from the Gould estate.

New York City in Grasp of Blizzard.

New York, January 15.—After a brief letup during the night, the storm which struck the city yesterday and buried the streets beneath a foot of snow, resumed with violence in the early hours of to-day.

With the rise of the storm's force came a fall of the temperature and high winds, which piled the snow in huge drifts. Transportation lines in the outlying sections were near the point of complete paralysis, while surface traffic in the city was difficult and uncertain.

Five deaths, due to the storm, were reported to-day, and a long chapter of casualties was being written as the reports from suburban points came to hand. Much suffering among the poor was reported.

Caught on a Trestle.

Mayor Gaynor was lost in the storm for a time on his way to his country place. He was helped out of a drift with ears frozen and so weak that he spent the night at the home of a friend. Mr. Shepard was blown off the trestle and suffered a broken leg and internal injuries. The mayor only saved himself by lying flat on the trestle and holding on to the side rails until he had in some measure regained his strength. The mayor took the train for St. James at 7 o'clock. This train was stalled in a snowdrift and the mayor endeavored to walk to the nearest village, which is in Hicksville. He and Shepard followed the railroad tracks until they came to a trestle over a hollow. Shepard was blown off by a fierce gust of wind and Mayor Gaynor climbed down one of the uprights to help him. He found Shepard helpless and would have been forced to abandon him if it had not been for a track patrol. Leaving Shepard with the patrol, the mayor fought his way on through the storm to Hicksville. He was lost again, but finally reached the village badly exhausted.

Paulham is Conqueror of the Air.

Aviation Field, Los Angeles, Cal., Jan. 18.—Louis Paulham, in his Farman biplane made to-day what aviation experts here consider the most remarkable cross-country flight in history. He rode from Aviation field to "Lucky" Baldwin's ranch, twenty-three miles away, circled the old Santa Anita race track and returned.

He covered an estimated distance of forty-seven and one-half miles in one hour, 27 minutes 42 2-5 seconds. He went down with the wind in thirty minutes and came back in thirty-three minutes.

Under him, speeding over country roads were automobiles and men on horseback and motor cycles, trying to be near the machine should Paulham fall or have to desend. Mrs. Paulham was in an automobile praying and crying.

When Paulham reached the grand stand on his return he was mobbed. The crowd broke through the barriers. The aviator was lifted up and borne over the field. His countrymen kissed him and wept in joy.

Charges Filed Against Ballinger.

Washington, January 17.—Charges against Secretary of the Interior Ballinger and other officials alleging improper use of public funds to pay private traveling expenses of a nephew of the secretary were made in an affidavit filed to-day by Representative Hitchcock (Dem., Nebraska) with the house committee on expenditures in the interior department.

Senator Nelson to-day reported to the senate the conference report on the resolution providing for the investigation of the Ballinger-Pinchot controversy.

The conference report, as presented, was unanimously adopted by the senate.

Foreign.

Germany's Last Word on Tariff.

Berlin, January 18.—The German government to-day cabled to Washington a reply to a memorandum recently received from the United States relating to the tariff on shipments between the two countries. While it does not accept the American wishes in various respects and especially concerning the importation of meat, the German response is sent in the hope that it will be satisfactory and as all that the German government can do.

The reply was dispatched with a certain feeling of gravity because of the feeling that Germany can do no more and must be prepared for trade hostilities should the United States unhappily insist on more than Germany accords to other countries.

Washington, January 18.—The State department is about to make public proclamations by President Taft declaring that certain European countries therein specified, are entitled to the minimum rates of duty imposed by the Payne-Aldrich bill. These countries are Great Britian, Russia, Italy, Spain, Switzerland and Turkey.

The advantageous position of Italy as to all countries not entitled to the minimum rates is manifest, as she is regarded as in a position to strike a hard blow to German and French trade with the United States should they not so amend their tariff laws and regulations as to place them in the same position as Italy and other countries entitled to the minimum rates of duty.

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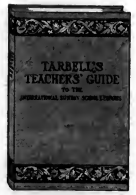

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Vol. XXV. BERNE, INDIANA, JANUARY 27, 1910. No. 4.

The Love of God.

God's boundless love and arching sky
Above us when we wake or sleep,
Above us when we smile or weep,
Above us when we live or die.

God's tireless love! Beside the cot
Of her sick child the mother sleeps,
The Heavenly Father ever keeps
Unweary watch—He slumbers not.

God's patient love! Misunderstood
By hearts that suffer in the night.
Doubted—yet waiting till heaven's light
Shall show how all things work for good.

God's mighty love! On Calvary's height,
Suffering to save us from our sin,
To bring the heavenly kingdom in,
And fill our lives with joy and light.

God's changeless love! The wandering one
Forsakes, forgets, dishonors; yet,
Repenting, going home, is met
With no reproach—"Welcome, my son!"

When earthly shadows flee away,
God's endless love! What will it be
For all Eternity's bright day,
The unfolding of that love to see!

—Selected.

Items of News and Comment.

The best and highest standard of living is that put up by Christ.

To fight evil with evil is bad policy. "Overcome evil with good."

Rev. J. A. A. Henry and Prof. P. P. Bilhorn, composer and singer, are together in an evangelistic tour which will carry them around the globe.

Correspondents of the MENNONITE will be furnished free with the necessary stationery. In case you fail to get it, please inform the editor (Berne, Ind.)

Rev. David Goerz filled the pulpit of the Flatland church on Sunday morning, January 16, and in the afternoon he preached at West Swamp. On January 22 he left for the far East.

January 27, will be the day of prayer for the colleges and other institutions of higher education in the United States. This is interdenominational and has been in vogue for quite a number of years. A meeting of the Board of Trustees of the Central Mennonite College is held at this time at Bluffton, Ohio.

At the oratorical contest held at Goshen College, on Dec. 20, 1909, Mr. A. L. Gilliom, of Berne, Ind., on the subject of "America's Destiny", was awarded first place among the contestants.

Rev. Henry Ummel, of Valanvron, Chaux de Fonds, Switzerland, recently filled appointments at the different places of worship in the congregations at Bluffton and Pandora, Ohio. This week he is attending the Bible Conference at the C. M. College. He is expected at Berne, Ind., on Jan. 30, where he has also appointments at the anniversaries of the Mennonite Christian Temperance Society, and the Mission Sewing Society, on Feb. 2 and 3.

The American Bible Society lacked nearly $40,000 of raising the $500,000 whereby to secure a similar amount from Mrs. Russel Sage before the expiration of the old year, but the time has again been extended to March 1, and it is to be hoped that the amount will be raised before this time. The Bible Society is doing a great and worthy work in the support of the home and foreign missions by making translations and furnishing Bibles in the different languages.

Miss Bertha E. Kinsinger, a missionary worker at Cantonment, Okla., has acknowledged the gifts received for the work at that place, and states in a private letter, which, we believe will be of interest to the readers: "We are having delightful weather. We have had some cold and snow that lasted a number of days, now (Jan. 21) it is milder again. Miss Williams is still with her people at Oberlin, Ohio. With His help, we expect her to gain strength again to return in the spring. Mrs. Petter is steadily weakening, yet brave and joyful in the Lord. We are grateful for all intercessory prayers, and rest on the promise in Romans 8:28."

We are indeed very grateful, voicing here the sentiment of the readers, for the very interesting contributions to our periodicals (Mennonite and Bundesbote) by the Missionaries Penner and Suckau.—As a rule we very seldom publish private letters, as a whole or in part, but in this issue we make an exception, trusting that the writers will give their consent when they read them. Bro. P. A. Penner, of Champa, India, writes thus: "We are well and quite busy. Christmas preparations took a great deal of our time, since we had to prepare for 250 people, but the blessings of the day made us forget all the work connected with the preparation. Mrs. Penner and the Suckaus are picking away at the Hindi language. They have a fairly good pundit. We are all well and happy and in order to have a feast for our own souls, we intend to go to Janjgir tomorrow, Dec. 28.—With kindest greetings to you and friends, from my wife and me, I am,

yours fraternally,

P. A. Penner.

Invitation to Ordination of Elder.

At the request of the Grace Mennonite church, Pandora, O., and in accordance with a resolution of the Middle District Conference, an invitation is hereby extended to the churches of the Middle District to send a representative or delegate to be present at the ordination of Rev. Albert Schumacher to the office of Elder, on Sunday, February 6, in the Grace Mennonite church, Pandora, O.

The ordination is to be performed by the undersigned, assisted by Rev. W. S. Gottshall.

S. K. MOSIMAN,
Chairman of the Middle District Conference.

An Appeal for Help.

An appeal for help has come to our American churches from a colony of brethren on the river Tschu in Asiatic Russia. This is a settlement of Mennonites formerly members of the settlement at Auliata, is about 200 miles north of the old settlement and was founded by them about three years ago. As the old settlement at Aulaita increased in numbers there was found to be too little territory for the same to exist and there was no more land to be had there. Consequently, about three years ago, circa thirty families migrated to the region of the above mentioned river and formed a new settlement. But they found themselves in a region where irrigation seemed absolutely necessary and were too poor to have the same installed. Through failures in crops as well as other bitter experiences they were reduced to utmost poverty, so that to-day they are without the means of existence as well as without grain. The Russian churches have seemingly rendered as much help as they could but it is not sufficient and they have appealed for help to the American churches. Bro. J. K. Penner has kindly written a further explanation of the situation and we add a free translation of his article to this appeal. If we can recognize in this situation Him who said "Inasmuch as ye have done unto the least of these my brethren, ye have done it unto me" then let us reach out to them our helping hand. All contributions for this purpose should be sent at once to *Harrison Landis, 529 Columbia Av., Philadelphia*, who will forward the same promptly.

The Emergency Relief Commission.

G. WIEBE, President,
S. M. MUSSELMAN, Secretary.

A Word of Explanation to the Foregoing Appeal.

On account of military obligations that the Russian Government exacted of our brethren in the faith at the Malotschna and the Volga, many of the same migrated. The greater part, as we know, came to America, but a good many preferred to go to Central Asia (Turkestan). From these a part settled at Chiva, but by far the greater part settled in Turkestan 50 miles south of the city Aulieata. The beginning was very hard. Farming with the irrigation system had to be learned and soon there was a lack of money. Many readers will remember that about 22 years ago money was sent from here to help the poor in this settlement. And God helped. He blessed the industry and the endurance of these settlers. From somewhat difficult beginnings they developed into a prosperous colony. But the more prosperous years soon brought another hardship to the surface.

As the community increased in numbers, a lack of sufficient land made itself felt. About three years ago circa 30 families left the old settlement in order to settle along the Tschu, a river about 200 miles north or Aulieata, on land that was recommended to them by the government. It is evident that in this migration the poorer, rather than the richer, class took part. Various critical circumstances combined to make the beginning hard. It was the same here as in the former settlement that the new country presented problems that were not understood, and the lack of money which soon made itself felt combined to make the situation a difficult one here at the Tschu. The mother colony endeavored to help according to their ability and even more, but it was not sufficient. For this reason, the appeal for help comes to the brethren of the American churches. It is not only a matter of helping new settlers in time of need, but this settlement was made in the midst of Mohammedans where there is opportunity to show the power of the Gospel. Therefore may our gifts and prayers be united that the will of the Lord be done. J. K. Penner.

From Our Missionfields.

Cantonment, Okla. — Sister Bertha Kinsinger writes: By the help of God we have again entered upon a new year. What the year has in store for us we do not know. We commit ourselves into the hands of God and beseech Him to grant us the necessary grace and strength to approve ourselves faithful in His service.

We have had agreeable and blessed Christmas exercises and we praise the Lord for His loving kindness manifested toward us. November 1st was a day of special rejoicing for us, as well as for the Indians. It was the day when missionary Petters came back upon the station. Quite a number of the Indians had assembled in the chapel awaiting their arrival. And although the train came in late they waited patiently until they came, when they took them by their hands and thus expressed their joy for their return. On November 8th Sister Willliams and Carrie left us for Chicago and Ohio. They will no doubt remain away for some time yet, until Sister Williams' health is more restored again. We hope, that by the help of God, this may soon come to pass. We will remember her in our prayers. During the past quarter the work among the children in the Government school has been taken up again. Many of the children at school have newly entered and their knowledge of the English language is consequently meager so that the instruction must be of the simplest nature.

There are a number of sick persons in camp, among them three of our Christians, whom we frequently visit. Two of these are too weak to come to church. We therefore read the word of God and speak to them and pray with them in their homes, imploring the help of God for their bodies and their souls. Many of the Indians visit us in our home and thus much opportunity is offered to sow the good seed.

In looking back upon the year 1909 we find much cause to thank the Lord for His grace and assistance. He has strenghtened us both physically and spiritually and given us courage and cheerfulness in the work. He has not suffered us to be discouraged. And now at the beginning of another year, we sing from our hearts that beautiful hymn, which we, as Student Volunteers, sang at Wittemberg College fifteen or more years ago:

"My life, my life I give to Thee,
Thou Lamb of God who died for me,
Oh, may I ever faithful be,
My Savior and my God.

Chorus.

I'll live for Him who died for me,
And oh, how glad my soul should be,
That He did give His life for me,
My Savior and my God."

Lame Deer, Mont.—Missionary P. A. Kliewer writes from Busby, Mont., that during the past year he made 26 visits to the 20 miles distant outstation at Lame Deer and preached the Gospel to the Indians in the chapel at that place. During these 26 visits 416 different adult Indians attended the services there. The smallest number present at any one service was 48, and the largest 170. The average attendance during the year was 90. Besides these services Sister Kliewer held 13 meetings with the Indian women. At these meetings, at which bed covers were made and instruction given in sewing, she also read a portion of scripture to them and prayed with them. Brother Kliewer writes, that it is not always an easy matter to make these 20 miles to Lame Deer and back again every two weeks, in summer on account of the excessive heat and in winter on account of the severe cold, the latter sinking at times to 20 degrees below zero.

On Christmas Sister Linscheid accompanied them to Lame Deer and assisted them in the distribution of Christmas gifts. About 300 Indians, adults and children were assembled at the Christmas services. On these occasions the Indians bring all their children along on account of the Christmas presents.

Brother Kliewer complains, that in spite of the comparatively good attendance at their services there seems to be a lack of hunger for the word of God and, that the word preached does not seem to have the desired effect upon many. It is to be feared, that many of those who come are more attracted by the crackers and coffee provided for them than by the word of God. But Brother Kliewer also writes, that there are some who listen attentively and are manifesting an interest in the word preached to them, and that a few of these have already come to a saving faith in Jesus Christ. And as we have the promise that the word of God shall not return void, we have no reason to be discouraged even if it does seem at times as if our preaching were all in vain. In His own time the Lord will give the increase and bring forth fruit from the seed sown in weakness!

Sec. M. B.

Report of Trip to India.

(By C. H. and Lulu Suckau.)

IV.

Tuesday we went to Cairo, which is about three hours' ride from Port Said. Cairo is quite a city having three fourth of a million inhabitants. The railroad runs along the Suez Canal for a long distance and we could watch the dredges which are constantly at work taking out the sand that is washed into the canal. For this reason the English government is now at work to put up masonwork along the sides of the canal.

Before having travelled very far we saw a most perfect mirage; the picture showed trees in the the distance which seemed to be reflected in water, this could really be nothing else but the sky.

In the distance we could see large caravans which were going to and from Arabia to Syria.

Approaching Cairo we could see several of the pyramids, of which there are 72 in Egypt. Immediately upon our arrival we hired a guide and saw the great Mosque of Hasan. The walls are built of the outer layer of the pyramid Cheops and is for this reason of intense interest to tourists. The Mosque was devoid of ornamentations. Next we came to the famous Alabaster Mosque, which is the exact copy of the Mosque at Constantinople. This place of worship is deemed so sacred that every non-Mohammedan must put on a pair of slippers before entering. Mohammedans themselves remove their shoes. In front of the chapel is a large courtyard in the middle of which is a fountain where the worshippers must first wash before they enter the chapel. The Mosque excels anything we saw in beauty.

On our way home the guide took us through the native bazaar. Suffice to say that we did not care to buy anything of them, at least no articles of food.

Wednesday morning we went to the pyramids taking with us the same guide because we found that he spoke the English very well. The pyramids are about an hour's ride on the trolley from Cairo. The road leads across the Nile and through the entire width of the valley. The Nile was at this time just beginning to overflow and flood the fields. After a short tramp through the sand from the trolley terminal we stood amazed at the foot of the largest of the pyramids, Cheops. It is the oldest work of man that we know of today. Our guide told us that it was built 5,000 B. C. Of course this does not correspond with our dates. However we could say that three thousand years looked down upon us. It is marvellous how those huge blocks of stone were brought from across the Nile and piled up to the height of 610 feet without any mortar being used. It seems too bad that these ancient monuments have been defaced by removing the smooth outer layer of stones. We saw a couple of tourists who had climbed to the top and were just descending. The method of climbing is to have two Arabs pull and one push. We did not think it wise to go through that process so we just climbed into the pyramid to see the chambers in which the king and queen should have been buried. No mummies, however, were found in this great pyramid and the belief is that because the king who ordered this pyramid to be built as his burial place, had been so cruel to the people, that they for punishment would not bury him there. The passageway leading to the chambers was very low and narrow in some places, so that our heads received several bumps before we got there. Each one had to have two guides and a light. We found that we needed the two men to help us before we came out. After the terrible climb up the slippery passageway we entered the king's chamber and saw the empty sarcophagus. We were certainly glad to get back to light safely. It is amusing to notice how these Egyptians have picked up a few words of English and German and spring them on the tourist. After coming out of the pyramids one young chap said to us: "How do you like the pyramids? Aren't they *delicious?*

From the pyramid we walked over to the Sphynx, the goddess of the sand. This is a colossal figure; the body an image of a lion, the head an image of a woman. It is sculptured out of a spur of the rock itself, to which masonry has been added in certain places to complete the form, and measures 172 ft. 6 in. long by 56 feet high. The guide said that Napoleon had used the face as a target and that is how the nose was broken off.

After a peep into the temple near by we hired camels to go to the terminal. We were fortunate in having with us our camera and took some pictures.

Thursday morning we made a flying trip to the National Museum. Here we saw the mummy of Ramses VII. under whose reign the children of Israel were so oppressed. The Egyptian art of embalming was certainly wonderful. The mummies are very well preserved; even the hair is to be seen on their heads. After a lot of inquiry and search we found some of the wheat which was found in the tombs of the ancient Egyptians. It is a splendid evidence of the resurrection that this wheat when planted today will sprout and bring forth fruit.

We went back to Port Said, glad that we were able to spend a few days at Cairo. While at Port Said we bought our topies for we would need them on the rest of our voyage to protect us from the heat of the sun.

Friday about five o'clock in the afternoon we boarded the S. S. Bohemia for Bombay. On this boat we had the pleasure of meeting with another friend, Miss Kettler who was going to India; she was also a classmate of Mrs. Suckau. The trip through the Suez Canal was very slow, reaching Suez 3 o'clock Saturday afternoon. For some reason unknown to us we did not leave Suez till 3 a. m. Monday.

While in the Gulf of Suez we could see land on either side but as we passed into the Red Sea we could see nothing but the sky and water and occasionally a shoal of flying fish in the water.

The heat became quite intense so that most of the passengers slept on deck. One night a storm came up and how the boat did toss. Everybody seasick, no one exempt, even some of the old tars had a taste of it.

We were very glad to see the harbor of Aden for after such a siege of seasickness one needs a change. We were fortunate in having Dr. Warrel and family go ashore with us. As they were Arabian missionaries and knew the language, we went with them to the Keith Falconer Mission, where Dr. Young is now stationed. We spent a delightful day with him. This was our first visit to an oriental missionary home. Dr. Young, although a bachelor, knew how to entertain us. We went to the hospital and found him operating on a case of appendicitis. We were sorry that Bro. and Sister Penner were not able to go with us.

The voyage the rest of the way was more pleasant. We could scarcely believe that we had reached India when we arrived at Bombay for it seemed to us an up-to-date city with its magnificent buildings and all other modern improvements.

It took us two days to get through the customs because of the red tape and the slowness of the oriental. Friday noon we boarded the train for Champa. Words cannot express the feelings that came over us when we neared the station. At Bilaspur a few stations from Champa we were delightfully surprised to see Brother P. W. Penner who had come to meet us. Mr. Wiens met us at the station of Champa. He arranged for our things to be brought to the bungalow. Then we had our first ride in a bullock cart. They had the bungalaw decorated up very nicely. As we neared, the missionaries and the natives that had gathered on the veranda began to sing. After the singing we were warmly welcomed.

How our hearts rejoiced that at last we had reached the field in which we were to labor for the Master.

Home Circle.

Chance and Choice.

"Humanly speaking, I see no cure for James," said the doctor. "Physically and mentally, the craving for alcohol is beyond his strength to resist. He has been in a Keeley cure, and came out apparently cured only to relapse. As he says himself, the craving is so strong that if a drink of liquor were at the end of the room, and a cannon on each side was firing across continually, he would rush to get the liquor, in the face of certain death. He is beyond all control of himself, in the grip of it."

"Then you think he is not responsible, doctor?" said the young man's cousin.

The doctor looked at him sharply. "Not responsible! What are you talking about, man? James is responsible—entirely responsible—for his own condition."

"But you say he can't help himself—that it is beyond his strength to resist," argued the cousin.

"He can't resist—now," said the doctor, frowning under his shaggy brows. "No more can a man who has deliberately taken poison resist dying of it. But do you remember James ten years ago?"

The cousin nodded. "Splendid specimen, wasn't he?"

"Magnificent. Strong willed, too. The trouble with him was not his chance in life, but his choice. I can put my finger, I think, on the very month and year when James lost his chance, through his own choice. James was in my brother's Bible class. He was deeply impressed during a series of meetings. But he wanted to have a 'good time' out of life first. There was no harm in James then, He was like a frisky colt. His postponement of a decision as to joining the church seemed harmless enough—merely a year or two's delay. Yet, looking back, that was the turning-point for James. He did not know it, nor did any one else. But little by little he fell into gay company, in the pursuit of his 'good time,' and lost his interest in the church, and began to break the Sabbath, and then drink suddenly appeared to take hold of him, and flame up like a fire, and—well, you saw him this morning! He hasn't any chance now. He hasn't had any chance, I should say, for two or three years. But he had as much chance as any one of us ever has—for the only chance any one of us gets is the chance that we take in time. As I look back"—the doctor grew confidential—"it looks to me as if my own chance came when I was about thirteen. I made some choices then that have stayed with me ever since. But when I remember how near I was to not making them, it gives me a cold shiver!"

The cousin looked thoughtful. "Same here," he said. "I was fifteen. They looked like small choices, too. I know now they weren't, though. They led on to every larger choice I've made since, and to my only chance, I believe, to be different from poor James. He's my first cousin you know; and it's just because I might easily have gone the same path that I want to help him."

"You can't," said the doctor. "Neither can I. That's the awfulness, the irrevocableness, of choice and free will. James hasn't any free will left. But while he had it, he destroyed his chance. Lots of people do. And then lots of other people talk about their not being responsible, because they can't help themselves. I've been doctoring all sorts of patients for forty years, on the avenues and in the slums, and every year I'm more sure that every soul gets its chance, and the question is one of choice, every time."

Psychology, modern and practical, confirms more and more the old doctor's view. The will is the dominant factor; but in its own choice, it can quickly abdicate control, and sink to be slave where it once reigned as master. A young man's will may bring him to a condition where a temptation, once not half as strong as itself, can bind and overthrow it. After that, there is little hope that the weakened will can assert itself in power. A professor of philosophy in a Western university who has made it his business to study cigarette-smoking among students on the scientific side, and has had many come to him voluntarily for treatment, declares that after a certain stage is passed, no ordinary youth can break off the habit. One evening a pale, wretched, despairing lad of sixteen came to him, and asked to be hypnotized, and so cured. He had come to the pass of smoking fifty cigarettes a day, and could not even get through the night without smoking in bed. The professor found that he could not hypnotize him successfully, but managed to rouse his will to such an extent that he drew out of his pockets all the materials of his smoking and threw them away. "I will let out my own blood with my own knife," he cried, "before I ever smoke again!" But next day, with brain and nerves exhausted by the reaction, and the craving mounting in him, this same lad argued it out that the only reasonable thing to do was to smoke cigarettes. Nothing else could be made to look reasonable to him, either, by the professor. His mind and his will were in captivity, and in a few hours he was under the full dominion of the fatal habit once more. He had no chance against it. But it was his master because of his own earlier choices, just the same.

Each human being, in youth, is building up life by choices. Each choice affects his or her chances. Christ aimed straight at every man's free will. He does so now, with every soul that hears His gospel. The choices of the Christian life give every man and woman a chance—the best and completest chance. Any boy who has had the gospel presented to him has had his chance in life. Every girl who has felt the appeal of Christ's message has had her chance in life. The will decides whether the chance shall be taken or cast away; and the early choices make the best chance. Putting off right choices is about the most dangerous thing that young people can do.

"Choose well; your choice is
Brief, and yet endless,"

is a saying that from ten years old to twenty needs to be remembered every day. Only when it is forgotten does the man or woman result who says, hopelessly, "I have no chance!"—New Guide.

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Editorial.

Christianity in China.

Christianity entered China quite early, having been introduced by the Nestorians some time during the eighth century. When Marco Polo visited Cathay he found Catholics there. To-day the Catholic church claims a million followers with forty-two bishops, nearly two thousand priests, a university and many other educational and charitable institutions. Seventy years ago there were only six protestant communicants in China; sixty years ago there were about three hundred; ten years later they numbered two thousand, which in another decade increased to thirteen thousand; to-day there are nearly three thousand native congregations with a baptized membership that comes very near the quarter of a million mark. If Protestantism increases in China in the same ratio as it has in the past, China will have twenty-five million of protestant communicants long before the youngest of the MENNONITE readers has gone to his reward.

Much has been said of China being in danger of being torn to pieces by the more progressive of modern nations. We have no such fear. The progressive nations have become so through the enlightenment of Christianity. China, the oldest nation, is just waking up to the realization that her salvation lies in the Christianity she was so long in appreciating. The missionary in China has the responsibility of making over old China into a new China as well as caring for the souls, the mind, and the bodies of the Chinese. His work is along several well defined lines; first of course is the work of evangelization; the gospel must be preached to as many as possible. Then come the other interests by which the gospel is indirectly preached. Missionaries are the greatest printers in the world, e. g. the Presbyterian press at Shanghai turns out 90,000 000 pages of printed matter per annum while the American Bible society sends out three-forths of a million of Bibles every year. Missionaries are also the greatest teachers, the education of young China is in the hands of missionaries, they maintain schools of every grade and these are the best schools in the Empire; in them its best young people are being prepared for taking over the affairs of state. Medical missions are welcome everywhere. The missionary doctor has done more for securing a sure footing for Christianity in China than any one. The Chinese are contributing to his support and regard his work a good thing for China. The doctors connected with medical missions could, if they would, give up mission work and make fortunes by practicing among the wealthy Chinese, but they stay with their work in spite of it wearing them out. There are to-day 166 hospitals and 241 dispensaries conducted by the protestants in China, besides this, they treat a million outside patients each year.

The Y. M. C. A. is making conquests for Christ all over the East, but especially in China. One Y. M. C. A. is worth a thousand commercial treaties to the Christian nations. There are large and flourishing associations supported by the natives in Peking, Tientsin, Canton, Suchow, Hangchow, Hankow and many other great centres. The more important of these associations are in charge of University bred Americans and Englishmen who have devoted their lives to inspiring Christian, Anglo Saxon conceptions of manhood in the Chinese. That their work is appreciated, one may gather by the very liberal money contributions given to the cause by the high Chinese officials.

When the oldest and most conservative of nations once becomes a Christian nation who can tell what will be its influence upon the world's peace and the happiness of humanity. G.

Men and the Church.

That many people are coming to think that men are not as much interested in religious matters as they once were is shown by the frequent discussion of such questions as, "Why do men not attend church" and "Why are there no more young men entering the ministry?"

A church without male members would, of course, be only half a church; a scarcity of tenors and basses would be sure to seriously cripple the choir; a preacher in bonnet and skirts would be a surrender to heterodoxy and those who feel that such a condition of affairs is staring them in the face are making a noise about it. But the facts of the case do not warrant the inference that men take less interest in religious matters than they once did. We admit that there are too many men out of the church, but we will not admit that they are those who have given up the church. If they are out of the church it is because the great majority of them has never been identified with it. To-day, as never before, men of large affairs are interesting themselves in church work. Leaders in business and professional callings do find time to devote to church work. A religious conference or a convention in any of the larger denominations will bring together almost as many prominent lawyers, statesmen, business men etc. as it will ministers and college professors. The activity of men's organizations in both protestant and Catholic churches is an evidence of the interest men have in their church. The Catholic church has many strong men's organizations at work strengthening her. In protestant churches we find such well organized forces at work for Christ as "The Brotherhood of St. Andrew, The Brotherhood of Andrew and Philip", The Laymen's Missionary Movement etc. The Y. M. C. A. while not at all demoninational could not be the powerful institution it is were it not for the fact that men as a rule are religiously inclined.

It is true that candidates for the ministry are scarce in some quarters but this scarcity is rather the result of a high standard set by the church. It is not enough that a man has the spiritual qualifications for the ministry, the church demands that he have certain superior intellectual qualifactions, which must be procured at a great sacrifice on his part and then imparted to the church at a great financial sacrifice when these same qualifications would make him rich were they devoted to worldly pursuits. Most young men do not choose to make such sacrifices. It has been suggested that in this day of flying machines and sub-marine boats the government train a corps of men whose business it will be to risk their lives in operating them under the most dangerous conditions so that when they are needed in war the men would be handy to operate them. The captain of our salvation calls upon men to take up the cross and follow Him. If they prefer to let the cross go and follow after material things they surely are useless as leaders for God's people. G.

Correspondence.

ALLENTOWN, Pa.—Our congregation has through the departure of Rev. W. S. Gottshall, our former pastor, for his new field at Bluffton, Ohio, been without a pastor for a few months. Services were however conducted regularly by supplies. Recently a call was extended to Rev. A. M. Fretz, of the Deep Run charge, to take charge of the work temporarily in connection with his other charge. He has accepted and the work is now going on with renewed encouragement. On Sunday, Jan. 23, the mid-winter communion was observed with a good participation at the Lord's table. A class for catechetical instruction is to be organized shortly. We have here good, patient, faithful workers in church and its various auxiliaries. These, after a short period of discouragement, are now newly inspired to activity for the Lord's work and the prospects for the future are encouraging.

SPRINGFIELD, Pa., Jan. 24.—At a congregational business meeting held at the Springfield Mennonite church the following officers were elected: Deacon for 3 years, Jacob M. Landis; Trustee for 3 years, James Horne; Secretary, Jacob M. Landis. Organist, Miss Nellie Fretz; Assistant, Carrie Landis.

The following Resolution of Respect in memory of the late Rev. Jacob S. Moyer was unanimously adopted:

Whereas, It has pleased the Almighty God Who knoweth all things best, to remove from amongst us our worthy pastor and Beloved Brother, Rev. Jacob S. Moyer, who faithfully served our congregation in the discharge of his pastoral duties for the period of 37 years, while our hearts are grieved at his departure, we still are mindful of the fact that what the Lord doeth is well done. Those of us who visited him during his illness were impressed with the fact that the peace of Jesus giveth contentment even under the greatest afflictions. Through the death of Bro. Moyer our congregation has lost a faithful pastor, our Sabbath-school an ever ready worker, the widow and children a loving husband and father. Therefore be it Resolved, That a copy of these resolutions be sent to the bereaved family and also a copy of same be placed on our church record.

By the Congregation.

On account of two severe blizzards and drifted roads our church and Sunday-school attendance has not been up to the usual number. But in spite of the bad weather we had blessed meetings.

We feel thankful to God for past blessings and trust in Him with an abiding confidence for the future. Yours in Christ,

JAMES HORNE.

Route No. 2, Richland Center, Pa.

The Laymen's Movement.

In regard to this important movement The Herald and Presbyter, of Cincinnati, Ohio, has the following words of encouragement:—

Preparations are being made in this city for the Laymen's Missionary Movement Convention, to be held here Jan. 28—30. This is one of some seventy, similar in purpose and general outline, to be held in the principal cities of the land this season. The object, of course, is to stir up the people, and especially the men, of the churches to deeper interest and heartier co-operation in the work of missions. It is not possible to report all these meetings in full, as they are all much alike, and most persons may have the opportunity of attending one or more of them if they so desire.

It is the plan that each church shall be well represented at these conventions. It is hoped that many good men of all the Protestant churches will be in attendance, that they may learn the real meaning of the effort to evangelize the whole world in this generation. There will be many addresses at these meetings that will be full of information and calculated to arouse and fire the hearts of God's people with new zeal for souls.

It is certain that those who attend will have much to carry back to their own brotherhoods, Sabbath-schools, missionary societies and families. The meetings will be enriching and stimulating. It will be well to make arrangements by which each church will be represented, and by which the representatives will have the opportunity to report to the best advantage what they hear.

The evangelization of the whole world in the lifetime of this generation may not mean the conversion of every human being, but it does mean the planting of the Gospel in every land and in every community, so as to make it possible to propagate it from all those centers, in all future time, by having at least an active nucleus of Christian believers in every community. The churches of our own land are active centers of operation. Not every one in our land is already converted, but he has Christian influences all about him, and the responsibility is thrown upon him personally.

If we withhold the Gospel from any part of the world while it is within our possibility to bestow it, the responsibility rests upon us. We can not afford to bear such a criminal responsibility. We may give the Gospel to all the world, very speedily, by prompt and sincere co-operation. The duty is laid upon us. The duty is the highest privilege that could be enjoyed.

Christian Education.

It cannot be expected that an unbelieving world will establish institutions to teach faith in Jesus Christ. This is the proper work of Christians themselves. It is the task their Master has imposed upon them—to "teach all nations." The Christian education of the world was put specially in the hands of the church. Scientific and business education does not properly belong to the church but to the world. It is not essential to the propagation of the gospel. In fact science has often in the history of the church been a hindrance to the spreading of the gospel and the establishment of the church. Science has fought against the gospel in all ages, although the truth in science has always confirmed the gospel where it bears upon its testimony. The testimony of these two witnesses has been consistent and not contradictory, but the men who champion science have often tortured and twisted its testimony in such a way as to make it appear to be against the truth of the gospel.

There seems to be just now some alarm about the infidel influence of the great universities upon the minds of the rising generation, as if the attitude of the university at present were some new thing. We cannot see it in that light. We regard it as a continuance of the old habit of the university in all times and all countries, in general. There are exceptional cases where universities have been and are still thoroughly loyal to the Christian doctrine, but these schools are conducted under the managing influence of the church itself or by professing Christians.

It is vain and even unreasonable to expect a godless institution to teach the science of godliness. An ungodly institution will be true to its nature—ungodly still.

It, therefore, becomes the duty of the church to accept the help of the university in true scientific instruction and supplement what is lacking in gospel by her own instructions. She cannot refuse the best in science when it is offered to her children, for her God is also the God of nature and her children cannot be forbidden to learn all about Him from His works as well as from His word.

At the same time she must see that her sons and daughters are not perverted by "science falsely so called." The way to do that, it seems to us, is to thoroughly fill their minds with the gospel itself.

To occupy our time and strength contending about scientific difficulties and objections to the gospel is not so effective as to fix the attention mainly on the gospel itself. It is its own defense. It is waste of time to try to convince a man, born and reared in a cave that the sun shines and gives forth light and heat. Just bring him out into the sunlight and he will know for himself about the matter. As long as you keep one in the sunshine of the gospel itself, he will not be led astray by scientific teachers; but let him get away from the gospel light and then men may influence him to doubt the reality of its teachings.

The church is called, therefore, to redouble her diligence in her own field, which is "teaching all men everywhere to observe all things whatsoever her Master has said unto her."

The case of the Caldwell ladies is a case in point. They were reared in the faith of the gospel in the Breckenridge family, their mother being of that stock. Coming under priestly influence they were led to think that by joining the Catholic church they could do more to reform the corruptions of that church than otherwise. So they determined to become Catholics, and through their enthusiasm for the new church they contributed $3,000,000 to establish a Catholic University at Washington. But the faith of Protestanism never left them, the corruptions of Rome only opened their eyes and they renounced Romanism. Soon after one of them died, and the other is more than ever confirmed in the Protestant faith. It was by being grounded in the principles of the the gospel that they were saved from the errors of Popery.

It is not only in the universities that the child comes in contact with infidelity, but in our newspapers, magazines and public lectures.

See to it, therefore, parents, that your children "have on the whole armor of God," that they be prepared to fight the good fight of faith.—Christian Instructor.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Striving always for better living should be the attitude of every Christian. To be content with one's present spiritual state is contrary to the very genius of Christianity. No one is ever good enough to cease striving to be better. For if we were half as good as we know how to be, we would be twice as good as we are.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, February 6. —THE MODEL CHRISTIAN ENDEAVORER. John 15:1—8.

(Christian Endeavor Day).

QUESTIONS.

1. What model of a boy does Samuel give us? 1 Sam. 3:1—10.
2. What model of a boy does Christ give us? Luke 2:41—52.
3. What model of a young man does Daniel give us? Dan. 1:8—17.
4. What model of character does Christ give us in His temptation? Luke 4:1—13.
5. Of what are we reminded in Hebr. 13:7—14.
6. How can we imitate these models? John 15:1—8.

MEDITATIONS:

The Christian Endeavor Society in its short time of existence has brought great blessings to many individuals and churches, therefore we may well remember its birthday anniversary and thank God for the many blessings which we have received from God through the C. E. society.

Samuel was a gift of God received in answer to earnest prayer. From his childhood he was dedicated to God and His service, and we find him ministering unto Jehovah before Eli. When Eli and Samuel had gone to sleep, the Lord called Samuel and he ran to Eli and said: "Here am I for thou calledst me; and when Eli said: I called not; lie down again, he came three times when the Lord called him, as a willing servant of Eli; but when he recognized the voice of God, he was willing to hear and to obey. When Eli asked him, what the Lord had said, he spoke the truth though reluctantly, because he loved Eli and did not like to tell the old high priest the impending doom.

The beautiful story of our Saviour as a boy, gives a model to boys. This story shows His love for the house of God, His readiness to learn, His consciousness of His close relation to God, His obedience and humility.

"Daniel was a pious and wise young man, who proposed in his heart that he would not defile

himself with the king's dainties, nor with the wine which he drank, part of it being offered to the idols, therefore he very politely and urgently asked the prince of the eunuchs and his stewart to let them eat pulse and drink water for ten days, so that they could see, whether it agreed with Daniel and his friends as well as the dainties and wine of the king did with the other youths, and when the steward found that their countenances appeared fairer at the end of ten days he took away the dainties and the wine, and God gave them knowledge and skill in all learning and wisdom. And Daniel had understanding in all visions and dreams. Daniel was conscientious, wise, polite, industrious.

Christ is our model of character in everything. In His temptation He put the will of God above all. His natural human desires were not to decide His actions, but the will of God, who was able and did in due time provide for His hunger's satisfaction. His being the Son of God made Him only emphasize the fact, that He was the son of man. He did not presume on His being the Son of God, but refused to tempt God and in humble obedience walked in God's ways, neither did He want to accept the short and easy way to power and glory, which Satan offered Him, if He only would acknowledge Satan His superior, but preferred to suffer and to die and fulfill the will of His Heavenly Father.

In Hebr. 13:7—14 we are reminded of our faithful teachers, whom we shall remember considering the issue of their life and imitate their faith. We are reminded of Christ's constancy and suffering and exhorted to be willing to bear His reproach since we have not here an abiding city, but we seek after the city which is to come.

When we consider Jesus Christ, our model, and the other saints, whom we shall imitate, we find it impossible, except we are in vital union with Christ, receiving strength and impulse from Him, striving in His power to bring much fruit and thereby honoring our Father in Heaven.

QUOTATIONS:

Christianity is not a voice in the wilderness, but a life in the world. It is not an idea in the air, but feet on the ground, going God's way. It is not an exotic to be kept under glass but a hardy plant to bear twelve manner of fruits in all kinds of weather. Fidelity to duty is its root and branch. Nothing we can say to the Lord, no calling Him by great or dear names, can take the place of the plain doing of His will. We may cry out about the beauty of eating bread with Him in His kingdom, but it is wasted breath and a rootless hope, unless we plow and plant in His kingdom here and now. To remember Him at His table and to forget Him at ours, is to have invested in bad securities. There is no substitute for plain, every day goodness. — Maltby Babcock.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Feb. 6.

SUBJECT: Almsgiving and Prayer, Matt. 6:1—15.

GOLDEN TEXT: Take heed that ye do not your righteousness before men to be seen of them. Matt. 6:1.

In our last lesson we had the application which Jesus made of the moral law embodied in the second table of the decalogue, in illustration of His assertion that He had come not to destroy but to fulfill the law. His heart-searching interpretation of the law against murder, adultery and untruthfulness, His substitution of the principle of non-resistence and overcoming evil with good in place of the practice of revenge, and His race-wide extension of the law of love to one's neighbor so as to include stranger as well as brother, enemy as well as friend—all this made it forcibly clear when He demanded a righteousness exceeding that of the scribes and pharisees as a condition for entering into the kingdom of heaven.

In the verses of our present lesson He passes to the consideration of religious acts, further enforcing His demand for a higher standard of spiritual life. Along three specific lines He cautions against the manifestation of a false spirit in performing acts of pretended piety, viz., almsgiving, prayer, and fasting. Two of these only are included in our lesson, though the first verse is general in its application, covering the whole ground. He starts out with a general warning against hypocrisy or a self-seeking spirit in doing our righteousness, that is, in our acts of piety (See Golden Text, given above from Revised Version). Whether it is giving of alms, or prayer, or fasting, or any other act by which God-ward aspirations are to be expressed, if in doing it we give room to the desire to be seen of men in order to win their applause, we may get that as our reward, but we can not be pleasing to Him whose approving smile should be our real reward.

Giving alms is a concrete way of expressing our gratitude to God for His blessings. The one who in the right spirit ministers to his fellowman in need, enters thus into fellowship with the father who giveth to all liberally and upbraideth not (Jas. 1:5, 14), and with the Son who came to earth not to be ministered unto but to minister (Matt. 20:28). But without the love of God, which the Holy Spirit will give into our hearts if we let Him (Rom. 5:5), our almsgiving will be but an empty show (1 Cor. 13: 3). Love is forgetful of self, is not puffed up with the thought of its meritorious deeds. It keeps no account of its sacrifices. When love prompts our giving we will not be keeping one hand busy advertising what with the other hand we distribute. God nevertheless does take account of it and manifests to us His approval. The secrecy of our giving (v. 4) as well as of our praying (v. 6) consists in our heart communion with God while we enter into the fellowship of His work.

In the matter of prayer Jesus also saw the need of warning against hypocrisy. Does it not seem the lowest degree of human perversity when men make a pretense of even such a sacred priyilege. How it must pain the loving heart of God to see the mockery of pretended approach to Him while the heart is filled with vanity and pride. God save us from the pharisaic spirit in the holy moments of prayer! Jesus, Thou Son of God, who art in the bosom of the Father, teach us to pray! Holy Spirit, Thou Divine Comforter, help our infirmity and make intercession for us!

Jesus does not do away with public, in the sense of united, prayer, but He impresses the truth that true prayer whether of one individual or of more in unison, takes place only when the soul enters the inner chamber of the Divine Presence. Entering that holy place with Christ our High Priest, sprinkled with His blood of atoning merit, we commune with the Father in the Spirit of adoption, even as children. There is no need there of loud crying as to one afar off, or as to one reluctant in answering. There we can just open our hearts to Him who knows what we have need of and who indeed has already given the very things which the Spirit leads us to desire. There we can take all our troubles and cares and leave them there. From that holy presence we can take grace sufficient for every need.

The space devoted to these notes does not permit us to enter into an analysis of the form of prayer given by the Lord to His disciples. The evident object of the Savior in giving this model of prayer was to teach the true spirit in which to come to God in prayer and to indicate the lines along which our desires should run. It is distinctly a prayer for the new dispensation which Christ came to institute. He alone can teach us to say Father, in fellowship with Him and with one another. He came to reveal and make real to us the Fatherhood of God. He alone can teach us how to forgive and be forgiven. He came to bring the kingdom of God unto the lives of men and finally His kingdom of glory unto all the world. He teaches us to pray for this kingdom in which God's name is to be exalted and His will be done.

Marriages.

LEBER—FULMER.—On January 22, 1910, in Perkasie, Pa., at the home of the officiating minister, by Rev. W. H. Gruhb, Wm. G. Leben, of Souderton, Pa., to Leanna Fulmer, of Silverdale, Pa.

Deaths.

HENRY REES was born in Rheinpfalz, Germany, Aug 13, 1844, died at his home in San Dimas, Calif., Jan. 8, 1910. As a young man he came to America and settled in Hayesville, O. In 1870 he was married to Ella Heckman. Since 1886 his home has been in California. He was one of the charter members of the Mennonite church of California. Funeral services were conducted by Rev. Horsch. Text II. Tim. 4:7—8.

Contributions.

For the Station Cantonment.

Received for the general distribution at Christmas time and for the work among the sick and needy in camp:

One large box from Halstead, Kan; 1 large box from Goshen, Ind., and one large box from Trenton, Ohio.

Gratefully acknowledged,
BERTHA E KINSINGER

Gifts for the Girls' Hall, Bluffton, Ohio

Mrs Nettie McCormick, Chicago, $1000, Friends of the School, Bluffton, O., $40; Johanna Kennel, Trenton, O., $5. MRS S. K MOSIMAN.

For India.

A friend, for missions, $5; C. Penner, Mt. Lake, for missions, $50; a friend, for lepers, $800; C. Mueller, Marion, S. D. ($20 for lepers, and $20 for orphan boy at Janjgir).

Gratefully acknowledged,
P A. PENNER,

For the Relief of the Suffering Mennonites in Auliata at the River Tschu in Asia.

Herman Stauffer, Donnellson, Iowa, $4; Anonymous $4; B. Rempel, Butterfield, Minn $500; Anonymous, Nebraska, $3; Jakob J. Friesen, Lehigh, Kans., $5; P. L. Amstutz, Bluffton, Ohio, $2; Anonymous, $5; Anonymous, $.30; Emanuel Church, Noble, Iowa, per S. M. Musselman, $17 98; Wedding Guests, Donnellson, Iowa, per P. P. Hilty, $4. Total $545 28.

Gratefully acknowledged,
HARRISON LANDIS Treas.

News of the Week.

Domestic.

CAUSE OF HIGH PRICES.

MEAT BOYCOTT SPREADING.

KANSAS CITY, January 21.—That eighty thousand people in Kansas City will join the anti-meat eating crusade during the next ten days was predicted by labor leaders here to-day. The Building Trades Council, with a membership of five thousand, representing eighteen crafts and thirty local lodges, will meet to-night, when a resolution is expected to pass pledging the members to refrain from eating meat for thirty days. The Industrial Trades Council, which has thirteen thousand members and represents ninety-nine crafts, will meet Sunday to take similar action.

BUTTONS WORN IN BALTIMORE.

BALTIMORE, January 21.—Buttons bearing the inscription, "I Don't Buy Meat, Do You?" appeared in the streets here in large numbers to-day, following the action of the local federation of labor, which adopted a resolution calling on all labor unionists and their sympathizers to abstain from eating meat for a period of one month as a protest against the high prices of that article of food. Thousands of these buttons have been ordered by the leaders in the movement and the demand for them was not confined to laboring men, more than half the requests coming from business men and clerks.

VEGETARIANS AT PITTSBURG.

PITTSBURG, January 21.—The first organized movement toward boycotting meat in Pittsburg was started today. The Iron City Trades Council adopted resolutions calling for a boycott of the meat trust and declaring that if conditions are not bettered at once all members of local trade unions shall pledge themselves to abstain from the use of meats for thirty days. The union men are also called on to obtain others not affiliated with labor organizations to take the same action.

Lee S. Smith, president of the Pittsburg Chamber of Commerce, said today: "This current agitation may produce the economical 'Moses' who will lead to the 'Promised Land' of less feverish haste to make unpardonable profit upon traffic in the necessities of life."

Youngstown, Co.; Wheeling, W. Va.; Sharon, Pa., and other nearby cities have joined in the crusade against high-priced meats.

MEAT BOYCOTT AT CHICAGO.

CHICAGO, January 21.—A meat strike along the same lines as that now in progress in Cleveland and other cities will be started in Chicago soon by the Chicago Federation of Labor.

It was pointed out to day that between thirteen and fourteen thousand head of cattle were received in the stockyards yesterday. In the face of a demand for meat, the labor officials declare the packers refused to take more than half of yesterday's receipts. This forced shippers to transfer the cattle to pens to be held until the packers are "good and ready."

Labor officials say that this indicates clearly that the packers are making no effort to reduce prices. They declare further that the packing houses at present are running about half time, which, it is alleged, operates to create a still further scarcity of meat. The labor people are aroused over the situation and they propose to put the matter directly up to the United States government.

In view of President Taft's recent statement that something ought to be done to reduce the cost of living, they believe their efforts will find encouragement from the federal administration.

FOOD PRICES DROP IN THE EMPIRE CITY.

NEW YORK, January 25.—Milk, eggs and butter led the procession of receding prices in food products here to-day. Nation-wide agitation, aided by potent local influences, had brought about a drop. Meat, too, is on the decline, following a greatly reduced consumption.

Milk is down a cent a quart already, butter in the best qualities has been cut 5 cents a pound and eggs are off 5 cents a dozen in local markets. Storage eggs that have been selling as "strictly fresh" at high prices are no longer put out as such, the big wholesalers say.

HETTY CUT IT OUT.

NEW YORK, January 25.—Mrs. Hetty Green, who has many millions of dollars, says at the present prices meat is too dear for her and she cut it out of her luncheon order.

CHICAGO, January 25.—Other organizations of the "beef trust" than the National Packing Company may be included in the federal grand jury investigation, according to a report current about the federal building to-day.

It was announced that the grand jury would not begin the consideration of the evidence in the packers' case until late to-day or to-morrow.

The meat strikers have won the first skirmish in their battle for lower prices here. Reductions in the prices of many necessities have already been announced here and further declines are expected.

In the wholesale prices of butter, eggs, potatoes, pork products and beef cuts, the reductions have been from 3 to 5 per cent. No one here doubts that the "meat strike" agitation has been the sole cause of the declines.

ELGIN BUTTER OFF SIX CENTS.

The most radical decline of all was in the price of butter. Local butter concerns which have been bidding 38 cents a pound for the Elgin product to-day bid only 30 cents and were able to get butter at that price.

Many Killed in Wreck on the Soo.

NORTH BAY, Ontario, Jan 22.—The horror of the wreck of the Canadian Pacific passenger train on the Soo branch at Spanish river yesterday afternoon grew as the hours passed today. At least two score of lives were snuffed out in a twinkling and others have since died from frightful injuries. Not one car, as at first reported, but three, took the terrible plunge down the steep embankment into the icy waters of the river. Divers were searching for the bodies to-day.

When the train left Sudbury at noon yesterday it carried in the neighborhood of one hundred souls. The train was made up of engine, mail and baggage car, express, second-class coach, colonists, first-class coach, dining car and Pullman.

Spanish river is thirty-eight miles from Sudbury. The railroad at that point cuts into the side of a hill and crosses the river over an iron bridge. The bridge was approached at a fair rate of speed, and the engine, mail, baggage and express cars were on the structure. From reasons not yet ascertained, the trucks of the second-class coach jumped the track. It struck the bridge abutments and was split in two as clean as though the job had been done with a bugeclea er. It is supposed the train struck a defective rail.

INTO THE RIVER.

The momentum of the train carried the half of the second-class coach with passengers, the colonist car, first-class car and dining car, on their trucks, down the bank and into the river. The Pullman fell over on its side near the tracks.

Caught like rats in a trap, every passenger in the second-class coach, colonist car and first-class coach was drowned and only the most heroic efforts saved eight persons from the diner.

Estimates by railroad men and survivors to-day placed the loss of life at forty five, although it was stated that only eight known dead had been accounted for. It was admitted, however, that it was hardly possible to arrive at anything like an accurate conclusion, even after many long hours of the most heroic work.

THROUGH THE THICK ICE

The impact and momentum with which they were hurled down the bank cut a wide swath in the ice which covered the river to a thickness of twelve inches. Even if any persons succeeded in breaking through the windows they were trapped under the ice and never had a chance for their lives. This is true of half of the second-class car, from which only two are known to have escaped, while it is said that forty at least must have perished.

Not Halley's Comet.

WASHINGTON, January 24. — The new comet, outshining Venus in brilliancy, was visible here last night. Along the Atlantic seaboard in the south, where the skies were not clouded, it could be most clearly seen. Although unidentified by the scientists, it is unmistakably distinguished from Halley's comet.

Pinchot for President of National Conservation Association.

WASHINGTON, January 21.—Gifford Pinchot, recently deposed as chief forester, will to-morrow be elected president of the National Conversation Association to succeed Dr. Charles W. Elliot, president emeritus of Harvard university. This announcement was made to day by a person looked upon as unimpeachable authority on problems involving the conservation of natural resources. President Elliot, it is said, will retire in order to make way for Pinchot, whose ability he recognizes as a valuable asset to the conservation movement.

Five Killed in Big Four Wreck.

CINCINNATI, O., Jan. 32.—Five are dead and fifteen injured as the result of the wrecking of the Big Four night express from Chicago, which left the tracks two miles west of here this morning while flying towards the city at the rate of fifty miles an hour.

Foreign.

PARIS PARALYZED

WATER IS RISING. THE CITY BECOMES A RAGING SEA.

PARIS, January 25.—Fifty thousand soldiers, comprising the garrison of Paris, were placed at the disposition of the municipal authorities to-day to fight the flood, whose ravages are spreading ruin and consternation throughout the city.

At 8 o'clock this morning the water at Pont Royal had touched twenty-six feet above low tide and was rising at the rate of nearly half an inch an hour, with the prospect of the rise continuing until midnight.

The damage already done is incalculable. The industrial life of the city is rapidly becoming paralyzed. Only two sections of the subway are in operation, while three-fourths of the surface lines are tied up. Factories are shutting down because of the lack of power due to the electric plants having been flooded. Half of the telephones of the city are out of commission and telegraph and railroad communication is demoralized.

The disaster locally is due chiefly to the fact that the whole marvelous underground architecture of the city, which is honeycombed with labyrinths, is filling up with water, causing the sewers to burst and the streets to cave in, and threatening the foundations of buildings.

The scene on the river front is majestic, but appalling. The stream has broken its barriers at several points and is pouring its yellow torrents into the surrounding streets, converting them into veritable lakes.

The weather grows worse rather than better, and at noon Paris was the center of an area of low pressure and bitter cold and rain and sleet were falling throughout the flooded regions, adding to the suffering of the poor and homeless ones.

The price of bread and other food has increased, owing to the fact that communication with the provinces is crippled. No trains from the south are coming beyond Chelsy le Roi. The depleted supply of drinking water has caused the greatest alarm. With the rise of the flood only a few inches higher, the pumping station still in operation must stop, and Paris, in the midst of a miniature ocean, will be without water fit to drink.

The situation at between twenty and thirty suburban towns above this city is worse than in the capital itself. At Charenton, where the swollen river Marne enters the Seine, an area of two hundred square miles has been flooded.

Physicians fear an epidemic when the flood subsides as the overflowing sewers are likely to contaminate the supply of drinking water, and rats driven out of their underground homes are invading residences.

Communications this afternoon from the provinces indicated that the waters were failing, but from all directions came most pitiful stories of suffering and narrow escapes from death which attended the work of rescue.

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The Master Walks the Wave.

How often in the gloomy days,
When the clouds o'erhang the troubled wave,
When gales uplift the dampling spray
And sport with spirits strong and brave,
Our wearied souls with labor spent,
Cling firmly to the cords of prayer,
And ride the billows confident
Their Master will sustain us there.

With troubled heart we see the surge
Rush madly on to overwhelm;
But through its breast our bark we urge,
For Christ, our Captain, holds the helm.
And gladness swells within the soul,
As we surmount the threat'ning wave
And feel it harmless 'neath us roll
At Jesus' word, like cringing slave.

When death the last and worst of foes,
Shall come on sable wings of night
To threat us with eternal woes,
And sink our spirits with his might,
A voice shall reach us o'er the wave,
" 'Tis I, my children, do not fear,"
And Christ shall stretch His hand to save,
And death and hell shall disappear.
—W. C. Martin.

Items of News and Comment.

Effective prayer in public must be preceded by earnest and persistent prayer in private.

Giving and praying are closely connected. Sincerity in heart must pervade both of them.

Thomas A. Edison gives this striking illustration: "Society will have to stop this whisky business which is like throwing sand in the bearings of a steam engine.".

The Student Volunteer Convention at Rochester, N. Y., was attended by Bro. Albert Schumacher, of Oberlin, Ohio, and by two delegates from Bethel College, Prof. E. R. Riesen and Bro. P. R. Schroeder, of Newton, Kan.

A steamer has come from London by sea and up the Rhine to Basel. It is proposed to build a canal from the Rhine across the Alpine watershed to Lake Geneva, which would then give an outlet to the south by way of the Rhone, from the North Sea to the Mediterranean.

Pray Without Ceasing.

I believe very much myself in the brief prayer of morning and the brief prayer of the evening. Most of us have great reason to believe in the ejaculatory prayer of mid-day. We are not to underrate brevity in prayer. It has its place; but there should be also persistency in praying for the things we are bound to ask for. We should bear this in mind day by day, and hour by hour, and urge those requests continually, and not faint. I wonder sometimes whether we have discovered what prayer is at all. Remember that prayer is often answered after a year, and often answered after ten years, and often answered after twenty years, and often answered when the curtain has fallen and death has come. If I may speak for myself, I have gone on praying for things definitely ten or fifteen years, and have not been answered, and I have gone on.

Persistence tests the quality of prayer. that is hardly prayer which does not go on. Prayer goes on and on until it reaches infinity.—British Monthly.

An Unlike Business.

The friends of the saloonkeepers denounce their opponents for not treating the saloon business like any other. The best answer to this is that the business is not like any other business, and that the actions of the saloonkeepers themselves conclusively prove this to be the case. It tends to produce criminality in the population at large and law-breaking among the saloonkeepers themselves. When the liquor men are allowed to do as they wish, they are sure to debauch not only the body social, but the body politic also.—Theodore Roosevelt.

Fretting.

There is one sin which is everywhere underestimated, and quite too much overlooked in the valuation of character. It is the sin of fretting. It is as common as air, as speech; so common that unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people and see how many minutes it will be before somebody frets; that is, makes more or less complaining statements of something or other which, most probably, every one in the room, or in the car, or on the street corner, it may be, knew before, and which probably nobody can help. Why say anything about: It is cold, it is hot, it is dry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even at the simplest, if one simplest, if one of things. Even Holy Writ says we are prone to trouble "as sparks fly upward." But even to the sparks that fly upward, in the blackest smoke, there is a blue sky above, and the less they waste on the road, the sooner they will reach it. Fretting is all "time wasted on the road."—Herald of Peace.

Arrived at Oraibi, Ariz.

We arrived here safely on our field of labor after a journey of nine days, which was pretty cold and troublesome with our little children.

The Indians seem to be quiet, what the future will be we can not tell. We are in God's care.

Cordially yours,
J. B. Epp.

From Our Missionfields.

Missionary R. Petter, in his report to the Mission Board writes: "How different was our experience during the past year from what we had anticipated. Our plan was to work two years longer and then take our furlough and visit our old home in Switzerland. But on account of the impaired health of my dear wife we were obliged to seek recreation for her. And as her condition made it impossible for her to undertake the anticipated journey abroad, we sought for a place here, where nature and the atmosphere would be more inducive to her health. "We left our station (Cantonment) on May 17th, and after a stop in Kansas with Brother Harder and Dr. Haury, we took a train at Wichita for the northwest. We did this with a feeling of joy mixed with sorrow. My dear wife was not well and we went into a strange country where none of the members of our church are found. On our way we stopped at Colfax, Washington, with the family of Bro. Aeshliman and the church at that place. This visit we hold in pleasant remembrance. Here are hearts filled with a spirit for missions. The land around Colfax is hilly and more fertile than the land in Oklahoma and Kansas.

From Colfax we went by way of Spokane to Kettle Falls, Washington, a small town on the banks of the Columbia river. This town is situated in a charming valley surrounded by mountains decked with fir trees and overgrown with grass, similar to the Jura in Switzerland. Thus surrounded by the mountain air my dear wife soon began to feel better. The people treated us very friendly and did all in their power to make us feel at home amongst them. Through their kindness we were supplied with all manner of fruit, as strawberries, cherries, plums, pears, peaches, apples, etc. during the summer. In the surrounding mountains different kinds of berries are found, among them the bilberry or whortleberry, so well known in Switzerland. The question has been asked why we went to a place where there is such an abundance of rain? This country lies east of the Cascade mountains and consequently has more of a deficiency than of a superabundance of rain. From July to the middle of September hardly any rain falls and irrigation becomes necessary. During the late fall there is rain one or two weeks and then sunshine until the snowfall sets in. Snow generally falls without any wind or excessive cold and covers the earth with an even carpet of about two feet in depth, which disappears and waters the earth the latter part of February. Both the country and the people were agreeable to us, only one thing we lacked, namely that none of our own people were there.

During the latter part of October not only our furlough expired but my dear wife began to feel less good. So we started on our way back. We stopped over Sunday at Spokane with the family Wiens, formerly from the Beatrice church, Nebraska. Here we were cordially received, for which we desire to express our

heartfelt thanks. After our arrival in Kansas we spent another Sunday at Whitewater, attending the services in the Swiss and the Emmaus congregations. Here too we received a friendly welcome and warm sympathies. We thank the Lord for the short but blessed time spent among these brothers and sisters.

On November 1st, towards evening, we arrived at our home at Cantonment and to our extreme surprise, we found our Indian Christians assembled in the chapel awaiting our arrival to thus welcome us. Sisters Kinsinger and Williams had put our houre in order for us and even provided provisions for us for a few days. We were tired, but this did not impress us so much as the *unearned love* with which we were everywhere received and the *cordial reception* we experienced on our return.

We were away from our field of labor for almost six months. But the work was continued during our absence by the sisters Kinsinger and Williams and the brethren Kliewer and Ediger, assisted by Whiteshield and several of our male Christians, both at Cantonment and at Hower.

And now, since the last two months, I have again taken hold of the "mission-plough." With sorrow I say "I", for my dear wife is no longer able to perform her accustomed work on account of her physical weakness. But in this our sorrow and among the great amount of work upon both our stations we find our comfort in the Lord and in the blessed assurance of His presence and His grace. After a blessed thanksgiving service with our Indian Christians we enjoyed the rare privilege of having the president of our Mission Board with us over Sunday. We appreciate it very much that he, in spite of the great amount of work resting upon him, honored us with this friendly visit. We hope that he may find it possible to repeat these visits in the future.

We had blessed Christmas festivals both here and at Mower. Through the generosity of our Sewing Circles, which sent us clothes and money contributions, we were enabled to give Christmas gifts to about 320 Indians. These were mostly such as regularly attended our services during the year. Those who did not come to the services in the chapel at other times had not the courage to come to our Christmas services in order to receive gifts.

The attendance at our services here at Cantonment on the part of the non-Christian Indians was less during the past year than before. Besides the Christians their parents and relatives and friends came regularly every Sunday, while formerly at the services held specially for the Christians, hardly any of the non-Christians appeared. The congregation gains gradually on the inner life and this leven works more powerfully upon the mass of the heathen than our Sunday preaching.

At Mower, which we will henceforth call *Fonda*, after the name of the postoffice, the attendance at services remained good throughout. But as the number of Christians will increase there, the arch-heathen will no doubt draw back, for fear that they too might be influenced by Christianity. We are confident that many of these Indians are no longer far from the kingdom, and that when once one of these men will decide for Christ, others will soon follow.

During the past year it was our privilege to receive one Cheyenne woman and two young men into the church by the rite of baptism. During the last weeks of the year a young girl applied for baptism, while four others who were members elsewhere, asked to be received into our church. Five of our members were called to the upper home during the past year. While we do not envy them their heavenly rest, we miss them very much here below. Three of them were in a special manner faith-Christian women, whose lives corresponded with their confession.

We begin the New Year with the Lord and we are confident that He will continue the work here and bless it. The work belongs to Him and it can not come to naught! Yea, Jesus Christ be the same yesterday, today and in all eternity to you, dear Mission Board, to our churches and mission workers. May the Lord bless and further the work of His children during this newly begun year of grace!

The Three R's in the Modern School.

Fundamentally, the trouble with our system of public education is that children learn a little about a great many things, without gaining much really definite knowledge of anything which is likely to stand them in good stead in later life; and, what is equally bad, they do not acquire methods of accurate thinking. This criticism applies to education in every branch, and has been true from the beginning because our theories have been wrong. But just now it is peculiarly true that our public school system has defects which are so palpable, and for which remedies are so easily found, that we should no longer permit things to remain as they are.

Our public school system is decidedly behind those of several of the enlightened nations of Europe, notably Germany and Scandinavia, and we ought to realize it. This is a blow to our national pride, but unless we frankly admit our faults, there is little prospect either of repentance or of bringing forth works meet for repentance.

It cannot be too stronly impressed upon the American people that the so-called "three R's" are not grounded in the youthful minds of this generation as they should be. Reading, Writing, and Arithmetic are the tools of the human mind. Without them, almost nothing of an intellectual sort can be accomplished. We ought to put the very best tools in the hands of our children, and they should be kept in the best possible condition. Professor Barrett Wendell, of Harvard University, recently told in a lecture how one of his brightest students did not know the letters of the alphabet in their order, and in consequence was much hampered in the use of a dictionary. When it comes to writing, we have retrograded. At various times much stress has been laid on various systems of penmanship which have been in turn adopted and discarded, with the result that few children write so well as they should, or so well as did their forebears at the same age. As to composition, most children are befogged at the simplest test.

Forty years ago oral spelling was one of the principal features of school work. It was an intellectual discipline of the highest order, and had many more virtues than that of teaching to spell correctly. Is there a gray-haired man or woman who reads this and who does not remember the intellectual, moral, and spiritual uplift that came from spelling down "twice a day? To fail in public was a grievous misfortune, and there was no greater mental and moral stimulus afforded than this exercise. But nowadays children write their spelling almost exclusively, and get their marked papers back long after they have forgotten them. Written spelling has its advantages, but it is by no means a proper substitute for the older fashion. Also, we used to study etymology, so that with a knowledge of roots, suffixes, and prefixes the dictionary was less needed than now—when it isn't used at all. Why was this useful study abandoned? —From "What is Wrong with Our Public Schools?" in January Lippincott's.

The Secret of Soul-Winning.

There is a great mystery in the success of soul-winning. We see men of great ability and fine educational qualifications whose ministry is comparatively barren of results. Again we see men of very moderate abilities whose labors are greatly blessed. And at times we see men without education, without the long preparatory training commonly required, around whom the most wicked and the lowest down gather, and under whose words they are quickened by the Spirit and saved. And at best the preaching of the gospel by ordinary men seems altogether inadequate to the end in view. To the wise it is foolishness, but in fact it is the power of God.

Of course, success comes from the presence and power of the Holy Spirit, but the Spirit uses men who are adapted to the work. Chosen men they are. "God hath chosen the foolish things of the world to confound the wise and the weak things of the world to confound the things which are mighty." But there is qualification; there is somewhere a secret of power. We may find it if we go back to the shore of the sea of Galilee and hear the words of Jesus to certain fishermen: "Follow me and I will make you fishers of men." The word was fulfilled. The men of lowly degree who were with Jesus became men of wonderful power, men whose influence was felt by all classes, men whose preaching made the foundations of the world tremble. In the fellowship of Jesus is the secret of success.

Jesus had a deep compassion for men. He saw them as a sheep without a shepherd, he knew the guilt of sin and the terrible depth into which men have fallen. All who have great success in winning souls have this sympathy. They feel the soul-needs of men and are deeply moved. They see the maimed, the crippled, the blind, the outcast and their burden is to deliver and save. They are inspired by the love of God for men, and, in the fullness of heart, tell the glad message to their fellow-men. This sympathy of Jesus led Him into touch with all classes; His words awakened responses in the hearts of those whom no man regarded; the despised of men crept close to Him if they might touch His feet. This deep, all-controlling sympathy is one of the secrets of power. When there is added a like sense of the love of God, we are not able to set the bounds to the winning power of the name of Jesus.

The disciples were in the companionship of the Holy One. The holiness of Jesus filled the people with awe. They saw and reverenced Him as one sent from God. That holiness which is found in personal relation to Jesus is a great power. The world does indeed set up a cross, but when one lives in the fellowship of Jesus, his life is a witness to his words, and opens the door to the hearts that feel the burden of sin.

In a word, the power to win men is from Christ. Jesus said that He would make them fishers of men. The message of the gospel is from God; it has a divine power, the power of the presence of Christ in the soul. When men take knowledge of us that we have been with Jesus, when Christ is manifest in us, in our lives, in our love and sympathy, in our services even unto death, they will hear, and our words will be the power of God unto salvation. There will perhaps be many a night in which we toil all night and catch nothing, but in the morning, if we obey the words of him who stands on the shore watching and waiting for the favorable moment, the net will be filled.—United Presbyterian.

Unprofitable Discussion.

A subscriber is distressed because she has received a copy of a paper which derides Christianity and the Church, as well as the goverment of the land. She would have us write it up and show its dangerous and blasphemous character.

We know the paper well. It is confessedly agnostic and anarchistic. Its editor would do away with all government. His stock in trade is the abuse of decent people. His success depends largely on the extent to which respectable papers advertise him by answering his tirades. There are a number of just such papers. If other papers would refuse to notice them, they would die. Why should church papers especially copy their vaporings and tell people who they are and where they can be secured? Why copy such things for the sake of answering them? No matter how complete the answer, there will be some people to hear their assertions for the first time, and possibly be influenced by them.

The same principle holds as to many other papers of far higher standing. They advocate philosophies on theologies which it is not profitable to discuss, and which, but for their discussion by papers which condemn them, would die natural deaths.

We believe in giving a reasonable hearing to all sides of all subjects that are worth discussing, but not in advertising folly or spleen or iniquity. A man asked us once to publish a long article setting forth his plan to run a ship across the Atlantic without any power except a tug to start it. A wheel in front turned by the water as it moved forward would turn a shaft, which turned a smaller wheel astern, which pushed it forward. He challenged us to reply and show that it would not work. We wrote a second article, claiming that once started it would go faster and faster as the pressure of water on the bow increased, and that the only trouble would be to make it run slow enough.

He was crazy, but just as wise as a newspaper editor who plans to have the world start itself and run itself without a God, or to have civilization run itself without the motive power of the Gospel.

It is not worth while to argue with an atheist or an agnostic or an anarchist, or a man whose chief end is to abuse people. It is not worth while to quote them and to advertise their folly.—Herald and Presbyter.

The Map is Changing.

When the Anti-Saloon League began operations in 1893, the "wet" and "dry" map of the United States presented a decidedly dark appearance. At that time there were twenty-nine states and territories of the Union that did not have any form of local option, all being entirely under the license system. Today there are but four states and two territories that do not have some form of local option.

In 1893 there were six states under state-wide prohibition, and three of these soon afterwards repealed the prohibition laws. There are at present nine states without a single licensed saloon, and the prospects are that at least four others will be added to the list during 1910.

When the Anti-Saloon League began operations, there was probably not more than 20 per cent. of the territory of the United States under no-license. At the present time more than 70 per cent. of the entire area of the United States is "dry."

In fact, the political units, large and small, are being added to the no-license column so rapidly that whenever a "wet" and "dry" map is prawn it is out of date within a month's time. If the present rate continues for a few more years, the only black spots left upon the map will simply designate the locations of the twelve or fifteen largest cities in the United States. "The states are going dry."—American Issue.

Home Circle.

Winter Time.

Oh, hear the wind blow!
Very soon we'll have snow,
And what will the boys do then?
They'll bring out their skates
And call to their mates,
"Jack Frost is with us again!"

"Yes Jack has come back,
There's ice in his pack,
He's busy as busy can be!
He freezes the creeks,
He pinches the cheeks,
And hangs little pearls on the trees."

"Oh, now we can slide,
On sleds see us glide;
Just look at the snowman so high,
We made him to-day;
For a while he will stay;
He'll melt in the sun by-and-by."

Jack Frost loves the boys,
He laughs at their noise,
And peeps in their windows at night;
And then in a trice
Draws pictures in ice
That glisten and shine in the light.

—Selected.

Buying Experience.

There are two ways to buy experience: one is to pay for it with observation and time, and the other with miserable failure.

I knew a high school boy of seventeen who had four months ahead of him with nothing to do. He decided to buy experience with that time. He had always been interested in timber and its products. He went to the local lumber company and asked to be allowed to work for them without wages that he might learn.

They took him gladly—and gave him plenty of work. He came every day at the same time the regular employees did, and worked the same hours. He measured lumber, helped to load wagons and unload cars; he learned how to find the different grades and sizes, how to figure a bill, and how to enter an account on the books. He helped everywhere, doing whatever was ready to be done.

So useful did he become in four months that at the beginning of his next vacation the company offered him wages—not full wages, but much better than nothing.

Now at twenty-one he is manager of one of that company's yards in a neighboring town and gets a good salary. But even had he decided to enter some other trade or profession these summers of experience would have been very valuable to him; and he would have always had the satisfaction of feeling that if the time came when he must ask the world for a job, there would be something he knew how to do.

Everyone who has ever sought employment, either high or low, knows the universal question is, "What experience have you had?" If one has bought the required experience with spare time and careful observation, then he may begin at once to earn a living salary—and that means a chance to grow and go higher.

But if one has been an idler and waited until necessity drove him to earn his daily bread, he is likely to pay for his experience with heart-breaking failure. He can not now afford to trade time for experience, for knowledge of his work—he must exchange every hour of that time for low wages that he may eat bread and have a roof to shelter him. He enters the class of unlearned, unskilled labor where necessity ten to one, will keep him.

There are hundreds of men who "know about" mining, engineering, masonry, architecture, bookkeeping, business methods and scores of other things, and yet cannot get or hold a job at any of them. They have merely watched other people do it, or dabbled a day now and then, or have watched but indifferently while they actually worked. They know about the work, but do not know the work itself—do not know the theory and practice of it, the short cuts, the saving devices, the safety plans.

A man may know in a general way how to run a sawmill, and yet be worth only a dollar a day. He may know a little more—how to run it to get the greatest possible output from a given amount of timber, and he is worth ten dollars a day.—William H. Hamby, in Forward.

Boys Not Wanted.

John Wanamaker, Philadelphia, the Larkin Company, Buffalo, the Globe-Wernicke Company, manufacturers of book-cases and office furniture, Cincinnati, the mail order houses of Montgomery Ward & Company, and Sears, Roebuck & Company, Chicago, are some of the most prominent business men who refuse to hire boys, or young men under twenty-one, who are addicted to the cigarette habit. Some of these firms employ 5,000 to 8,000 people; several are so emphatic in their disapproval of cigarette smoking that they refuse to employ men of any age, young or old, who are addicted to the habit. In the Chicago post office in the special delivery department, in which nearly 300 boys are employod, there is a ban against cigarettes and other forms of tobacco. The wholesale hardware establishment of Hibbard, Spencer & Bartlett, the Tobey Furniture Company, manufacturers and retailers of furniture, Chicago, discriminate against cigarette smoking in engaging and promoting employees. —The Ev. Messenger.

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Editorial.

An Interesting Corner in Last Week's Mennonite.

The MENNONITE makes a practice of printing the acknowledgments of the treasurers of the various boards connected with the work of our General Conference. These reports are not merely formal insertions designed to give the donor a chance to check up his contributions. They are interesting items of church news and deserve the careful study of every one of our readers. Those who watch them regularly are in a better position to "size up" the work done in our church than those who read everything else and omit the "Contributions." Take last week's report for an example. It is a revelation of our work along various worthy lines in which all of our people should be greatly interested. We read a lady in Chicago contributed $1000, and some friends $45 more, for a Girl's Hall at Bluffton College. We know of people in our church who only know of the work at Bluffton in a very general way. Many know nothing at all of the efforts being made for the erection of a Girls' Hall. A thousand and forty-five dollars contributed within one week ought to impress many more with the fact that just now is an opportune time for adding to these contributions in order that the much needed hall may be erected as quickly as possible.

Again, the reader will observe that contributions "For the Relief of the Suffering Mennonites in Auliata at the River Tschu in Asia" are coming in in a way that encourages our Emergency Board. Nearly six hundred dollars in sums ranging from thirty cents to five hundred dollars are acknowledged by Bro. Harrison Landis, the secretary. It was not until the readers of the 'Mennonite' read the appeal in last week's issue and the concise explanation by brother J. K. Penner that our English readers and the English churches generally, knew, except in a vague way, that we have brethren in such an obscure corner of the earth and that they are in need. Whenever suffering humanity calls for help our people respond nobly. Here is an urgent call to do good to those of our own household in the faith. The cause deserves a special and systematic appeal to every member of our brotherhood.

Our missions have not been forgotten. It is a pity that we cannot, at this time, devote our whole space to telling what the contributions acknowledged last week mean to our Missions among the American Indians and in India.

The distribution of the Christmas gifts in the boxes sent by three congregations to Cantonment must have had an important bearing upon the work there and we are sure our missionaries could have an interesting story to tell about every one to whom a gift was given.

Brother Penner was with us only a short time ago and the work in India has the special benefit of having had him to plead its cause in nearly every one of our congregations. It would indeed be strange if the work in India were neglected at this time. But our work in India is costly and must have money in plenty to be carried on successfully. The best way to inspire liberality in our stingy brethren is for each of us to give liberally and keep on giving liberally.

Who now can say that the MENNONITE is not always interesting? One only needs to turn to the lower right hand corner on page six and read of a Christmas made happy for our Indians; a college actively engaged in preparing young people for greater usefulness being strengthened by the liberality of its friends; a company of our own brethren, most of them related to us by ties of kinship, struggling in misery on the barren wastes of Central Asia pathetically appealing to us, who have plenty, for help; and lepers, such as those about whom our blessed Lord specially concerned Himself, in need of the care of body and soul, which we through our missionary brethren can bring them. If in that six inches of space in No. 4, Vol. XXV of this paper there is not enough to keep us busy thinking, praying, and giving for some time to come, then we wonder if there really is anything worth the most serious consideration in all of our Christian life and work.

G.

Christmas in India.

Our first Christmas in India was indeed a very happy and joyous one. The natives call it "bara din" which means "great day." A few days before Christmas we spent an afternoon at the Leper Asylum, helping to tie up and label the gifts which had been received from England. Thursday evening we filled the sacks with native candy and labled the gifts for the evangelists, teachers and orphan girls.

Christmas was a very beautiful day, just like a spring day at home. Roses were in bloom. After our breakfast we gathered in the front room and in a short time the Christians and the servants came in; it being the custom to always have this service in the house. After a short service the gifts were distributed. Oh the happy faces and hearts too, for it was to them a day of great blessings. The gifts were all useful articles, such as stockings, blankets, shawls, waists, saris (women's dresses), books etc.

As soon as we were through with this service we went to the little church. A large crowd had gathered as the people in Champa knew that it was Christmas. There were in all about 200 so that the church could not accommodate them all. Mr. Penner preached and we prayed that God would send the words home to the hearts of those that knew not our Lord. When the services were over we went back to the large bungalo where the school children received their candy and presents were given to several poor old men and women. The remaining candy was given to those we thought looked the neediest. It was so sad on this day not to have enough to go around, but we were glad to see the happy faces of those that were fortunate enough to receive something.

For dinner we were at Bro. and Sister Penner's where we enjoyed a good Christmas dinner. The afternoon was spent in the Leper Asylum. It was a great blessing to us to watch the happy faces of those unfortunate ones. The men wore their new jackets and the women their new saris which they had received the day before. These are furnished them every six months. Mr. Wiens preached and then the presents were handed out. We wish we could picture to you the look on their faces while they received their gifts, so happy, and yet they have so little to make them glad.

One of the saddest things of the day was when one of the orphans, a girl of about fifteen, whose mother is a leper, came to the church. Oh the look of love that was depicted on the mother's face when she saw her child; tears ran down her cheeks. After the service they took a little walk together but they could not touch each other for fear of that loathsome disease.

After relishing our dinner at Brother and Sister Wiens' we had a German service together before separating. We can say that our first Christmas in India was the happiest one of our lives; never did our Savior seem so precious and so near us, although absent from our loved ones we felt their prayers and knew that they were thinking about us.

Yours in His service,
C. H. and LULU SUCKAU.

Correspondence.

BLUFFTON, Ohio, Feb. 1.—On the evening of January 9, Rev. Menno Niswander, of Goshen, Indiana, who, with his wife, was visiting friends and relations in the settlement, preached in the First Mennonite church and the sermon was enjoyed by all.

Rev. Henri Ummel, of Switzerland, preached in the Ebenezer church on the morning of Jan. 19 and in the St. John's church in the forenoon of Jan 20, and at the Bluffton church in the evening. His addresses were all very pleasing and ably delivered but the audiences were somewhat small on account of the inclement weather.

The special Bible Conference arranged by the Central Mennonite College started Sunday afternoon in the College Chapel when Prof. Wedel, president of Bethel college, Newton, Kansas, addressed in English a large audience on the subject, "Palestine." Prof. Wedel lectured in the St. John's church every morning at 10 o'clock and every afternoon in the College Chapel in German. His theme at the College was Galatians. Prof. Willet, of the University of Chicago, lectured in English in the College Chapel every afternoon at 3 o'clock on Paul and every evening at 7:30 he spoke on the prophets with the exception of the last evening when he again took up Paul.

Thursday being day of prayer for Colleges was especially observed. Rev. Kliewer, of Berne, Indiana, and Prof. Wedel addressed the meeting in the morning in English and Prof. Wedel again in German in the afternoon. All these meetings were well attended and were very interesting and highly instructive. Such a conference was a rare treat for the College and the community.

The Y. P. S. of the First church has been reorganized, a new constitution framed and new officers

elected with all prospects for a bright future.

A catechetical class has been started, one at each church, with a total membership of 98, some of which, however, do not expect to join this season.

Rev. King, of Missouri, who attended the Bible Conference and Trustee Board meeting, preached at St. John's church in the morning of Jan. 23 and 30, also at Bluffton in the evening of the 30th. Sincerely yours,

JENNIE MAE GOTTSHALL.

The Message of the Rochester Convention to the Students of North America.

BY JOHN R. MOTT.

In all the history of the colleges of the United States and Canada there has never been a convention which presented a summons so impressive, so momentous, so imperative, as that of the Rochester Convention held at the beginning of the new year and of the new decade. This convention summoned the three thousand representatives of the seven hundred leading institutions of higher learning in North America, and through them their fellow students, to face an absolutely unique world situation. Watchmen and statesmen of vision and of sound judgment from all of the great battle-fields of the Church presented, with convincing force, evidently showing that the whole world is now open as never before for a really adequate world campaign. Never before has there been such a synchronizing of crisis in the Far East, in the Near East, in Southern Asia, in the East Indies, in Africa, and in Latin America. There is indeed a rapidly-climaxing world crisis. Never before has the situation been so critically grave, owing to the shrinkage of the earth and the consequent closer action and reaction of the nations, races and religions upon each other. Never before have the dictates of churchmanship and statesmanship of unselfish patriotism and of loyalty to our Divine Lord, combined in such a clear call to college men and women to devote themselves to the cause of the expanding Kingdom.

At Rochester it was made plain that nothing less than a great offering of lives—the richest, most abounding and best furnished lives of our student communities—to this great campaign of pure Christianity will meet the present-day demands. As in no preceding gathering of students, the range and variety of the requirements of the missionary situation were emphasized. Missionary preachers, teachers, doctors, translators, authors and administrators are needed in large numbers. There is also a demand for university men in the diplomatic, consular, civil, military and naval services, and in the commercial and industrial enterprises as well, to devote themselves with like missionary motive and consecration to Christianizing the impact of Christendom on the non-Christian world.

No Christian student who is ambitious to make his life count for the most should in these days choose the field and form of his life work without facing thoroughly and courageously the facts presented at Rochester. It is not putting it too strongly to insist that a determining consideration with each student in settling his life plans—whether they are to be carried out at home or abroad—should be their bearing on the world-embracing program of Jesus Christ. Notwithstanding the urgency of the situation, which was made so vividly impressive by the remarkable deliverance of the British ambassador, and also by so many missionary authorities and leaders, the work confronting our generation is so vast, so bafflingly difficult, so momentous, that every student who expects to relate his life in any way to establishing and building up the Kingdom in the non-Christian world should, even at great cost, lay broad and deep foundations in the work of preparation.

The highest order of constructive statesmanship is demanded to-day both in the foreign outreach of the missionary enterprise and in the supporting movements on the home field. The students, therefore, who are ambitious to make their lives count most largely in extending the limits of the Kingdom should apply themselves with peculiar intensity and thoroughness to their regular college and university work. They of all men should not tolerate superficiality. So far as it does not contravene this distinctive and paramount purpose of college life, they should also avail themselves wisely of the advantages of extra-curriculum activities. They should catch the passion for helpfulness—seeking to serve men in the midst of the highly potential opportunities of college days and as they come face to face with deep need in vacations. Above all, they should go in training and stay in training for Christlikeness. Nothing less than a great multiplication of lives dominated by Jesus Christ—lives which actually demonstrate His presence and working among men—will satisfy the requirements of the Rochester convention of the Student Volunteer Movement.—The Intercollegian.

The Secret of a Happy Life.

We occasionally meet a woman whose old age is as beautiful as the bloom of youth. We wonder how it has come about—what her secret is. Here are a few of the reasons. She knew how to forget disagreeable things. She kept her nerves well in hand, and inflicted them on no one. She mastered the art of saying pleasant things. She did not expect too much from her friends. She made whatever work came to her congenial. She retained her illusions and did not believe all the world wicked and unkind. She relieved the miserable and sympathized with the sorrowful. She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged. She did unto others as she would be done by, and now that old age has come to her and there is a halo of white hair about her head she is loved and considered. This is the secret of a long life and a happy one.—United Presbyterian.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, February 13. —BIBLE TEXTS THAT HELP ME. Ps. 119:97—104.

THOUGHTS:

1. The Bible our constant helper. Ps. 119:97—104.

2. Some texts that can help us in weakness. Phil. 4:13; 2 Cor. 12:9—10; 1 Cor. 2:5.

3. Some texts that can help us in want: Ps. 23:1; 34:9; Mat. 6:33; 1 Tim. 4:8; 1 Pet. 5:7.

4. Some texts that can help us in sickness: Jas. 5:14—15; John 11:4.

5. Some texts that can help us in sorrow: 2 Cor. 4:16—18; John 16:20—22; Rev. 21:4.

6. Some texts that can help us in living: John 15:1—8; Gal. 2:20; Phil. 1:20; Rom. 6:10; 14:7; 2 Cor. 5:6—10, 15.

7. Some texts that can help us in dying: Phil. 1:21, 23—24; 2 Cor. 5:1—5; John 11:25—26.

MEDITATIONS:

The psalmist says: "Thy word is a lamp unto my feet, and light unto my path; and the Bible is the book which can help us in all conditions and circumstances of life; there is no other book like the Bible neither in this nor in any other respect.

When we feel our weakness, and perhaps are discouraged on account of it, we find, that even men like Paul had to suffer from their weakness, but that this weakness afforded an opportunity for God's power to be manifested in and through them; and that Paul could say: "I can do all things in Him that strengtheneth me." Paul can even glory in his weaknesses, that the power of Christ might rest upon him, and he took pleasure in weaknesses and said: "For when I am weak, then am I strong."

When we are in want, we need not feel any anxiety, we can cast all our care upon the Lord, because He careth for us. The Lord being our shepherd we shall not want. God can provide and does provide sometimes in almost miraculous ways. It is very seldom that true children of God have actual want, though they may not enjoy all that others have in earthly things, yet "godliness is profitable for all things, having promise of the life which now is, and of that which is to come."

In sickness the Bible is our comforter and often helps us to endure, for we learn, that sickness coming from the hand of our Heavenly Father, helps to bring us nearer to Him, to remind us of the uncertainty of life and health and to expect help from our great physician, who alone can heal the soul and guide the thoughts of the physician so, that he finds the proper remedies.

Sorrow depresses the soul, but the word of God shows us the right use of sorrow, and the only true comforter, who is ever near us and willing to help and sustain us. When we look to Him for help and strength here we expect a time without sorrow there.

Not only in want, sorrow and sickness we shall use the word of God, but it can teach us how to live rightly, for we shall not live unto ourselves, but to God and for the benefit of others. Christ died for us, that we should live for Him, and the more it is true with us what Paul says: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith," the happier we will be and the more we will live a true life in close communion with Christ in His strength.

And even in death the Bible is our help, for by it we learn as the real value of life, so the real meaning and importance of death. We learn to count dying gain, not loss, because we will enter by it in closer union with our beloved Lord and Saviour, and will be free from sin and sorrow. If Christ liveth in us, death looses its sting and becomes a means of progress toward God and Heaven.

QUOTATIONS:

The lifeboat may have a tasteful bend and beautiful decoration, but these are not the qualities for which I prize it; it was my salvation from the howling sea! So the interest which a regenerate soul takes in the Bible is founded on a personal application to the

heart of the saving truth which it contains. J. W. Alexander.

My own experience is that the Bible is dull when I am dull. When I am really alive, and set in upon the text with a tidal pressure of living affinities, it opens, it multiplies discoveries, and reveals depth even faster than I can note them. The worldly spirit shuts the Bible; the Spirit of God makes it a fire, flaming out all meanings and glorious truths.

Horace Bushnell.

The main condition is that the spiritual ear should be open to overhear and patiently take in, and the will ready to obey that testimony which I believe, God bears in every human heart, however dull, to those great truths which the Bible reveals. This and not logic, is the way to grow in religious knowledge, to know that the truths of religion are not shadows, but deep realities.

J. C. Shairp.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for Feb. 13.

Subject: Worldliness and Trust. Matt. 6:19—34.

Golden Text: Seek ye first His kingdom and His righteousness; and all these things shall be added unto you. Matt. 6:33,

True religion is a matter primarily of the heart. God looketh upon the heart and His call to everyone is, My son, give me thy heart (Proy. 23:26). The inspired description of man in his fallen state speaks of the heart as being deceitful above all things and exceedingly corrupt (Jer.17:9). The penitent soul realizing this condition prays for a clean heart and a right spirit (Ps. 51:10). Jesus tops out the conditions of true blessedness with the attainment of a pure heart which admits the one thus blessed into the presence and communion of God. The new birth, without which none can enter the Kingdom of God and which is the work of the Spirit (John 3:3—6), is otherwise described as a change of heart.

The use of the term heart in spiritual things is a figure of speech. As the physical heart is the central vital organ of the body, so figuratively by the heart we mean the affections and the will, from which the soul life takes its direction and shape. It is this central foundation that must be cleansed, this all-commanding citadel that must be won for God. Pure in heart means to have our affections brought in line with God's, loving what He loves—the right, the true, the good, the pure—and hating the opposites of these as He does. The law, as Jesus shows, speaks to the heart, and God's Messianic, new covenant promise is to write it there (Jer. 31:33). Jesus further taught that all true acts of worship, like almsgiving, prayer and fasting, must come from a heart that is right with God.

Now, in the last paragraph of chapter 6, which we have for our present lesson, Jesus shows how the yielding of the heart to God will affect the daily life. We have here the life of the heavenly-minded contrasted with that of the worldly-minded, the spiritual with the carnal. Four characteristics of the godly life are thus emphasized.

1. Its heavenly treasures. If the heart is with God—set on the things above (Col. 3:2), then our treasurers are there, for a treasure is that which we prize above other things. The child of God appreciates and is grateful for temporal blessings, but he prizes far above these the things spiritual, both because they satisfy the higher longings of the soul and because he knows they are his not only for the few years of the life that now is but for the fuller and endless life beyond. By faith he lays hold on the eternal realities, invisible to the carnal eye, and thus in thought he keeps adding to his store of heavenly treasures. As for the temporal blessings, instead of hording these perishable things contrary to God's design he delights to use them in His service and makes the experience gained in this service tributary also to his store of heavenly joys (John 15:11). The treasures of heaven keep growing also in absorbing interest as the prospect of entering upon their full possession draws nearer. On the other hand he who has set his heart on things of earth, finds just the reverse of this. With the passing years he finds his pleasure in his earthly treasures slipping away for him, until with disappointed Solomon his soul cries out, "Vanity of vanities, all is vanity."

2. Its spiritual vision. Jesus intimated to the unbelieving Jews that their failure to understand Him and His teaching was owing to their not being willing to do the will of God (John 7:17). Their spiritual vision was not clear because their heart was not right. What they needed, and this applies equally to all men, was a complete readjustment of their spiritual nature—a new creation, including the ability to see things straight in the light of Divine truth shining forth in Him. The unregenerated eye is an evil eye, giving at best but a distorted vision. The most hopelessly blind are those that realize not their condition, but imagine that they see (John 9:41) If they call their darkness light, how great, indeed, is their darkness! The regenerated eye is said to be single, because it sees everything in the one true perspective of the good and acceptable, and perfect will of God (Rom. 12:1—2), and of our eternal destiny.

3. Its undivided allegiance. This thought is intimately connected with the foregoing. The single eye and the undivided heart go together. If we believe God's will to be supremely good and perfect, we will want to trust Him wholly and to serve Him fully. Mammon means riches, and it here stands for the god of this world, which men seek after and put their confidence in apart from God. To hold to riches in this sense is covetousness, which is idolatry, and means nothing less than to despise God (v. 34).

4 Its filial trust. Anxiety argues lack of confidence. For children to be anxious about things which the father is supposed to provide shows that they mistrust the father. Jesus shows the unreasonableness of anxious care regarding our temporal needs, by several considerations: 1. God gave us the greater gift of life; will He not also supply the lesser of food and raiment? 2. He feeds the birds and clothes the grass of the field; will He not much more provide for His children? 3. Besides being dishonoring to God, it is useless; it is impossible thus to add to one's measure of life, for anxiety wears, subtracts, but never adds. 4. Anxiety about these things puts you on a level with the Gentiles who know not God; you have in God a Father who knows all your need. 5. Anxious care about these things hinders your seeking the higher and better things of the Kingdom; it is crowding into the background and out of sight that which should be first; it is indeed concern for the treasures of earth to the neglect of the treasures of heaven. 6. To be anxious for the morrow is burdening to-day with what does not belong to it; He who provides to-day's supply will not fail to-morrow when that time comes.

Contributions.

For Publication Fund.

From P. D. Amstutz, Pandora, Ohio, $1.

Gratefully acknowledged,
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For the Relief of the Suffering Mennonite in Auliata at the River Tschu in Asia.

Amos A. Amstutz, Bluffton Ohio, $2; D. D. Peters, Dallas, Ore., $10; J. A. Ruth, Hesston, Kan., $10; Anonymous $5; Salem church, Dalton, Ohio, per John Badertecher $5; D. A. Vort, Pratum, Oregon, $5; Bergthal congregation, Korn, Okla. per Benjamin Ratz aff $13 30.

Gratefully acknowledged,
Harrison Landis, Treas.

For Foreign Mission.

In January, 1910, the following gifts were received:

First Mennonite church, Newton, Kan., $78.37; Tabor church, Goessel, Kan, $74 16 do. children's festival, $70 19; Sewing Society, First Menn. church, Newton, Kan., $30; Mennonite church at Bessie, Okla, $32 59; Salem Menn. church, Wisner, Nebr. $28 80; West Zion church, Moundridge, Kan., $46.70; D. E. Schmidt, Moundridge, Kan, $10; S. S. of Menn. church, Deer Creek, Okla, $18 45; Deer Creek church, Okla. $17 41; Christmas collection, Ringwood, Okla., $11; S. S. of Hoffnungsfeld-Eden church, Moundridge, Kan., $18;O. E of Second Menn. church, Philadelphia, Pa., $10; Pretty Prairie church, Pretty Prairie, Kan., $70 30; mission friend, Okla, $2 15; Menn. church, Dallas Ore., $31; Salem church, Dalton, O., $11 70; Fifth payment received from friends for the extension of the Hillsboro Preparatory School, $200; S S. of Ebenezer church, Gotebo, Okla., $30; First Menn. church, Reedley, Cal., $31 75; birthday gifts from Mrs. S. S. Haury's S S. class, Newton, Kan, $3 15; Hereford church, Bally, Pa., $50; Union S. S., Bechtelsville, Pa., $2; Sewing Society, Pandora, O., $10; Hillsboro Menn. church, Hillsboro, Kan., $21 71; Menn. church at Krupp, Wash, $13 40; part of S. S. collection, Beatrice, Nebr., $10 65; Siehar church, Cordell, Okla., $7; Menno church, Menno, Wash, $34; Bethany church, Freeman, S. D., $32.-38; S. S. of East Swamp church, Quakertown, Pa., $5.85; Hoffnung-feld-Eden church, Moundridge, Kan, $51 25; Y. P. S. of Hoffnungsfeld and Hoffnung-feld Eden churches, Moundridge, Kan., $5; S S of Hoffnungsfeld church, Moundridge, Kan., $22.-25; Menn church, Canton, Okla., for the new station in India, $15; S S. of Zion church, Donnelison, Ia., $5; Friedenstal church, Gotebo, Okla, $10; Zion church, Donnelson, Ia. $3.-56; Mary Weber, Franklin, Ia., $1.50; Zion Menn. church, Souderton, Pa, $39 64; Salem church, Dalton, O., $22.-75; Sewing Society, of Ebenezer church, Gotebo, Okla, $100., Sewing Society of Bethel College church, Newton, Kan., $15; Bethel church, Mt Lake, Minn., $50; Pandora Menn. church, Pandora, O., $336 20; Menn. church, Pasa Robles, Cal., $15 42; S. S. at Dallas, Ore., $9 39; Sewing Society of Halstead church, Halstead, Kan., $60; Canton Menn. church, Canton, Kan., $7.19; mission friend, Newton, Kan., $50; mission friend, Donnellson, Ia., (for India $10; for Okla. $5; Mont. $5; Ariz $5;) $25; German S S at Plum Coulee, Man., $4 10; S. S. of Bethany church, Freeman, S. D., for 1909, $100.89; Menn. church, Boyertown, Pa., $13.

Society Treasury: Y. P. S., Beatrice, Nebr., for J. B. Frey's station, $7 96.

For Lepers: John A. Friesen, Rosenort, Man., $25; Sewing Society of Halstead church, Halstead, Kan., $10.

For Christmas Treasury: Sewing Society of First Menn. church, Newton, Kan., for India, $10.

For India: Y. P S., Baily, Pa., for Sister Funk's school in India, $45; do. for chapel at Janjgir, $6; Union C E. at Passer, Pa., for chapel at Janjgir, $3

Gratefully acknowledged,
Gustav Hardee, Treas.
John G. Regier, Asst. Treas.

News of the Week.

Domestic.

Take Off the Tariff from Beef.

New York, Jan. 29.—Six hundred representative manufacturers, mostly men of wealth ate a dinner to-day at the Machinery club of nothing but vegetables and fruit. There were no speeches, but an informal discussion of the advanced cost of living indicated that the universal protest of the nation has the support of business men as well as of laboring men,

There were further slight recessions in price to day in the butcher shops but quotations on the whole seem to ndicate that demand and supply are beginning to approach an adjustment.

The war of words between the packers, the wholesale dealers and the small retailers continues with the injection to day of a new issue. Wholesalers are agitating for a repeal of the duty on Canadian, Argentine and Mexican beef "Look at the London market," said one of them. "Free competition with beef from Canada, the Argentine and even from Russia rules there, with the result that an Englishman can eat Canadian beef, grown just across the border from us, cheaper than Americans can eat their own western steers."

"Eat No Meat," in large letters, was pasted all over the west side today on shop windows and in many private houses. Twelve of the posters are in butcher shops.

Scores of Miners Killed in Colorado.

Primero, Colo., February 1.—Twenty eight victims of yesterday's explosion in the main mine of the Colorado Fuel and Iron Company in this place had been brought to the surface early to-day, and it is believed fifty are still inside.

The total number of deaths as the result of the disaster will be seventy-nine, according to the estimate made by mine officials. This is based on the number of safety lamps not turned in. One hundred and fifty men were in the mine when the explosion occurred, but nearly half of them escaped.

Fighting madly to escape through the narrow, partly choked airshaft, trampling over their fallen comrades in their struggle for life, the miners were overcome by gas and fire.

Remember Cherry Disaster.

With the Cherry (Ill.) disaster fresh in their minds, frantic women and children surged against the ropes drawn to keep them away from the shaft and begged the rescuers to bring back their husbands and fathers. Some of the women attempted to join the workers below and had to be restrained by force. As each body was brought to the surface the women gathered about it with shrieks and prayers, but the bodies were so charred and disfigured that they could not be identified.

The officials of the company say that safety lamps were used in every part of the mine, and that every precaution was taken to prevent accident.

Most of the miners entombed were Slavs, Hungarians and Italians.

Halley's Comet Invisible.

Chicago, February 1.—If you have been straining your eyes to catch a glimpse of Halley's comet, just take a vacation for a few weeks. The famous sky rover will not be visible to the naked eye until about the middle of April, according to the Rev. Daniel J. McHugh, professor of astronomy at St. Vincent de Paul university, Chicago, who is conducting a series of observations.

"Halley's comet is running true to the calculations and may be depended on to reach its perihelion, or nearest point to the sun, on April 19, at about 10 o'clock at night, central time," states Professor McHugh.

"It may also be expected to be nearest us on May 18, transiting the disc of the sun late in the evening of that date. This transit probably will not occur until about two hours after the sun sets on Chicago.

"The tail of the comet should be at its maximum strength about April 25.

More About Comet A. 1910.

St. Louis, February 1.—Comet A, 1910, has a tail 43 degrees in length, and is rushing away from the earth, according to Father C. M. Charroppin, astronomer at St. Louis university.

The nucleus is diminishing in brilliancy, he says, and the nebulous matter about the nucleus has contracted, but the tail hs grown to an enormous length.

Father Charroppin believes that the comet is paying its first and last visit to the earth. If the course is found to be elliptic, he says that the comet will visit the earth again in a few thousand years; otherwise the stranger will travel to some other star. He believes that the path is a parabola.

Helmet Men Enter Cherry Mine.

Cherry, Ill., February 1.—Scarcely had the sun risen to-day before state mine inspectors, mine managers and a score of volunteer helpers set about opening the St. Paul mine with a view to clearing the clogged galleries and recovering nearly two hundred bodies of miners who were killed by the fire of November 13.

Another Mine Disaster.

Drakesboro, Ky., Feb. 1.—Ten men are known to be dead and seventeen others are missing, presumed to be penned up in entries by falls of slate, as a result of a gas explosion in the Browder mine, one and one-half miles from Drakeboro, at noon to-day.

At 6 o'clock to-night, eight of the bodies had been recovered, all of them horribly mutilated and some of them past identification.

Third Comet Discovered.

Manila, January 28 —The observatory during the night observed a comet a few degrees to the south of Venus and apparently approaching the earth. It is thought to be Winnecke's comet.

Bobsled on the Pilot; Close Call for Children.

Andover, O, January 28 —A bobsled carrying twenty school children was struck by a fast Lake Shore & Michigan Southern passenger train in North Main street to-day, and carried upward of two hundred feet upon the pilot of the locomotive until brushed off by an engine standing upon a sidetrack. Not one child was killed and none is thought to be seriously hurt.

Hobo Convention.

Chicago, Jan. 29 —From Jan. 24 to 31 Chicago is entertaining willingly or unwillingly, an assemblage of the men who "toil not, neither do they spin." The occasion is a "national convention of 'hoboes,' 'casual laborers' and 'unorganized unemployed,'" lumped together by the public, perhaps unjustly, as "hoboes." Prominent among the men in charge of the convention are Dr. Ben Reitman, generally known as "the king of the hoboes," and James Eads How, whose name appears frequently in print as that of "the millionaire hobo." Both of these men have had wide experience with the unemployed. Their purpose, they assert, is the uplifting of the man out of a job, whether that condition is brought about by his own fault of that of economic conditions.

Foreign.

PARIS FLOOD RECEDING.

Highest in History Many Streets Caving In. Thousands of Buildings Damaged.

Paris, January 30 —The river Seine was falling today at the rate of three-fourths of an inch an hour. The subsidence began at 2 o'clock this morning and promised to continue. The river Marne had dropped eight inches and the river Yonne eighteen inches from its maximum flood. The hope was strong that the subsidence of all vagrant streams would be rapid.

The high mark reached by the river Seine at Pont Royal was thirty-one feet one inch. This is the highest known record. The flood of 1615 is said by some to have attained its crest at thirty feet six inches

The situation throughout the city continued grave and there was fear that the receding waters might cause the collapse of many buildings whose foundations had been weakened by the inundations.

The delay in telegraphic communication throughout France and to Italy and Switzerland continued today. Despite the fact that the flood subsided during the forenoon, the surface water further invaded the streets, while the pressure from the choking torrents underground opened new crevices in some places, and at other points forced up the pavements into great obstructing hummocks, tilting and sometimes tearing up trees and lamp posts.

There have been a dozen instances where persons have disappeared in crevices suddenly opened under their feet or have been swept away in the sewer flood. Many pitiful stories are told of the rescue of half-starved persons who had been imprisoned in their houses. Two families, with nine children, who had been drifting about on a raft all night, were discovered in the Javel district at daylight and rescued. A number of persons have become insane through fear and suffering.

Morgan Offers $50 000.

New York, January 29 —J. Pier-Morgan has cabled the French authorities having in charge the relief of the flood victims, offering $50,000 to help in the work.

Massachusetts Gives $50,000.

Boston, January 29.—The people of Massachusetts today sent a preliminary contribution of $50,000 to the Paris flood sufferers, as ,the first step toward raising a relief fund. The money was subscribed at a meeting of representative business men, called by Governor Draper.

King and Queen Give $10.000.

London, January 29.—King Edward and Queen Alexandra today each contributed $5,000 to the Mansion House fund for the relief of the flood sufferers in France. The fund now amounts to $25,000.

Streets Opened to Traffic.

Paris, February 1.—The River Seine fell steadily to-day, the recession being at the rate of three-fourths of an inch an hour. The waters also are retreating from the streets. More tramways were in operation to-day, as were the new sections of the subway.

Streets that had been closed to traffic were in many instances reopened to-day, and in the heart of the city things resumed a more normal appearance.

In the outskirts and in the inundated regions above and below the city, the greatest distress still prevailed, despite the magnificent efforts toward relief and the prodigal distribution of food supplies. Hundreds of persons are found on the verge of starvation, and thousands who lost everything must be aided for months. It is estimated that more than a quarter of a million persons have been affected by the floods.

Freezing temperature adds to the misery of the unfortunate. An attempt to resume the railroad service before the electric signal system had been restored has resulted in a dozen train collisions.

Lime carts are now seen in all parts of Paris. As a sample of the needs of the city in the way of disinfection orders were issued to-day for several thousand carloads of lime.

It Should Make People Think,

New Orleans, February 1 —"It is deplorable," declared Cardinal Gibbons, in speaking of the French floods here last night.

"We can not question God's decree, but surely this national disaster should have the effect of making the French people think of what they have done to the religious communities."

British Elections End; Coalition Wins.

London, January 29 —The general election for members of the new parliament are at an end with the exception of seven constituencies, the returns from which can be forecast confidently and the tri-partite coalition of Liberals. Laborites and Irish Nationalists will find themselves in the majority with an advantage of 122 seats.

In this combination, however, there are included some ten O'Brienites and Healyites who are sworn opponents of the budget and of any truckling to either Saxon party.

From the viewpoint of the politicians the chief practical result is the marked weakening of the position of the ministry which at the time of the dissolution of the last parliament commanded a clear majority of fifty-eight over all other parties combined.

In the new house of commons the Liberals will be unable to legislate with out Laborite or Nationalist support, and the latter will be in position to throw them out at any time they see fit unless the Unionists come to their help, as it is conceivable they might do under certain circumstances.

The position of the parties to-day is: Government Coalition — Liberals, 272; Irish Nationalists, 80; Laborites, 40.

Opposition—Unionists, 271.

The final figures, which will not be aviable before February 12, doubtless will give the Unionists 274 seats, the Liberals 273, the Nationists 82, and the Laborites 41.

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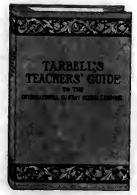

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Vol. XXV. BERNE, INDIANA, FEBRUARY 10 1910. No. 6.

I Want to Trust Thee Now.

BY MARY ROLOFSON

I want to trust Thee now, dear Lord,
Now, while the way is dark,
And not a gleam mine eye can see
The narrow path to mark;
I want to trust Thee all the night,
For the day comes on apace
When faith and trustshall fade before
The shining of Thy face.

I want to trust Thee now, dear Lord,
While faith and trust may be,
While drear and sullen are the skies
That hide Thy face from me;
For from these clouds shall break the sun
In wondrous splendor bright,
And o'er the mountain tops afar
Shall haste the shades of night.

I want to trust Thee now, dear Lord,
And feel no doubt or fear,
For short the time that I may trust
In lonely darkness here.
And oh, when breaks the light of day
And my glad eyes shall see,
What joy will take the place of faith
Because I trusted Thee.

SUNDAY-SCHOOL TIMES.

Items of News and Comment.

Every person will decide for himself which master he will serve.

Significant affairs may confront us, but God's kingdom is under all circumstances of first importance.

Fifty-one countries will be represented at the World's Sunday-school Convention in Washington, May 19—24.

In Nebraska last winter the new law went into effect, requiring the railroads to pay a county license of $1,000 on every car in which liquor is sold. The State attorney puts forth efforts to enforce it.

The Annual Convention of the National Christian Association (opposed to secret societies), is to be held April 7th and 8th in the Moody church, Chicago. Prominent speakers are being secured and a good deal of enthusiasm is manifest in the preparations for the meeting.

It is a good and gratifying sign that prevailing sentiment makes editors and publishers of decent papers and magazines considerate to accept liquor advertisements. The sooner they keep hands off, the better it will be for them. It is indeed very poor policy for newspapers to advertise intoxicating liquors for the sake of the money that is in it, sacrificing a good principle.

Received.

As far as we know all the goods that were sent to this station for Christmas have been received. During our absence from this place, friends living at the station took charge of them for us. Yesterday we unpacked at the station the last goods that were sent to us. After we have celebrated Christmas we shall report again. We herewith express our cordial thanks to the dear donors. J. B. Epp.

Oraibi, Ariz., Jan. 31, 1910.

Plan of Trip.

Elder Henry Ummel, of Switzerland, who intends to leave New York City on March 8th for Genoa, Italy, informs herewith his relatives and friends in regard to dates and places where he intends to stop for a few days. Please notice the following dates, places, and persons in "whose care" the letters are to be addressed:

From Feb. 7—14, Trenton, Ohio.—Chr. Ummel.

From Feb. 14—21, Dalton, O. —A. A. Sommer.

From Feb. 21—25, Niagara Falls, N. Y.—C. U. Widmer.

From Feb. 25 to March 6, Quakertown, Pa.—A. B. Shelly.

March 8, c. o. Hamburg—American Line, steamer "Batavia", New York, N. Y.

Ministerial Meeting.

A meeting of the Ministers of the Eastern District Conference will be held in Bethany Mennonite church, Quakertown, Pa., on Tuesday, February 22nd, 1910, at 10 o'clock a. m., when the following subjects will be discussed:

How to Interest our People in our Church Literature.
—N. B. Grubb.

The Signs of the Times—What they Teach us.—H. G. Allebach.

The Relative Value between Doctrinal and Ethical Preaching.
—A. M. Fretz.

In connection with this meeting a series of services is expected to be held during the week, conducted by different ministers.

A. B. Shelly, Pastor.

From Our Missionfields.

Missionary J. B. Ediger, our missionary at Clinton, Okla., writes to the Mission Board, that a number of Indian children now attend school at Clinton, instead of being sent to the government school at Colony as before. This coincides with the wishes of the Indians and is of interest to our work there inasmuch as it has the tendency of keeping the parents of these children more at home and to give them an opportunity of attending our services more regularly. While their children attended school at Colony they would always spend one Sunday of the month at that place visiting their children and would thus be absent from the services at Clinton on that day. And although the parents are expected to board and clothe their children while attending school at home, yet they prefer to do so instead of having their children away from home and haying to drive the distance of 25 miles to Colony once a month and back again, and to pay a high price for horse feed and wood while there. Besides this, the children seem to to make better progress in their studies at the school at home than they do at the government school at Colony.

Brother Ediger writes further, that regular services were held every Sunday, except a few when, on account of the unfavorable condition of the weather, none came. While Brother Ediger had gone to Kansas his interpreter attempted to hold services, which, however, did not seem to agree with the wishes of the Indians and so none of them came to the services. At the regular services the interpreter explains the S. S. lesson of the day before the preaching services and, according to Brother Ediger's testimony, is doing quite well.

A number of the Christian Indians are quite regular in their attendance at services and, as a consequence, they "grow in grace and the knowledge of Jesus Christ", while others are more careless and indifferent both in reference to their attendance at service and to their daily lives. A number of those who are not Christians yet show, by their walk and conversation, that they are not far from the kingdom of God. They come to the services to learn, as they say. But it holds hard for them to come to a final decision and to give themselves wholly unto Christ. Several of these recently confessed to Bro. E. that they consider the Christian religion as the only true religion. Upon the question, whether they are ready to become Christians, one of them answered: "I am afraid I would do as others are doing. When I hear what they all promise to do and not to do at their baptism and then see how they fail to keep these promises, I feel that I would better not take this step."

Brother E. writes: "I endeavored to make it clear to them, that not all baptized Christians belong to this class and that there is no necessity of them being such. But they are not ready yet, still they gave me the promise to continue attending our services."

Brother Ediger writes further: "During the summer we did more work in the camps. But during the fall and now since winter has set in we devote more time to the study of the language. We had our Christmas festival on Dec. 26th. The church was crowded and quite a number had to stand outside. We told them of the great joy which was for all the people. At the close we distributed the Christmas gifts, telling them that these were gifts of prayer. That they were accompanied by the prayers of the givers for those who received them. An old woman came to us at the close of the services and thanked us for the gifts received. She showed us a woolen hood, which she received last Christmas and told us how her heart was filled with gladness the whole year on account of this gift. We rejoiced with her and wish that this temporal joy may be the means of bringing her an eternal joy."

He Got In.

Gipsy Smith tells this incident of the early life and ministry of the late Rev. Charles A. Berry, one of England's greatest preachers of the past generation. Doctor Berry received a call to become the successor of Henry Ward

Beecher soon after his death, but declined the call. When Doctor Berry was a young minister just out of the divinity hall where he had been taught and had imbibed all the modern ideas about culture as a substitute for Calvary, he set out to revolutionize everything in sight.

He proposed to throw down everything he found standing and to build up everything that was new.

One night as the town clock was tolling the midnight hour—for he was eminently a student, and loved to burn the midnight oil—he heard a ring at the door. Answering the call in person, he found a young girl with an old Lancashire shawl thrown around her head, standing at the door.

"Be you the preacher?" she inquired.

He replied that he was a minister.

"I want you to come and get my mother in."

"Why, you need a policeman for that."

"Oh, I don't mean that, sir, my mother is dying, and I want you to come and get her into heaven."

"Where do you live?"

When she gave street and number, he knew that it was about a mile and a half away.

"Is there no minister who liyes nearer your home than that?"

"My mother wants to see you, and said that she could not rest until she could see you."

The young minister did not like the thought of walking the streets of the city at midnight with a girl with a shawl over her head. It was a risky thing to do; but she was persistent, and there seemed nothing else to do.

He went and found the poor mother tossing and groaning upon a comfortless bed in a house of shame. She told him that she knew that she was dying, and that she wanted to know what she must do to be saved. He began to give her some of the beautiful ideas about Christian culture which he had learned about Jesus as the perfect example, etc.

"That's not for the likes of me," she said. "I'm a sinful woman and I'm dying, and I want to know what I must do to be saved, for my guilty conscience tells me that I am lost."

The minister told at first how he was puzzled; then his faith leaped over the years of scholastic training, back to the simple faith of his childhood, which he had learned from his mother's lips—the story of Bethlehem and Calvary and the blood that cleanses from all sin.

"That's what I need, that's what I need!" said the dying woman, "Tell me some more." And he went on and told her more.

"And so," he confided to a brother minister, "I got her in, and—I got in myself."—Ex.

The Great Fraud of Our Country.

O. G. BRUBAKER, M. D.

If Mr. X were in the market to buy a horse he would be extremely careful and watchful that he got just the kind of horse represented. He would even question the intelligence and veracity of his closest friend in the matter of a horse trade, for to be cheated would not only cause Mr. X to be open to ridicule but it would lose him some money. But if Mr. X were in the market for some kind of relief or cure for a pain or disease, he wouldn't use an ounce of investigation—a newspaper ad. or the word of most anyone would be all the recommendation he would need to cause him to take into his stomach most any kind of dope. A wise man is this Mr. X. He is so typically American. He takes a world of precaution in buying a horse but no sense is used at all in buying medicine. He belongs to that class of Americans who spend every year millions of dollars in patent medicine, most of which is water, alcohol, opium and narcotics.

The other morning Mr. X got out of bed with a pain in his head and a distressed feeling in his stomach. He happened to pick up a paper with a glowing advertisement of "Peruna" in it. In this article he finds his symptoms described exactly and a little farther on in his reading he reads that "Peruna" is a sure cure for catarrh and indigestion. Of course, he must have a bottle of "Peruna." Just at this moment Mrs. X remembers that she has been suffering for several days with a lameness in the back and remembering that her friend down the road had been so miraculously cured of kidney trouble (all backaches do not mean kidney trouble) by taking "Swamp Root" she has her husband buy a bottle of "Swamp Root" for herself and a bottle of "Paine's Celery Compound" for her daughter Ethel, who is so irritable and nervous.

Although Mr. X is feeling quite bad, he puts his old, gray mare to the spring wagon and goes off to town to get the wonderful "cure-alls." On the way to the city he meets a neighbor or two who are also ailing. Mr. Jones is all worn out, has no appetite, can not sleep at night, and is pale and sallow, so he needs a tonic and has Mr. X bring a bottle of "Hostetter's Bitters." Mrs. Smith on down the road has been having so much trouble with her nerves. She "flies all to pieces" over the most trifling thing, rolls and tumbles all night instead of sleeping, and having read in her paper what a wonderful thing "Dr. Miles' Nervine" has done for some lady over in New York (most likely some poor unfortunate who has been paid to write the testimonial and may have never seen "Nervine"), she needs a bottle.

Now, when Mr. X has delivered his goods, what have they got? First of all are the wrappers and circulars printed full of testimonials and proofs of most wonderful cures, pictures of senators, ministers, farmers, lawyers and doctors—all endorsing these wonderful discoveries. All the yictims abovedescribed begin to feel better already, and when they begin to take the medicine they feel new life, and the pains, distresses and aches fade away like magic—what a wonderful relief! If they had not been so elated and had read more carefully, each of these five wise Americans would have found that either one of these medicines would have cured all the others. For example, according to the advertisements, "Peruna" would cure Mrs. X just as well as "Swamp Root," and "Swamp Root" would have been just as good for Mrs. Smith as "Nervine." There are two things that all five of these typical American people got and which every one gets when he buys patent medicine—they got a generous portion of alcohol and they all got "stung," for all of these medicines contain alcohol and not one would cost over twenty-five cents to manufacture. Twenty-five per cent of "Peruna" is alcohol, forty-four and three-tenths per cent of "Hostetter's Bitters" is alcohol and twenty-one percent of "Paine's Celery Compound" is alcohol.

It has been claimed on the very best statistical authority that more alcohol is consumed in this country in patent medicines than is dispensed in a legal way by liquor venders. Yet ministers and temperance workers consume a lot of patent dope. I know of drunkards who, being unable to buy beer and whiskey, take "Peruna" and other patent medicines to satisfy their depraved appetites. There can be only one reason why "Peruna" and other dope of its class have met with such a wonderful sale. The name of that reason is alcohol.

While I have mentioned five so-called patent medicines, hundreds of others could have just as truthfully been used as examples. While there may be some splendid preparations on the market and no doubt many people have been benefited by the use of some of them, the fact remains that by far the greatest number of them are worse than useless and are made simply to sell to the ever-ready buyer. And it is also a fact that nearly all (better say all) of the patent medicines which are said to "purify the blood," give "vigor and strength" to the patient, are rich in their alcoholic content, and it is the alcohol which produces the stimulating effect that the patient gets and which sooner or later takes him to his physician for help. You pay one dollar per bottle for for nearly all these remedies and you could make them yourself for about twenty cents per bottle. "Peruna," for example, costs a little less than eighteen cents to manufacture. No wonder the "Peruna" firm is wealthy. Take half a pint of cologne spirits, 190 proof (alcohol) with a pint of water, adding thereto a little cubebs for flavor, a little burnt sugar for "color" and you have "Peruna," pure and simple. On just some such formula as this you will find all patent medicines made. Now the next time you make a speech against the beer and whiskey drinkers be sure you have not drunk more alcohol than they have. For alcohol is alcohol whether you buy it at the saloon or the drugstore—whether it is in the form of beer, whiskey, and gin or whether it is in "Peruna," "Sarsaparilla," or "Celery Compound." Now, in the name of the temperance movement, if you must drink alcohol, do so "above the counter." Don't be a "back door" drinker.

A man in search for "Peruna" testimonials was directed by a druggist to call upon a certain farmer in the neighborhood. The farmer gave "Peruna" a most glowing "send-off." He had used it for months and could say it did wonderful things, etc. The agent counted the number of empty "Peruna" bottles. There were twenty-four. The druggist added his testiomial that the old man had a "still" on all the time since he began taking "Peruna" and that he was his best customer. Needless to say the druggist's testimonial was not printed. And why not?

This brings me to the point of the testimonial. If all the testimonials of a patent remedy were printed it would soon put it out of commission. For if you could know the injury that is done to the human system and could know the untold numbers of drunkards who are made and persist in their drunkenness by the traffic of this great fraud, you would be as much against the average patent and proprietary

medicine firms as you are against the saloon. You will see pictures of so-called noted divines who have written long testimonials of "Duffy's Malt Whiskey" as well as of other articles of a similar nature. You will find on investigation that ninety-nine per cent of the noted (?) divines who write "ads" for patent medicine firms are dummies and fakes; e. g., Rev. W. N. Dunham and Rev. Mcleod.

For your enlightenment here are the names of some of the leading remedies with their alcoholic content:

"Lydia E. Pinkham's Favorite Prescription" contains twenty per cent alcohol; "Hood's Sarsaparilla," eighteen per cent alcohol; "Burdock Blood Bitters," twenty-five per cent alcohol; "Ayer's Sarsaparilla," twenty-six per cent alcohol; "Paine's Celery Compound," twenty-one per cent alcohol. (The next time your wife is asked to write directly to Mrs. Lydia Pinkham, remind her that Mrs. Pinkham has been dead over twenty years and that her questions are answered by a man employe of the firm.)

Not only do these fraudulent remedies contain alcohol, but a great many contain highly poisonous drugs. Up to the end of the year 1903 there had been twenty-five deaths authentically reported as caused by acetanilid. All of these cases were people who had done their own prescribing and took the drug in the form of a headache powder or pain reliever without consulting a physician. Among the "sure cures," "ready reliefs," and "anti-pains" that are on the market and which contain acetanilid, may be mentioned "Orangeine Powders," "Koehler's Powders," "Royal Pain Powders," "Bromo-seltzer," "Anti-headache," "Megrimine," "Antikamnia" and "Cephalgin," and a host of other drugstore-vended headache cures and anti-pain remedies. Be sure your heart and kidneys are normal before you take dope of this kind. Make the druggist tell you what it contains. He is responsible and has no license to sign your death certificate if it kills you. On October 9, Detective W. H. Hawkins, a man of powerful physique, went into a drugstore in Anderson, Indiana, and took a dose of 'Dr. Davis' Headache Powders.' Shortly afterward he fell dead on a car on his way to Marion." The coroner's verdict was that he came to his death as a result of the poisonous effect of the drug. A few years ago a young lady of Philadelphia took the prescribed dose of "Orangeine Powders" and within three hours she was dead. The next time you tell your friend to take a headache pill, tablet or powder be sure you know his condition, or be sure the drug contains no poisonous dope, for you may be prescribing his death warrant. You have no right morally or legally to give your medicine to any one else unless the doctor says so. It is dangerous. There are so many frauds and evils perpetrated under the catchy name of "sure cure and relief" that one could go on writing page after page, but I trust there has been enough said to cause the reader to think along this line. And if you will do a little sound thinking you will be convinced that a remedy that claims to cure every ailment and diseased condition, make new blood, restore lost vitality, etc., etc., is made because there is a big profit in it and that it is the greatest fraud the American citizen has to deal with.

If I cared nothing for the credulity and respect of my fellowmen, if I cared nothing for my own honesty and respect and wanted to fill my pockets with the hard-earned dollars of the American people, I would take a little quinine, a few ounces of hydrochloric acid, and several barrels of rain water (lake water would be better). I would mix these together and bottle the mixture into twelve-ounce bottles. I would call my "discovery" "Radio-aqua" and direct a tablespoonful before each meal and at bedtime. I would advertise this "wonderful mixture" far and wide, as a sure cure for cancer, since it contains the most wonderful and mysterious element known to science, radium. For proof that it contains radium I would direct the patient to hold the bottle up to the sunlight and look at the beautiful light blue tint of radium in the liquid. And how the poor, benighted cancer patients would buy the preparation! I wouldn't stop with cancer, for radium will cure (?) eczema, headache, catarrh, lumbago, dyspepsia, etc., etc. In fact, I would have a "cure-all" far beter than most on the market, for it would do absolutely no harm and there would be enough quinine in it to increase the appetite and enough hydrochloric acid to aid the digestion. While this seems very ridiculous, this is a very fair sample of the way most patent medicines are made. In fact, I got my idea of the above mixture from the dope that that great cancer fakir of St. Louis used to advertise.—The Inglenook.

Faith can remove mountains. Yes, but it can level down the mole hills, too, and they are often more troublesome than the mountains.

Home Circle.

Ten True Friends.

Ten true friends you have
Who, five in a row,
Upon either side of you,
Go where you go.

Suppose you are sleepy,
They help you to bed;
Suppose you are hungry,
They see that you're fed;

They wake up your dolly,
And put on her clothes,
And trundle her carriage
Wherever she goes;

They buckle your skate straps,
And haul at your sled;
Are in summer quite white,
And in winter quite red.

And these ten tiny fellows,
They serve you with ease,
And they ask nothing from you.
But work hard to please.

Now, with ten willing servents
So trusty and true,
Pray, who would be lazy
Or idle? Would you?

Would you find out the name
Of this kind little band?
Then count up the fingers
Of each little hand.

—Selected.

Two Clever Boys.

Atlanta, Georgia, boasts of some ingenius boys, since two lads of that place, the older but fourteen and the younger eleven, have designed and constructed a clock that is a wonder of painstaking work.

It contains over three hundred pieces of wood, all of them cut from boards with a small foot-power scroll-saw and put to-gether with screws and mucilage.

The clock represents a cathedral, from the dome of which a bell peals forth the hours of the day. Inside the building the columns and statuary of a cathedral are reproduced in wood.

The clock is fifty-one inches high and twenty-one inches wide at the base, and the contrast in colors is decidedly pretty, the wood used being maple, white holly and walnut.

The figures on the dial were cut from walnut with a pocket knife, and look attractive on the white holly.

Notwithstanding the simplicity of the tools used, the boys have succeeded in producing a timepiece of which they may be justly proud. It represents their leisure time after school hours, for other work was not neglected during its construction.—The Boy's World.

Daughter's Decalogue.

1. Love your mother above all women.

2. Don't have thoughts which she cannot know, or commit acts which she should not see.

3. Declare yourself in fault rather than lie hypocritically.

4. Be in your house the one who with love and merriment vanquishes bitterness and sorrow.

5. Strive to be modest before being beautiful, and always amiable.

6. Have sincere convictions, pure faith, solid knowledge, and inexhaustible charity.

7. Work at home as if you did not have the help of your mother. Act all your life as if she were present.

8. Learn the art of hearing with patience, and be joyful without excess, and you will have nearly attained happiness.

9. Believe your house the best of homes, and consider your parents your best friends.

10. Treat and love everyone, brothers, friends, and seryants, as sons. Remember that she who is not a good wife and who is not a good daughter, will never be a good mother.—Selected.

Brevities.

A good meal is the best gospel for a hungry man.

A seven days' sermon is the one that counts, no matter who does the preaching.

If you want to remain clean keep out of the mud.

Some preachers use a tremendous charge of powder, but forget the bullet.

The religion of the study is apt to be deficient in red-blood corpuscles. Life needs sunlight and fresh air in abundance.

Unskilled hands had better not use the probe.

A praying audience makes a powerful preacher.

The grumbler's grumble points strongly to a lack either in knowledge or grace.

Missions are the truest exponent of the Spirit of Christ, the best proof that the church is truly Christian.

When a net ceases to catch fish it is time either to mend the net or change the fisherman.

The prayer-meeting sometimes dies because the preacher failed to realize it was worth saving.

When our children are acting foolishly, let us not forget that probably they are acting naturally.

Great names are often used to bolster great errors.

There are no bloodless victories in fighting the devil. This conflict is no sham.

The victories of Christianity are the best key to its mysteries.

God's plans never miscarry.

The celestial legions neither halt nor retreat.

The greatest missionary need is not men nor money, but spiritual power.

A Christian's day is worth more than his dollar.

Man never lacks an excuse for what he wants to do.

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Editorial.

What Will We Do About It?

One frequently hears that this is an age of big things. In business it surely is so. The small business and the small business man are rapidly becoming a thing of the past. Without particularly discussing the right or wrong involved in the matter we must admit that it certainly is true that to-day more of the little fishes are being eaten up by the big ones than ever before. When once there are no more little fishes left to prey upon then the big fishes will turn upon one another, but, of that time the little fish has no concern when once it comes there will be no more little fishes in the pond.

The success of brute power in the world of dollars and cents inspires its use in other spheres, especially in matters where denominations are concerned. The stronger churches, sure of their numerical and financial strength and the prestige it gives them too often invade fields more for their church's sake than for the sake of bringing the knowledge of Christ to men who are without it. In other words, the denomination that can afford it will not hesitate in entering a community fairly honey-combed with other churches if it can see any material benefit in so doing.

Interdenominational church federations are, we believe, honest efforts to give the weaker churches a chance, but a sentiment in favor of them and their work strong enough to accomplish anything remains to be created. It yet remains to be demonstrated that a community, of say, ten thousand souls sufficiently churched for all purposes, will remain undisturbed by the denomination not represented there. While this is going on the smaller denominations are compelled to struggle for an existence. All of them owe their being to some great principle for which a few noble souls in past times were willing to sacrifice and struggle. But a church, to-day, standing merely for some principle or difference of opinion is not very much appreciated. The churches' task to-day is not along dogmatic lines but consists in bringing men out of sin to Christ and caring for Christ's little ones. The energy of a Christian community, if it is to be profitably spent, must be devoted to feeding the hungry and binding up the wounds of the suffering and making the miserable comfortable. The equipment and wealth of the larger denominations better enables them to do this work aggressively than it can be performed by the smaller denominations limited as they are by poverty and numerical weakness. It naturally follows that the larger denominations grow stronger and the smaller ones decrease in strength and influence. A realization of their weakness has led a number of smaller denominations to unite into one body. Those who do not combine must worry along struggling to hold their own with the discouraging feeling always thrust upon them that they are regarded as mere feeders to their larger sister denominations who continue to grow larger upon their losses.

There are a number of Mennonite bodies. Some hope for the day when these bodies will be united as one under a strong organization able to meet the problems that modern Christian life imposes and they are ready to do all in their power to bring about such a union; others labor under the conviction that the numerous Mennonite bodies are hopelessly divided and with it they exert an influence designed to keep them so In the meanwhile many other denominations gain the advantage of our weakness and divisions and come to regard the young people from Mennonite homes as their legitimate prey. Proselytism is not generally a feature of our work. We do not claim a monopoly to present the way of salvation, but the time has come when we must strengthen our position as a church. We are not blind to conditions. We see country congregations dwindling because the call of the town with its comfortable living is loud. We know that there are hundreds of our young people in towns where there are no churches of their own kind and they either drift into other churches or into the world. We know that we need men in our pulpit who are stronger and better trained than they have been in the past. We know that we ought to have a greater part in bringing the Gospel to the heathen and bringing the comforts of life to the distressed and suffering. We know that our people are beginning to "size up" the situation and some are beginning to get discouraged about it. Now what are we going to do about it? G.

Correspondence.

LOWER RICHLAND, Pa., Jan. 31.—Some of our church and Sunday-school members have been and are yet on the sick list with grip, rheumatism and various diseases. Among these are Mrs. Harvey D. Fellman, who has again improved, and Mrs. Anna Baringer and William P. Trumbauer are still confined to their beds.

The families of Jacob M. Landis and Mrs. Rev. Harvey W. Shelly arranged surprise parties for the above named. The evening was spent in the usual manner, but the most important feature was the organization of classes. The two adult classes of our Sunday-school were organized, the men's at the home of Jacob M. Landis, and Mr. Landis was elected president. The women's class at the home of Rev. Harvey W. Shelly, and Mrs. Jacob M. Landis was elected president. Our Sunday-school is again trying to hold sessions throughout the winter, but this winter there is much snow and often the roads are impassable. The most severe storm so far was on Christmas. It prevented us from holding our festival until January 2. An interesting programme was rendered.

Our annual business meeting was held on Monday afternoon, January 3. Rev. Andrew B. Shelly presided. Henry L. Baringer was elected trustee and Flora L. Fellman organist. Our congregation paid $35.55 to missions and our Sunday-school $12.40 during the past year.

BERNE, Ind, Feb. 8.—Since our last correspondence several important events have transpired in our congregational life.

First came the Christmas festival, which was celebrated by the Sunday-school, consisting of an appropriate program of recitations, exercises and songs by the children. Two stately Christmas trees bedecked with a host of lighted candles symbolized the light come into the world. The children were made happy by a concrete token presented to them through their respective teachers, of the great Gift given to the world.

Our union meetings (meetings held annually since the past five years with all the Christian congregations in our town) are still fresh in our memories. Dr. and Mrs. M. S. Rees, of Rochester, New York, have again spent two weeks of faithful, and we are convinced, blessed labors in our midst. Dr. Rees led the English services and Mrs. Rees led the singing. These meetings were held almost exclusively in our church, so as to accommodate the large crowds. Besides the regular meetings special meetings for men, young men, women and girls respectively were held. The German services, conducted first by Dr. Hertzler, of Berea, Ohio, and then by Dr. Vollmer, of Dayton, Ohio, were of the most instructive and edifying character. These services were held in the Reformed church, excepting the regular Sunday morning German services, which were conducted by these two divines in our church.

While Dr. Rees' sermons were exclusively evangelistic, the German services were more of an instructive or constructive character, dealing with the Christian life primarily.

As auxiliaries to these services the members of all the congregations were divided up and organized into some forty prayer groups, which proved a great source of blessing and power. These groups held almost daily prayer meetings all over town. They have since to a great extent been continued as weekly meetings. In our congregation these have for the time being taken the place of the weekly prayer and Bible meeting in the church, to some extent, all the groups meeting once a month together in the church in a general prayer meeting. We believe this departure from the old custom will prove a great blessing, as it affords more opportunity to the individual to take active part in the worship.

Since the New Year our congregation has held two business meetings, first the regular annual one to dispose of the regular business of the congregation, and then a special one to make a final decision on a plan for the new church to be built. A plan was adopted and as soon as weather permits actual preparations for the building will begin. The church will be some over 150 by 80 feet in outside dimensions with a total seating capacity of about 1800. The church will be erected of brick and stone and is to cost about $43,000 not including the furniture. The subscriptions plus the available cash for the new church amount to some over $50,000.

The past week our Swiss friend and Brother, Henri Ummel, was with us and served us in three sermons and several addresses,

two of them being the main feature of the anniversary meetings of the Temperance and Mission Sewing Society respectively last Wednesday and Thursday evenings. Bro. Ummel took leave of his many new and old friends here Monday morning of this week. We bid him Adieu, au Revoir!

N. G. FANKHAUSER,

REEDLEY, Cal., Feb. 3.—For some time I have been wanting to send a correspondence to the MENNONITE but it was like with the 22 letters that I should have answered but the majority of which remain unanswered today. Soon after New Year we held the annual congregational meeting. Reports were made by the different officers and it was decided to elect another deacon in connection with the service next Sunday morning. One thing or rather two things, that I see now were neglected at that meeting is the appointment or election of a correspondent for the MENNONITE and the Bundesbote. Perhaps the oversight like the election of a deacon can be remedied by an election at some regular church service.

There being no correspondent and seeing the MENNONITE is short on correspondence I'll be a self-appointed correspondent until my successor is elected. I'll tell you first about the surprise that came to the Reedley people on New Year's morning. When they arose from their slumbers they found the earth covered with snow. Such shouting, hilarity and snowballing among the neighbors! We new-comers could not understand it, but when the photographer came to sell his view cards of Reedley under snow and had printed on below: "The first snow in 28 years," we could easily understand the excitement and joy of the citizens. Of course it was not quite as bad as reported in some German paper which said that the Reedley people went to church New Year's morning in their sleighs. If they had attempted such a thing they would have been compelled to walk home in the wet sand, for by noon the snow had disappeared and the oil roads were nearly dry again. But I do not intend to write about the weather only, though as stated above, it was unusual. I rather desire to give a short report of what has transpired in our church and religious life. Our Christmas program was carried out as usual, the only changes from other years being that the Christmas tree was illumined by a string of varicolored small electric lights which added greatly to the beauty of the tree and that the gallery was so crowded that one of the windows which had been tilted open for ventilation was crowded out. On New Year's day we announced that we would observe the week of prayer saying that we would have an exposition of 1 Cor. 13 for Monday evening and hoping that the Bundesbote and MENNONITE, which reach us on Mondays, would bring the program which we would follow the remainder of the week. The papers came but contained no program, so we went right on following our own program. One of the papers stated that the programs had not arrived in time. Could they not be obtained and published, say the first week in December? That would suit us, on the Pacific coast better, for then we would be sure to obtain them in time to use them. On the evening of Sunday, Jan 23rd, three men from Fresno, one the Sup't of Public Schools, came to tell us about the Laymen's Missionary Movement and to arouse interest and enthusiasm for the convention to be held at our county seat March 13—15. We are pleased to know that Fresno has been chosen as one of the 70 places in our country where conventions are to be held and in order to further the interest in the movement and secure a train by which we can return after the evening sessions, an interdenominational organization has been perfected here of which Bro. J. J. Eymann is president.

To-day there is a great stir among the members of our C. E. Society for to-morrow Pres. Clark on his return from the Convention in India will stop at Fowler, 14 mi. from here, and 15—20 of our young and older people are going in a tallyho, automobile and buggies to hear and see Dr. Clark.

At present we are having cottage and union prayer meetings in preparation for the union revival meetings which are to begin the latter part of this month. The first union prayer meeting was held in our church; yesterday evening we met in the M. E. church and next week the meeting will be in the Baptist church. The different pastors lead the prayer meetings and Rev. Hoffman of the U. B. church gives instructions in the personal work of soul winning. The attendance and interest is increasing and we hope and pray that God will give us a rich blessing. The Teachers' Training class is doing good work in the study of the Old Testament. They are organizing a Y. M. C. A. for our town. Visitors among us are Rev. Fretz' son and his friend Bro. Wasser from Pa. A young Bro. Haury, son of Daniel Haury from Halstead, Kans. We intended to invite him for dinner, but to-day I was told that he had departed yesterday. Bro. Fred Kinsinger, formerly of Trenton, Ohio, now from Los Angeles, paid us a pleasant visit about a week ago. I am renting a cottage and my family just about fills it, so I intend to build a home with a spare bed-room and then when we have the Pacific conference or our friends from the East come we can entertain them. Those who think of coming to California ought to come now for they can buy their land and home cheaper now than in 2 or 3 years from now. Prices for fruit were low the last two years but people here are not discouraged. The Japanese from whom we bought some trees a few days ago has 50,000 of them and 500,000 vines and expects to sell them. Orange trees can no longer be obtained though people would pay the price of a year's subscription to the MENNONITE for each tree.

Your brother,
H. J. KREHBIEL.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, February 20.—INTEMPERANCE AND OTHER SINS OF THE BODY. Rom. 8:1—14.

QUESTIONS:

1. What is the governing part of the Christian? Rom. 8:1—4, 12—13; 6:1—11.

2. Why must the spirit reign and not the flesh? Rom. 8:5—11.

3. What are we, if God's Spirit through our spirit governs us? Rom. 8:14—17.

4. Why is intemperance a desecration of God's temple? 1 Cor. 6:19—20; Rom. 12:1.

5. Which warning does John give us? 1 John 2:15—17.

6. How does Paul warn us against intemperance? Ephes. 5:3—21.

7. What danger is there in the intemperate use of the tongue? Jas. 3:2—13.

MEDITATIONS.

The Bible speaks of man as either body and soul, the latter including the spirit, or as spirit, soul and body, the soul being the connecting link between spirit and body; or it speaks of man as flesh, being governed by the lower impulses of fear and lust, or as spiritual, when he is governed by the spirit, this being influenced and determined in its decisions by the Spirit of God. Jehovah said Gen. 6:3: "My Spirit shall not strive with man forever, for that he also is flesh." In Rom. 8:9 Paul says: "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you."

We shall walk not after the flesh, but after the Spirit. For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace, because the mind of the flesh is enmity against God.

As many as are led by the Spirit of God, these are sons of God and receive the spirit of adoption, whereby they cry, Abba, Father. The Spirit Himself bearing witness with their spirit, that they are children of God.

If we are children of God, God's Spirit dwelleth in us and we are not our own, but our body is a temple of the Holy Spirit, for we were bought with a price, therefore we shall glorify God in our body and not give it to the use or rather misuse, of sin in any form. Any intemperance is a misuse of our body, which will be followed by adequate punishment, but it is also dishonoring God, to whom our bodies belong as a living sacrifice.

John in his epistle warns us: "Love not the world, neither the things that are in the world, the lust of the flesh and the lust of the eyes and the vainglory of life is not of the father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."

And Paul in his epistle to the Ephesians warns us against intemperance, not only in drinking, but against every misuse of the body and says: "Walk as children of light (for the fruit of the light is in all goodness and righteousness and truth) proving what is well-pleasing unto the Lord; and have no fellowship with the unfruittul works of darkness, but rather even reprove them. Look therefore carefully how ye walk, not as unwise, but as wise. Wherefore be ye not foolish, but understand what the will of the Lord is."

James warns especially against the intemperate use of the tongue, and calls it a restless evil full of deadly poison and says: "If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also." "The tongue is a little member, and boasteth great things. The tongue is a fire; the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell." "Out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be."

How often do we harm others

by thoughtless or intemperate speech. We have to watch and pray, so that we will not sin with our tongue, dishonoring God our Father and ourselves.

QUOTATIONS:

Like the skulls which a savage carries at his girdle, or sets up on poles in his palaceyard, and tells the traveler what a mighty warrior this or the other was till his axe or arrow laid him low; so, of all the sins, intemperance is the one which, reaped from the ranks of British genius, boasts the most crowded row of ghastly trophies. To say nothing of the many sorely wounded, amongst the actually slain in numbers, the musician and the artist, the philosopher and the poet, the physician and the lawyer, the statesman and the judge.

Dr. J. Hamilton.

I never drink. I cannot do it, on equal terms with others. It costs them only one day; but me three—the first in sinning, the second in suffering, and the third in repenting.—Sterne.

There is more of turn than of truth in a saying of Senaca. "That drunkenness does not produce but discover faults." Common experience teaches the contrary. Wine throws a man out of himself, and infuses qualities into the mind which she is a stranger to in her sober moments.

Addison.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Feb. 20.

SUBJECT: The Golden Rule—Temperance Lesson. Matt. 7:1—12.

GOLDEN TEXT: All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.—Matt: 7:12.

In our last two lessons we considered some of the Savior's precepts regarding the right heart-attitude of each individual for himself, first in his purely religious acts (ch. 6:1—15) and second in the ordering of his daily life (ch. 6:19—34). Negatively Jesus there cautioned against glory-seeking or self-righteous hypocrisy in the one case, and against worldly-minded ambition and cares in the other. Positively, He invites us to enter into intimate communion with the Father both when we pray and when we give alms, assuring us that the Father graciously meets and rewards those that seek His face. Again He invites us to put all our trust in the Father's all-knowing and watchful care and to seek those things which have eternal value and will abide when all earthly riches have passed away.

In the verses of our present lesson, the Savior proceeds to indicate the right attitude of mind toward those about us and how in our dealings with others, we should manifest humility, exercise wisdom, and be actuated by the spirit of fairness and brotherly love.

True humility, born of a sense of our own shortcomings, will keep us from passing harsh, self-righteous, judgment upon the actions, and more especially the motives of others. There is no contradiction between the admonition in these verses against judging and verse 20 where it is said we shall know men by their lives as we know trees by their fruits. That knowing of men includes self-knowledge as well as knowledge of others. We can, and indeed we shall apply that test first to ourselves, and that is also the spirit of the verses we are now considering. I may indeed help my brother to get rid of his mote, but only after I have myself been freed from what may be as a beam by comparison. Then only can my helping hand communicate sympathy and be directed understandingly, two qualities absolutely necessary in order to be of any help. We have in Jesus One who can help our infirmities because He sympathizes with us. Holy and perfect as He was in His life on earth as the Son of man, He never deals with our imperfections and transgressions in the spirit which He condemns in these verses. The bruised reed does He not break, and the dimly burning wick does He not quench (Isa. 42:3). If we deal with the faults of others in the spirit of Christ, then can we also help them, so that their sin-bruised lives may be made whole and strong, and their dimly burning love may burst into flame again.

When Jesus in this connection says, "With what measure ye mete it shall be measured unto you," He enunciates the same law that underlies the petition which He teaches us, "Forgive us our debts as we forgive our debtors." We can only give as we have received, and we will receive as we give.

The last paragraph of our lesson (vs. 7—11) connects directly with the first in thought. That we may enter into this true spirit represented by Himself, He encourages us to ask of God, with the unequivocal assurance that we shall receive. With two additional figures He emphasizes the assurance. Seeking the Kingdom of heaven will be rewarded by finding. The door will surely open to him that knocketh. God will not do less, yea, He will do much more and better than we in our weak, imperfect, and sinful condition do to our children in response to their confiding appeals. How much more! God help our faith to grasp the full meaning of that.

In verse 6 Jesus cautions against a mistake that may be made with the best intention and from a most commendable motive, but is a mistake nevertheless. In our desire to help our fellowmen out of their sordid worldy lives we may unwisely put before them those higher spiritual experiences which in their then condition they are utterly unable to appreciate, even as a pearl is nothing to a hog but a part of earth to be trod under foot. Jesus does not want us to withhold the gospel invitation from any one no matter how low down he may be. But, to change the figure, we must exercise good judgment in choosing the bait, if we want to be fishers of men. The pearls of advanced Christian apprehension and experience must not be wasted on those for instance who need first the convicting thunders of Sinai to start them in the direction of the refuge provided in Christ.

The warning that the swine may turn and rend those that put pearls before them, indicates the application to such who not only do not appreciate the message given them, but who in a determined attitude of unbelief, like the Jews in those days, turn with persecution upon the messengers of God's love.

Our Golden Text (v. 12) has been called the golden rule. Jesus gives it as the summing up of what He has said regarding our treatment of others. It is the second table of the law put in more concrete form. Jesus pointed the application of "Thou shalt love thy neighbor as thyself" with the parable of the good Samaritan who did for the dying man by the wayside what under reverse circumstances he would want the other to do for him. The rule is not given to indicate the motive that should actuate us in doing good to our fellowmen, but to give us a convenient standard, one that we have always with us, by which to decide upon the right course to pursue in every case of dealing with others. We are to do good not *because* we want good done to ourselves but in like *manner* and *measure*. Moreover it is a rule that can only be fully and properly applied when the love of Christ constraineth us.

The Golden Rule applied to the saloon question.—The liquor men say, "Don't take from us our livelihood: you would not want us to do so to you." "But," we answer, "if you could see, as we do, the evil of your business and the curse it brings upon yourself as well as others, you would, no doubt, think differently. If, however, with your eyes open to the ruin wrought by your business, you would still want to continue in it, your case must be regarded in the same light as that of the murderer and the suicide. The Golden Rule and its Author would certainly call for our interference in the case of such to prevent, if possible, the carrying out of their evil intent, regardless of how they feel about it at the time. Afterwards they may be very grateful for the hand that stayed them in their evil course; and so may you. God grant it!"

The mission of a mission is to save the lost and bring in the kingdom of God.

Marriages.

SHELLY—ROSENBERGER—On Jannary 22nd, 1910, at Quakertown, Pa., by A. B Shelly, Howard S. Shelly and Emma Rosenberger.

Contributions.

Home Mission.

A. GENERAL TREASURY. Swiss church at Bluffton and Pandora, Ohio, $100; Hereford church, Bally, Pa., $17.-62; Bethel church, Versailles, Mo., $11.75; Paso Robles church, Cal., $10; Friedenstal church, Gotebo, Okla., $5.50; Summerfield church, Ill, $11 45; Bethel College church, Newton, Kan, $16

B. CITY MISSION TREASURY. Anna Albrecht, Pasadena, Cal., $5; Paso Robles church, Cal., $10; Bethel church, Mt. Lake, Minn, $50.

Gratefully acknowledged,
M. HORSCH, Treas.
Upland, Cal.

For Home Mission of Middle District Conference

Summerfield church, Ill, per John Hirstein, $11 40

Gratefully acknowledged,
W. W. MILLER, Treas

For the Relief of the Suffering Mennonites in Auliata at the River Tschu in Asia

J. K. Penner, Beatrice, Nebraska, per G. Wiebe $15; Anonymous per Abr. Reimer $20; Anonymous per Gerh. Wiebe $10; Deer Creek Mennonite church, Deer Creek, Okla., per J. F. Moyer $6.70; Johannestal Congregation, Hillsboro, Kans, per H. H. Schroeder $37.90; Christian Mennonite church, Moundridge, Kans., per P. H. Krenbiel, $23.17; Alexanderwohl Congregation, Goessel, Kans, per B. H. Friesen, $60 67; Herold Congregation, Bessie, Okla. per P. A Quiring, $42 86.

Gratefully acknowledged,
HARRISON LANDIS, Treas.

For India.

From Mrs. Hackenberg, Halstead, Kan., $10; H. H. Berg, Escondido, Cal. $13.

Gratefully acknowledged,
ANNIE FUNK.

News of the Week.

Domestic.

THE HIGH PRICES.

MISSOURI MEAT PACKERS CALLED ON TO EXPLAIN.

JEFFERSON CITY, February 8.—The heads of the nine big packing companies under investigation by Attorney-General Major will be summoned here within the next few days to explain their methods of conducting business and see whether the attorney-general can be satisfied that the companies are not operating in violation of the anti-trust laws. The testimony will be taken before former Judge Daniel Dillon, of St. Louis, as special commissioner of the supreme court. The first two hearings will take place in this city.

COFFEE TRUST IS SUPREME.

NEW YORK, Feb. 8.—"If congress really means to investigate in a broad and thorough manner the reasons for the high cost of living, it can do no better than to investigate the coterie of financiers who absolutely dominate the coffee trade of this country and Europe.

This trust is said to hold in storage in New York city at this time 1,750,000 bags of green coffee, or 227,500,000 pounds. The European members of the coffee trust have as their share in storage 3,000,000 bags, or 390,000,000 pounds.

STORED BUTTER AND EGGS.

There were 15,000,000 pounds of butter in storage on February 1, 1910, as against 23,000,000 pounds on February 1, 1909. There are, however, 131,-000 more cases of eggs in storage this year than there were on February 1, 1909. There were more than five hundred thousand cases of eggs in storage January 1, and there were 183,000 there on February 1, showing that more than four hundred thousand cases were taken out of storage during January.

MEAT PRICES HIGHER THAN EVER.

NEW YORK, February 8.—Meat prices are higher than ever it this city to-day. Dropping for a time, while the agitation for elimination of meat from the diet was fresh, the quotations, both wholesale and retail, have mounted to figures equal to and in some cas s above those prevailing before the movement began. Indications are, prominent dealers said to-day, that still higher prices are coming.

Increase in demand accounts for some of the tendency to advance. The retailers attribute this increase to the cold weather. Shortened supplies are believed by the wholesalers to have more to do with it than anything else. The dealers are congratulating themselves in the belief that the agitation has blown up.

Investigation of cold storage conditions with resulting remedy of alleged evils, which worked to keep prices up, is the chief remaining reliance of the agitators for lower prices.

DRIED EGGS FROM CHINA.

WASHINGTON, February 8.—A total of three hundred billion eggs are reported to be dried by the Chinese every year and sold at the rate of 3 cents a pounds, and without the shell.

The Chinese government is about to take a hand in the greater exportation of this commodity, which is not unknown in this country, as nearly three hundred and fifty tons of them were imported last year.

The department of commerce and labor is authority for the statement that the seven factories near Shanghai which prepare these eggs for the export trade are insufficient, and six more are now being constructed.

There eggs are guaranteed to be real hen eggs and fresh at the time of preparation. A Chinese formula is used to dry them after the shell is removed. While they can not fry "sunny side up," analysis has proved that the integral part of them does not lose its properties by the drying.

White House Also Eats Putrid Meat

WASHINGTON, February 7.—That bad beef, some of it ready to fall to pieces, was served at the White House during former President Roosevelt's occupancy, was the testimony of district food inspector Dodge to-day, before the house committee engaged in investigating the high cost of living in the District of Columbia.

Mr. Dodge stated that it was the custom of a steward of the White House to buy a quarter of beef and hang it up until it was ripe, or "ready to fall to pieces," as the inspector described it; when it would be cut up and served on the table of the White House. Members of the committee expressed disgust over Mr. Dodge's revelations.

Inspector Dodge testified that many of the wealthy people of the nations capital were accustomed to eat from choice meat that had turned black and was well on the road to decomposition, because it was tender. He related an incident of one of his visits to a fashionable Washington market, where he found a quarter of beef black and apparently unfit for human food. He condemned it, and was about to pour kerosene over it, and burn it when the proprietor interfered and told him that he had many wealthy customers who always ordered from such pieces of meat.

While the inspector was present, a footman for a wealthy family came in and ordered a cut from the piece which had been condemned.

"Gratification of canine appetites," commented Representative Johnson, of Kentucky, who asked inspector Dodge if this class of meat was kept in the same coolers with beef intended for "civilized people." The inspector replied that it was.

Millions Shiver in New York City.

WASHINGTON, February 7. — Almost every state on the Atlantic seaboard, from Maine to Florida, to-day experienced the coldest weather of the winter, while the temperature in the west and northwest was growing warmer.

At Canton, N. Y., the official thermometer of the weather bureau indicated 22 degress below zero.

The cold extends far into the south, where to-night frost will be felt as far south as northern Florida, weather officials say. Warmer weather is promised for to-morrow throughout this section.

NEW YORK, February 7.—New York city struck the minimum to-day in winter temperature and just about the maximum of cold weather suffering. Records for the season were broken with the mercury 2 degrees above zero at 8 a. m.

In the houses of the poor the suffering was intense throughout the night. More than five hundred were sheltered last night in municipal lodging houses. In addition greater numbers of people were driven to ask aid than during the great blizzard of twenty years ago and were accommodated in the various charitable institutions.

In Congress.

WASHINGTON, February 8.—The senate committee on public lands proposes to re-enact a section of the agricultural bill of 1907, which provides that no forest reserve shall be created except by act of congress in Montana, Idaho, Washington, Oregon, Colorado and Wyoming.

The President's federal incorporation bill was to day referred by the senate to the judiciary committee by an overwhelming vote. Clark had moved its reference to that committee and Newlands to the committee on interstate commerce.

Red Cross Sends $10,000

WASHINGTON, February 8. — The American National Red Cross late last night cabled $5,000 to Ambassador Bacon at Paris for the relief of the flood sufferers. An additional $5,000 was also cabled to-day for the same purpose, making a total of $25,000 since the disaster. It is assumed that further contributions will be sent as the conditions there require.

Drys and Wets to Fight In Chicago.

CHICAGO, February 5.—Battle lines were drawn today for probably the greatest liquor fight in the history of the country, following the filing by the "drys" of a petition containing enough signatures to place the question whether Chicago shall be "wet" or "dry" on the official ballot. The election will be held in April.

The second move was made by the United Societies, the liquor dealers' organization, at a meeting held this afternoon. Plans were then made for fighting the "drys" strenuously during the campaign, which is expected to begin next week.

ARGUMENT OF THE "WETS."

The "wets" expect to use as their greatest argument in favor of the saloons the fact that eliminating the grog shops would at once cut off $8,500,000 of the city's annual revenue besides throwing more than 50,000 men out of employment.

So vital is the Chicago issue to saloon men all over the country that all are expected to take a hand in the struggle.

More Miners Entombed

PUNXSUTAWNEY, Pa, February 5.—An explosion occurred to-day in No. 2 mine of the Jefferson & Clearfield Coal and Iron Company, at Earnest, five miles north of Indiana, Pa. President Clark, of the Rochester & Pittsburg Coal Company, of which the Jefferson & Clearfield Coal and Iron Company is a subsidiary concern, said that an explosion occurred in a remote part of the mine, where several men were at work. Three or four of the miners had been brought out burned and injured. President Clark said that only twelve men were in the mine. Rescue parties were attempting to reach the entombed men this afternoon. First reports said one hundred men had been caught by the explosion.

Convicted Ex-State Treasurer, Wife and Daughters Swoon in Court.

LANSING, February 5.—Former State Treasurer Frank P. Glazier, of Chelsea, was sentenced by Judge Wiest, at Mason, today, to serve not less than five nor more than ten years in prison for misappropriating $635,-000 of state funds. Glazier controlled a bank at Chelsea, which failed in December, 1907, and the money had been deposited in this bank contrary to law.

As the judge concluded sentence Glazier turned away from the bench and swooned. His wife endeavored to assist him to his feet, but in her excitement fell beside her husband. Two daughters, hurrying to the aid of their parents, only added to the confusion and quickly fell themselves, all four lying on the court-room floor before the judge's bench.

Excitement was intense, but it was soon seen that none of the Glazier family was seriously ill. All were assisted to their feet, and Glazier was led across the street to the jail to await the completion of the commitment papers sending him to prison.

Students Wreck City Prison at Oberlin, O.

OBERLIN, O, February 8.—A crowd of Oberlin college students to-day broke into the Oberlin city prison, released two students, arrested last night on charges of intoxication, wrecked the jail and escaped. Events leading up to the jail delivery began with the expulsion of a student at the Oberlin academy, on charges of general misconduct.

Foreign.

Gustav Under the Knife.

STOCKHOLM, February 8.—An official bulletin, issued to-day by the physicians in attendance on King Gustav, who was operated on at midnight for appendicitis, said that the king's condition was satisfactory and that he was showing every sign of a speedy recovery.

King Gustav, whose illness was only of thirty-six hours' duration, is fifty-two years of age and as he is a man of robust health, the physicians expect no untoward developments.

Crown Prince Gustav was proclaimed king of Sweden December 8, 1907, following the death of King Oscar. He has proved an exceedingly popular monarch, and recently has taken an active part in studying the conditions of the working men.

Reichstag Adopts the Tariff Agreement.

BERLIN, February 5.—The reichstag, without debate, to-day adopted unmodified the bill approving the government's tariff arrangement with the United States. Only for the protest of a few of the extreme Conservatives the measure would have passed all three reading unanimously.

Discussing the bill itself, the vice-chancellor pointed out that the German government had given the agreement such form that if the United States failed to adhere to the concessions made, Germany could shape her course accordingly. He assured the reichstag that the government could expect confidently that Germany's excellent relations with the United States would guarantee a conciliatory and broad-minded observance of the agreement.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, FEBRUARY 17, 1910 No. 7.

If.

If all who hate would love us,
And all our loves were true,
The stars that shine above us
Would brighten in the blue.
If cruel words were kisses,
And every scowl a smile,
A better world than this is
Would hardly be worth while;
If purses would untighten
To meet a brother's need.
The load we bear would lighten
Above the grave of greed.

If those who whine would whistle,
And those who languish laugh,
The rose would rout the thistle,
The grain outrun the chaff;
If hearts were only jolly,
If grieving were forgot,
And tears and melancholy
Were things that now are not—
Then love would kneel to duty,
And all the world would seem
A bridal bower of beauty,
A dream within a dream.

If men would cease to worry,
And women cease to sigh,
And all be glad to bury
Whatever has to die—
If neighbor spake to neighbor,
As love demands of all,
The rust would eat the saber,
The spear lay on the wall;
Then every day would glisten,
And every eye would shine,
And God would pause to listen,
And life would be divine.

—Matthews James Newton.

Items of News and Comment.

The "golden rule" and the "saloon" are in opposition to each other.

Uncharitable and thoughtless criticism, so prevalent in our time, is bad and harmful. "Judge not."

Rev. Henry Vandyke returns to the ministry of the Brick Presbyterian Church in New York City, to occupy it indefinitely and, at his own request, without salary.

Instructions have been issued by President Taft to Attorney General Wickersham to enforce prosecutions for violations of liquor laws in Kansas, in compliance with the request of Gov. Stubbs.

A special envoy from Japan is in this country investigating goats' milk as an infants' food. "Many of our best-known medical men," he says, "are of the opinion that tuberculosis is transmitted from cows to children by means of milk, so we have decided to return to the old-fashioned method of getting it from goats." —How about the "condensed milk" in which the obnoxious germs are boiled?

The Boy and the Cigarette in Canada.—The Dominion of Canada is engaged in a campaign against the sale of cigarettes to boys of sixteen years of age or under. The first eight months in which the law has been in effect shows a decrease of 30,000,000 instead of the usual increase of from 10,000,000 to 20,000,000 in the sale of cigarettes. The police have authority to seize fromboys in public places tobacco and cigarettes, and take the names of the dealers from whom they procured them.

World's S. S. Convention.—Every three years now the largest organization on earth (except the Christian church, of which it is a part) holds a World's S. S. Convention, and more than twenty-six million members. The first was held in London in 1889, with 360 American delegates; the second, in St. Louis, in 1893, with 125 foreign delegates; the third, in London, in 1898, with 180 American delegates (this was the year of the Spanish-American war), the fourth met in Jerusalem in 1904, with 817 American delegates traveling on a chartered steamship; the fifth assembled in Rome, in 1907, with 1118 delegates —altogether — 767 from America; 37 countries and 52 religious denominations were represented. The sixth convention in this ascending series will meet in Washington, May 19-24, with no less than 2500 delegates present from more than 51 countries.

Bright Outlook for Future of C. M. College, Bluffton, O.

The trustees of the Bluffton college at their recent meeting at the college building, after a thorough investigation of the affairs of the institution, were very much gratified with the present condition of the college, and freely expressed themselves highly pleased with the bright outlook for the future. Never in the history of the school, said one of the trustees, has their been such a united spirit among our people in reference to the support of the college. The rallying of the Mennonites of Bluffton and vicinity to the support of the school has had a beneficial effect. It will mean support and students from a distance.

In accordance with a proposition made last fall, the Board of Trustees is ready to secure their part of the $45,000 endowment fund. Nearly 12,000 of the $15,000 to be raised by the home people is secured, with several liberal outstanding promises. Dr. Mosiman has been very busy and has not had the time to look after this collection for some time. He however started out again Tuesday, and expects to finish the work. Not only have the Mennonites interest in this work, but a number of the citizens of Bluffton have also subscribed liberally toward the worthy cause. The attitude of the students toward this foreward movement was tested at the college not long ago, at the morning chapel exercise. When the privilege was extended to them to take part in securing funds, eight young men rose to their feet, each one pledging himself for one hundred dollars. The money will be raised and the contributions should be cheerfully made.

Another factor, in the person of Mrs. Dr. S. K. Mosiman has recently become associated with the college that will mean a great deal for the welfare of the institution. Mrs. Mosiman having all the requisites of a successful instructor, who spent many years in the school room, is assisting Dr. Mosiman in his daily class work. She takes a deep interest in Bluffton college and its students. Realizing the great disadvantage of lady students and the necessity of a home for them, she recently pledged herself to secure $5,000 for a ladies' hall. Without knowing where the money was to come from, she went on the principle, where there is a will there is a way. In her determination to secure the means, she went to Chicago, several weeks ago and succeeded in being presented to several ladies, who have done much for the cause of education. She presented the possibilities of Bluffton college and its needs in such an attractive manner that her listeners became interested in her desires. The result was, that a few days after she returned home, she received a check for $1,000 from one of the good ladies. A few days later she received another check for $1,000. She also holds a number of smaller amounts. It is self evident, that she will be successful. We predict, that the $5,000 fund for the Mrs. Mosiman Ladies Hall will be ready by the time the $45,000 endowment is raised. —Bluffton News.

From Our Missionfields.

Missionary JOHN A. FUNK writes of their work among the Arapahoe Indians at Canton, Okla.: While taking a retrospective view of the work done during the past quarter we feel like proclaiming with the Psalmist, "Happy is that people that is such a case; yea, happy is that people whose God is the Lord." Psalm 144:15.

What a difference of meaning is expressed in the two parts of the passage quoted. Many moral and self-righteous Christians(?), especially those who are blessed with earthly riches and feel happy in their condition, having nothing to complain of, join in the first part saying, "Happy is the people that is in such a case." The person, however, who understands the real meaning of such an expression, sees at once how empty and valueless such a language is. On the contrary, "Happy is the people whose God is the Lord." Whosoever understands this expression in its true sense, sees at once that God is not only the creator and preserver of such a people, but that He is their covenant God. How much nearer does God stand to such a people, who have learned to worship Him in the Spirit and in truth, after He has accepted them into His unconditional and eyerlasting covenant of grace through Christ Jesus and the baptism of the Spirit! By this covenant He seeks and finds His true worshipers and blesses them with heavenly things, which are of far greater value than all earthly blessings.

Our missionwork, as well as

the work in the congregation, could be continued in its accustomed way without much hindrance. Brother Henry Lincoln, who has taken the place of Frank Harrington as interpreter, is doing quite well. He and Stephen Striking have been deacons of our church for several years and have both proven themselves faithful and efficient servants. Although there are things in our congregation which cause us sorrow and anxiety there are others again that give us cheer in our work. With the exception of a few Sundays, when our Indians were away visiting, our Sunday services were regularly held. Our services are not combined with eating and drinking, which accounts for the comparative small number attending them except on Christmas and at times of feasting, which however but seldom occur. The Indians who come to our meetings do not come to eat and drink but to hear the word of God preached to them. And, blessed be God, they do not only hear, but they also learn to know the truth of God as it is revealed in His word. Our Christians have learned many things from the first epistle of Peter. They now understand it better why it is that they have to suffer in this world and it becomes more easy for them to bear these sufferings for Christ's sake. I regard it of greatest importance that our Christians should be led into the knowledge of the word of God. Recently a young heathen said to me that the Bible was not God's word, that it was made by man. This, evidently, he had heard from some white person, and he was only repeating what others said without knowing what it meant. The environments of the Indians are anything but Christian. Unbelief, as we find it here, is very threatening to the Indians and especially to the Christians. But we are not discouraged by it, but on the contrary we are spurred on thereby to lead our light-seeking Christians deeper into the knowledge of the divine truth so that, by a knowledge of themselves and a knowledge of God's word, they may be more established in their faith. We now have regular Bible-readings in connection with our Sunday services. These Bible-readings are conducted alternately by the brethren. They are opened by singing and prayer. Our Indian Christians are not afraid to pray in public as some white Christians are. I believe, according to the teachings of God's word, that not only the missionary and preacher, but the church as well must be filled with the life from God, which will manifest itself in works to the glory of God and the upbuilding of His kingdom. Then only will the words of the Psalmist, "Happy is the people whose God is the Lord" appear in their full glory. Our aim is to make active Christians out of the members of our church, and we hold them responsible for their lives according to the knowledge they have of themselves and the knowledge of God's word. Although our congregation has not had any accessions of new members during the past year, we thank God that a number of our members have grown in grace and the knowledge of Jesus Christ, so that we could close the year with cheerful hearts, filled with blessed anticipations for the future.

We had a blessed Christmas service with our Indians on December 25th. We had a fine Christmas tree and distributed the Christmas gifts sent us by the Sewing Circles. We thank the dear Sewing Circles for these gifts by which many an Indian heart was made glad. A great number of Arapahoes had assembled, so that the chapel could not nearly hold all, despite the fact that nearly all the benches were taken out and the Indians were nestled on the floor like a flock of sheep.

The National Christian Association.

The National Christian Association whose declared aim is "to expose, withstand and remove secret societies", was organized in 1868, and has conducted a continuous and increasingly vigorous campaign against pledged secrecy from that day to the present. Its contention is that all forms of organized secrecy are dangerous alike to Church and State. Several State Associations have been formed and are operating as auxiliary to the National Association.

The National Association has had official representations in the field much of the time as lecturers, and has also enjoyed the services on special occasions of a number of prominent public speakers, connected usually with church denominations, which are on record as opposed to secretism.

The monthly Magazine, The Christian Cynosure, which has been published from the organization of the Association, goes into several thousands of homes, and the propaganda is further promoted by the distribution of an extensive series of tracts, containing information, argument and testimony on the subject.

The Association maintains headquarters at 850 West Madison Street, Chicago, Illinois. Its present President is Rev. Samuel T. Swartz, M. E. Pastor, and member of the Rock River Conference, Illinois.

An Explanation of "The Laymen's Missionary Movement."

The limited interest of the Christian Church in foreign missions has been the surprise and the lament of earnest disciples of the Christ. Only a fraction (estimated to be one-quarter) of the Christian churches make any contribution to foreign missions. Of the members of these contributing churches only a small proportion contribute anything beyond a chance coin dropped in the plate on "missionary Sunday." And of this fraction of the membership in a fraction of the churches, only a fraction are inspired by a real missionary motive; the rest are either only formally interested, as for the honor and standing of their church, or are animated by a zeal for ecclesiastical or sectarian propaganda. Dr. Brown, of the Presbyterian Board of Foreign Missions, told at the Haystack Meeting at Williamstown a few years ago the story of a Hindu whom he met in India who knew just enough English to say to him, "I am a Scotch Presbyterian." The great majority of laymen have had no interest in turning an East Indian into a Scotch Presbyterian or a New England Congregationalist. Nor have the frantic appeals to them to "rescue the perishing" been more effective. The doctrine that all the pagans who never heard of Christ have perished miserably and are still perishing, with arithmetical calculations of the rate of mortality and the cost of recovery, have fallen on apathetic ears. The laymen were by no means sure of either the death or the remedy; they doubted the tragic theory of soul destruction, and not less the affirmation that the imposition of an ecclesiastical or theological dogma on a foreign people would serve as a panacea.

There has been in recent years a development of a new missionary spirit; of this development the Laymen's Missionary Movement is partly a cause, partly an effect. If it proceeds as it has begun, no one can estimate what its ultimate effect may be, both in the foreign field and in churches at home.

The new missionary spirit, of which the Laymen's Movement is one manifestation, has two distinctive characteristics. It differs from the old, both in the result which it seeks and in the motive which inspires it.

The new missionary movement is not a movement to rescue the perishing. It is not founded on any doctrine of an endless hell for the unreclaimed heathen. Jesus Christ declared in His first reported sermon the object for which He came into the world:

The Spirit of the Lord is upon me,

Because He anointed me to preach good tidings to the poor.

He hath sent me to proclaim release to the captives.

And recovering sight to the blind,

To set at liberty them that are bound,

To proclaim the acceptable year of the Lord.

And after His resurrection He transferred this commission to His disciples: "As the Father hath sent me," He said, "even so send I you."

This is the purpose of the new missionary spirit. It is accordingly organizing schools, initiating industries, organizing hospitals, getting the ear of statesmen. A few years ago one of the visiting Chinese Commissioners at a public dinner in New York City told his hearers that China was waking up, and that it was the voice of Christian missions which had awakened her. That the New Turkey was made possible by the years of Christian missions and Christian education which preceded it is recognized alike by the friends and foes of constitutional government in that land. Japan openly and gladly acknowledges her indebtedness to Christian missions for the impulse to life which Christianity has brought to her. To give glad tidings to the poor, to destroy slavery and emancipate labor, to establish hospitals and asylums, to substitute scientific medicine for charms and incantations, to put an end to child marriage and widow burning in India and tortue of criminals in China, to plant in foreign lands the seeds of a present civilization, a real liberty, and a humane social order—this appeals to laymen who were not appealed to by the fear of future torment either for themselves or others.

Nor is this a mere philanthropic and charitable movement; it is profoundly spiritual. It is founded on the belief that a religion of faith and hope and love is the secret of civilization and the hope of humanity; but also on the belief that this is something very different from a creed or a ritual. The Apostolic missionary movement was not merely a new philanthropy, but neither was it merely a new ecclesiasticism. It was a new life. The new life passed over into Greece, and gave birth to a Greek church, which was quite different in its forms both of thought and of church order and organization from that of Jerusalem. It passed from Greece into Rome, and gave birth to a Latin Church, which was different from either the Jewish or the Greek; from Rome into England, and gave birth to an Anglican Church, different from either Jewish, Greek, or Latin; from England to America, and gave birth to an American Church, different from any that had preceded it. There is no reason why the same life should not give birth to a Japanese, a Chinese, an Indian, and an African Church as different from the Western Churches as they are from each other. To give to other lands the faith in a God of love, and the love of God and His children and the hope for humanity here and hereafter which are born of faith and love, is the object of the new missionary movement.

It is, therefore, inspired by a new motive. When, some twenty years ago, protests long and deep began to be heard against the policy in the American Board, which excluded from the foreign service all missionaries who did not believe in the eternal damnation of all pagans who had not heard of Christ, it was affirmed that the larger hope would "cut the nerve of missions." What it did cut was the bands which so bound the Christian Church that all its missionary efforts had been paralyzed. Hope has proved a far more inspiring motive to missionary activity than despair; and the "larger hope" has incited, beyond the expectations of those who entertained it, to a larger missionary enthusiasm. The missionary no longer goes to pagan audiences to tell them that their religion is a damnable error, and that for entertaining it their ancestry have been damned; but, in the spirit of Paul, to tell them that their religion is a seeking after God, and that what they are seeking for Christ has come to bring to them. The value of such a message can be understood alike by pagans abroad and Christians at home. And the rapid development of foreign missions abroad and the growing development of the missionary spirit at home form an earnest of what is hoped, not only from the Laymen's Missionary Movement, but from the spirit which animates it.—*Selected.*

Being the Naught.

A girl who was the youngest in a family of ambitious, talented young people, once said wistfully: "The rest are doing such splendid things. Robert is in business and Ralph in college. May is beginning to win fame in her art work, and Bess will come out of high school in the spring with flying colors. It is all so worth while; but here I am, the baby, doing nothing that counts, a regular naught among the rest of the fine figures in the family."

"What of that? The naughts are very necessary in the world of figures," laughed the one who sympathized heartily, but knew how to express the feeling in the way to do the most good. "Do you not know that if it were not for the naughts filling their places properly, the other figures could not always stand in their right places, nor count for as much as they do?"

The eyes of the girl grew round with wonder and surprise as she caught the idea. Then the wisely sympathetic one went on and made it more clear to the one who called herself a naught. She said that if it were not for the humble, ready-for-service naughts, the other figures could not get beyond the lowest places in the counting line. Figure one stands for but a single thing; but with a naught behind it, to push it along to a higher place, behold it means, ten!

"You may be a naught in the family for a while," she said, "but you must remember that you are a valuable little filler-in of the family circle, just on that account. You are the home girl, the one with time and willingness to leave the others free of many little duties that would be a bother to them with their wider range. You do not have to do the housekeeping, the cooking and mending, nor constitute yourself general self-sacrificer for the family, to accomplish your greatest usefulness. Just because you are a bright, happy, natural schoolgirl, with no great interests of your own to prevent your being interested in the ambitions of all the rest, you are the greatest possible help to them. May says that your bright, merry face has inspired many a picture; Bess tells me that your good temper and sweet spirit have brightened many a hard day for her; and I know that you daily make life pleasanter, more heartsome, for every member of the family.

Pretty high praise for an everyday girl? She did no wonderfully wise, helpful things; she was simply a willing little naught, filling her lowly place in the family row of figures, and mostly too busy and happy to bother anything acout it. But in doing this, she made herself valuable to all the rest.—Selected.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Home Circle.

What They Call It.

Grandma says we're right in style
A-sittin' in our automo-bile.

Grandpa says we're fit to kill
A-ridin' in our automo-bill.

Ma, she says we ought to feel
Grateful for our automo-beel.

Pa says there ain't no other man
Kin run an auto like he can.

A nuttle preaches near and far
'Bout our lovely touring car.

Uncle Bill says he ain't seen
Nowhere such a good machine.

Brother Jim, he keeps a braggin'
'Bout the speed of our wagon.

But, oh, it sounds so grand and noble
When sister Sue says automobile.

—Christian Instructor.

Business Principles in the Home.

As a rule the finances of the household are allowed almost to run themselves. The money comes and the money goes, and after it is gone there is nothing to show for it and it is impossible to even look back and think where it went. It goes without saying that any business which was run in this haphazzard way would fail. Now, there is not one family in a hundred that is so orderly in its habits that it will make a success of keeping exact accounts of income and expenses, but yet money cannot be expended intelligently unless careful attention is paid to the objects it is spent for. Individuals and families as a rule simply let their money slip through their fingers; their wants always run far in advance of their means, and thus their income always seems inadequate.

But this need not be so. A country merchant may keep a small store and be prosperous and happy, without being a millionaire merchant priuce. In the same way, a family may live a well-rounded family life on a small income, provided that income is managed on correct business principles. It's not what we get, but how we apply it, that determines whether we do well or not. Domestic science in our day is making amazing advances; people are discovering that housekeeping is a calling which brings into play the highest abilities, so that women of intelligence may be proud to devote themselves to it, with the consciousness that they are thereby benefiting the world more than they would by joining an Emerson or Browning club.

In other words business principles are being applied to housekeeping, just the same as to farming, and this is robbing this kind of work of the horrors it used to have. Many women of real ability, after trying the hurly-burly of business life, have come back to the realization that the home after all is the true forum of the woman. Moralists are dwelling more and more on the fact that all reforms begin in the home, and home life and home interests are being exalted as never before.

It is useless to give detailed advice to people as to how they should run their household, but the point is that in every home things can be bettered if the members of the family will take the trouble to give the due amount of thought and foresight to their special problems, whatever they are, just as a business firm would have to do. The family where the husband, the husband, the wife, and the children all have their own different ideas and each one tries to "rule the roost" and monopolize the good things, will make a failure, just as a business firm would in which the partners were working always at odds.

The family income need not be large, but the family requirements certainly must be kept well within that income, whatever it is, if the family life is to be a success. It is not necessarily the families which have the most money to do with which are happiest or which have most to enjoy; it depends more on the methods which are used. The mother should be the "senior partner" in the domestic firm; she has the time to think out the intricacies of the domestic problems, and it is her business to do it. If she devotes her time to playing bridge-whist or to overdressing herself or to any narrow or selfish pursuits, instead of living up to the position in which she is placed, she need blame no one but herself if her home life is a failure, and her children become a discredit instead of credit to her.

Likewise the husband and father must give the best there is in him if he expects his family life to receive a high rating. In short, there must be consideration, confidence and coöperation all round if the home is to be a success. There should be frequent family conferences over the family problems, and if the children are allowed a reasonable share in these conferences it will help them to realize their responsibilities and make them loyal and devoted assistants to the father and mother.—*The Pathfinder.*

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Editorial.

The Mennonite a Mission Paper.

We want to impress it upon our readers that the MENNONITE makes a feature of missions. This paper could not afford to do otherwise. If our people are enthusiasts along any one line of Christian activity, it is along the line of missions. We take it, that a church paper's first duty is to bring the cause of missions to the attention of its readers in every possible way. The spark of missionary interest must be fanned into a mighty flame. If you examine the six numbers of the MENNONITE issued since the first of the year you will discover that of the first half of the paper, the space allotted to general matters and editorials, one seventh of it has to do with missions and particularly the mission work of our church. If we are to fan the sparks of our interest into a great missionary flame fuel is needed. There is such a thing as "having money to burn" for a good cause. The missionary zeal will grow only so long as there is money to burn, and we at home must furnish it. G.

Why Not a Menno Day?

In many denominations they make the Sunday nearest to the date of their founder's birth a festive occasion and celebrate it by special exercises, for example, the Lutherans have Luther's day and the Methodists a Wesley's day. A question our young people sometimes ask their pastor is, "Why cannot we have a Menno Day?" We answer, we can if we want it. In several of our congregations they do set aside a certain day as Menno day. On that occasion the pastor preaches an historical sermon, the Young People's Society devotes itself to the study of some theme bearing on denominational history and the Sunday-school makes provision for a special address on the life and times of Menno. As a whole, these Menno days are regarded as very successful occasions. It would be well and would contribute largely toward creating a spirit of greater denominational loyalty if our General Conference were to recommend that a certain day be set aside in all of our churches as Menno's Day. The educational value, alone, of such a celebration would, it seems to us, make it worth while. G.

A Valuable By-product.

The daily Vacation Bible School movement is one of the features of present day Christianity that deserves special commendation. Its work is in the great cities, although there is no reason why it should be limited to great centres of population. It aims to use valuable energies and opportunities that hitherto were neglected. We know of a factory that runs night and day with three eight-hour shifts so that the machines are not idle a single minute. The costliness of the equipment is such that idleness, even at night, means loss and possibly ruin to the owners. The machinery required for the advancement of the kingdom of God is costly, especially in cities, and a closed church six days in the week simply means that for six days the Lord's money is not working. The Daily Vacation Bible School aims to put idle forces to work so as to increase the productiveness of our soul-saving plants. It is a movement in which most Protestant denominations are concerned and by it a great saving of idle forces and an excellent opportunity for teaching the Bible are gained. Vacation time means thousands of idle children on the streets who are ready for anything that will interest the young mind if it is attractively served. Vacation time also means many idle students home from the colleges and seminaries who are only too ready to do some real and worthful service if the opportunity presents itself. The churches with their cool and pleasant rooms, unused week-days during the hotter portions of the year, also wait to be used in some good work. The founders of this movement simply gathered the three together, the idle children were brought into the idle churches and placed in charge of the idle students who taught them the Bible and Presto! you have the Vacation Bible School. Today by-products mean profits in most any kind of manufacturing, surely a by-product such as this will be productive of great good to the cause of Christ and the Church. G.

Correspondence.

PHILADELPHIA, Pa., Feb. 10.—The Sunday-school and congregation of the First church observed to-day as Menno Simon Day. The Intermediate and Adult departments of the Sunday-school met in one body in the church auditorium and our pastor gave a splendid talk on the life of Menno Simon. Again at the morning church service, which was largely attended, he read an essay on the same subject and treated further on the teachings and beliefs of Menno Simon.

Among other things he spoke of Menno Simon's early training for the priesthood and his work as a priest in early life until doubts as to the Romanistic teaching concerning the bread and wine being the real body and blood of Christ in the communion service. This led Menno to study the scriptures, devotion to penance and confession, and his conviction that the Word of God taught that these were emblems of Christ's body and blood. The execution of a godly man named Snyder, who had accepted the belief in baptism only upon confession of faith and belief in God, deeply stirred Menno and he searched the Scriptures on this point and came to accept this belief and soon lost faith in Romanism. He was associated with Martin Luther for some time but differed with him in his belief about the communion, the separation of church and state which Menno strongly upheld, non-resistance and non-swearing of oaths.

The Ana-Baptists with their fanatical teachings visited his country and influenced many people. This stirred up his spirits and he opposed them. He united with a band of the Waldensians and became their leader and in derision his followers were known as Mennonites. His opposition to the established church invited the ill will of the state and a price of 100 gilders was set on his head. He had a deep faith in God and truly marvelously was he kept for twenty years while he went from place to place preaching and making converts. These meetings were held secretly in many instances and his followers were persecuted in many and cruel ways. Menno had a strong faith in God and took Him at His word and believed His word even though he could not understand all. God said it, therefore it must be so.

A very interesting part of the church service was the unveiling of a large portrait of Menno Simon. This portrait was presented by the officers of the General Conference of Mennonites of Amsterdam, to the First Mennonite church of Philadelphia in commemoration of the 225th anniversary of the landing of the first Mennonites at Phila., Oct. 6, 1683. It is a reproduction of a painting which was found about ten years ago among rubbish stored away in one of the Holland Mennonite churches. We prize the portrait highly and feel that this has been a blessed day for us.

PANDORA, Ohio, Feb. 14.—Sunday, February 6, Albert Schumacher was ordained as pastor of the Grace Mennonite church, Rev. Mosiman officiated. He had as text a portion of the Acts, "Paul in Athens," and developed therefrom a very appropriate ordination sermon. Paul's attitude towards the Athenians was the attitude of an ideal preacher toward his congregation; and the ministry of Paul was pronounced as worthy of emulation for our present day ministers. But not only can the minister learn, but the congregation as well by fostering a respectful attitude towards their minister and that they owe his ministrations a reverent consideration.

Thus far this year we have had services every Sunday. The pulpit was occupied mostly by the regular pastor; but as he is still in the seminary at Oberlin and as it was at times inconvenient for him to be present we have always had ministers in his stead.

Rev. Henri Ummel, of Switzerland, preached one Sunday and also held several week-day services. Many of the members of the congregation are natives of Rev. Ummel's country. His services were attended by many and his sermons were very practical and appreciated by all.

We would not forget the services held here during the holidays conducted by Rev. Langenwalter. He preached twelve sermons, ten of which were based on the Ten Commandments. The forenoon sevices were German and the evening services were English; and in spite of the severe winter weather these were always well attended. In his able discourses he showed that the Ten Commandments can be made truly applicable in every phase of life. We hope his earnest efforts made clearer old truths that shall influence many to live nobler Christian lives.

We are justified in saying that the good results of these special services in our church as well as the special services in the other churches have already in a measure manifested themselves in that the citizens of our village have seen fit to vote out the saloon. Although the majority was small, it will nevertheless accomplish its purpose and remove a great evil which was a temptation to many. This means much for the moral uplift for the village and the surrounding community. We are truly thankful that the evil has been eradicated and hope it shall ever be kept away.

PHILIP SCHUMACHER.

SOUDERTON, Pa., Feb. 15.—On Sunday, Feb. 6, the members of Zion Mennonite church of this place took up the matter of electing a pastor. Rev. J. W. Schantz, pastor of Eden Mennonite church, Schwenksville, Pa., received the unanimous call of the congregation, which he has accepted.

Brother Schantz will serve us in connection with his Schwenksville and Bertolet charges. We feel thankful that we have been able to secure such an earnest, willing and capable shepherd of our flock and he needs the prayers of all to carry on the work successfully, as his duties in serving the three congregations are many.

The schedule of our church services has been changed somewhat, there being an afternoon service every four weeks at three o'clock after the Sunday-school service instead of the morning service. We have services in the evening every two weeks as heretofore and likewise every four weeks in the morning. We trust that all members and friends are aware of the change in the schedule. Our Sunday-school is in a good condition, both our Men's and Ladies' classes being organized. These classes using their united power are a strong factor in inviting and bringing new members into the church and Sunday-school, and we believe there are many, if they would make a start in Sunday-school attendance, could be a great good to the cause of the young and to the upbuilding of their own spiritual lives.

Our C. E. society meets every evening, to which all are invited. Last week the society rendered a special C. E. Day program in connection with a literary program, though the weather was very unfavorable we had an inspiring program and a good attendance. Prof. H. S. Godshall, of Lansdale, Pa., teacher of German in Northeast Manual Training School, Phila., Pa., gave an interesting and very instructive address. We regret that owing to the distance our pastor is not able to be with us regularly at these meetings. A teachers' meeting for both teachers and scholars is held at the close of the C. E. prayer meeting, where the Sunday-school lesson is reviewed for the following Sunday. H.

Young Men's Class.

Greetings from The Young Men's Class of The First Mennonite Sunday-school of Philadelphia.

We, The Young Men's Class of the First Mennonite Sunday-school of Phila., Pa., on the occasion of our fourth anniversary and banquet, held at the home of our teacher, Mr. D. M. Landis, 3340 N. 18th st., send to all the organized adult classes of the Sunday-schools of our General Conference through the columns of the MENNONITE, greetings Ephesians 6:10. We wish you all success in the work you have undertaken and may you not only add to your numbers, but also grow in grace and labor more effectively and efficiently in the schools with which you are connected. May you now feel assured that the work in which you are engaged is all for mutual benefit to yourselves as well as for the salvation of undying souls and may God's richest blessings be showered upon you in your work. While we do not know each other by name yet we are all engaged in the same noble work of holding forth the Word of God and bringing souls to know Christ. We indulge the hope that through the columns of our church paper we may become acquainted with one another, that we may in this way hear frequently from the different adult classes.

IRWIN A. MOYER, Pres.
Phila., Feb. 10, 1910.

A Cosmopolitan Convention.

In point of cosmopolitanism the World's Sunday-school Convention in Washington, May 19–24, will doubtless be more widely representative than any other Christian gathering ever held, going beyond even the Ecumenical Missionary Conference in New York in 1900.—In addition to delegates from every province of Canada and every State and Territory in the United States—the number of these being restricted so that hundreds, or thousands, who would attend cannot secure delegates' credentials—there will be official representatives from the following fifty-one countries: Russia, Norway, Sweden, Denmark, Holland, Belgium, Spain, Portugal, France, Germany, Austria-Hungary, Switzerland, Italy, Bulgaria, Roumania, Turkey, Syria, Bohemia, England, Ireland, Wales, China, Japan, Korea, India, Malasia, Siam, Laos, Egypt, Arabia, Algeria, Congo, S. Africa, Palestine, Persia, Mexico, Australia, New Zealand, West Indies, Philippine Islands: Hawaii, Canada, Central America, Argentina, Chili, Brazil, Uruguary, Columbia and Dutch Guiana. The list of foreign delegates has not yet been completed.

What Mormons Teach.

Try any one, or all, of the following "items of faith" on the first Brighamite Elder you meet:

1. Mormons teach that Jesus was a married man.

2. Mormons not only teach that Jesus was a married man, but that he had several wives at the same time; that He was a polygamist.

3. Mormons not only teach that Jesus was a polygamist, but that He begat children and that He looked on His children or "seed" before He died.

4. Mormons teach that Jesus was married to at least one of His wives at Cana, of Galilee, and that He had "Mary and Martha" and several other women as wives.

5. Mormons not only teach that Jesus was a polygamist and looked on "His natural children as we look on ours," but that it is necessary that a man or woman have the blood of the Savior flowing in his or her veins to be saved.

6. Mormons teach that the wives a man has here he will have "in the resurrection." "When the servants of God and their wives go to heaven there is an eternal union, and they will multiply and replenish the world to which they are going."—The Sword of Laban.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, February 27.—CHRIST WINNING OUR NATION. Luke 10:1—17.

QUESTIONS.

1. Why is it necessary that Christ should win our nation? Rev. 11:15; 12:10; 19:6.

2. What can we do that Christ shall win our nation as well as others? Luke 10:2; Acts 1:8.

3. What responsibilities are linked with great opportunities? Luke 10:10—16; 12: 48.

4. Who are Christ's messengers? Luke 10:1—3; Matt. 28: 18—20; 1 Cor. 3:8—9; Matt. 10:16.

5. What is their message? Luke 10:9; 2 Cor. 5:14—15, 18—19.

6. Who gives the success? 1 Cor. 3:6—7; Matt. 28:20.

MEDITATIONS:

Why is it necessary, that Christ should win our nation? This question can be answered from two standpoints. It is necessary because the vision of John in Revelations has to be fulfilled that "the kingdom of the world is become the kingdom of our Lord, and His Christ; and He shall reign forever and ever." God's honor demands that this mighty nation with it its vast resources shall become Christ's. On the other hand our nation needs Christ, every individual and as a nation, for true Christianity only can preserve this nation, for in this nation are not only vast possibilities for good, but also vast possibilities for evil; both are developing in this free country and only Christianity is able to restrain the threatening evil.

Here lies our possibility and our responsibility as Christians. If indeed we are true Christians it can not leave us unconcerned what will become of our dear nation; but we must exert our influence through our life and our words for the sake of Christ in this country, by working in church and Sunday-school, societies and meetings, and when we can not go ourselves to the places where the Christian influence is needed most, we must give our means so that others can be sent to those places.

We can help to win our nation for Christ by voting for Christian men and for such measures which will restrain the evil and further the good.

In our free country everybody has an opportunity to hear the gospel and every Christian has an opportunity to further the gospel by word and example, but these great and varied opportunities for doing good and becoming good carry with themselves great responsibilities, for neglected opportunities accuse us in the last great assizes.

The messengers of Christ were His apostles, then the seventy and after Pentecost all who had received the Holy Spirit. Now every true Christian is a messenger of Christ to witness Christ by word and by his life; special messengers are those who are sent by the Christian church as its representatives and such who are called to preach the gospel to congregations as ambassadors of God on behalf of Christ, as though God were entreating by them.

Their message is the good news that God in His unsearchable love has sent His only begotten son to save sinful mankind, forgives our sins for Christ's sake, who bore our sins and suffered our chastisement, and makes us His children by sending His Spirit into the hearts of those who believe in Jesus Christ His Son. Paul gives his and their message thus: "We beseech you on behalf of Christ, be ye reconciled to God. Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him."

But since the work is not ours but God's, since we are working together with Him, our success

does not rely on our ability and only partly on our faithfulness, we can plant and water but God only giveth the increase, "for we are God's fellow workers, ye (the Christians) are God's husbandry, God's building." And Christ's promise: "And lo, I am with you always, even unto the end of the world", is what gives strength, comfort and confidence to the faithful worker.

QUOTATIONS:

France tried to get on without a God in the time of her first Revolution; but Napoleon, for reasons of state, restored the Catholic religion. M. Thiers gives this singular passage in his history. Napoleon said, "For my part, I never hear the sound of the churchbell in the neighboring village without emotion." He knew that the hearts of the people were stirred by the same deep yearnings after God which filled his own; and so he proposed to restore the worship of God to infidel France. The savants of Paris ridiculed the proposal, laughed it to scorn, declared it was weakness in him to yield to a superstition that had forever passed away; that he needed no such aid to government; and that he could do what he pleased. "Yes", said he, "but I act only with regard to the real and sensibly felt wants of France." Negotiations were opened with the Pope: and the Romish worship was set up, amid the enthusiasm of the nation. The historian utters this reflection: "Whether true or false, sublime or ridiculous, men must have a religion." Later and with deeper meaning, Perrier, successor to Lafayette as prime-minister to Louis Philippe, said on his death-bed, "France must have religion." So I say to-day, concerning that better faith, which overthrows what Romanism sets up, which breaks the shackles Romanism binds on, which is the only security of national permanence, — America must have religion. C. D. Foss.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Feb. 27.

SUBJECT: False and True Discipleship. Matt. 7:13—29.

GOLDEN TEXT: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven. v. 21.

Counterfeiting is a very general form of evil in the world. Satan is a great counterfeiter. It is not when he goes about as roaring lion that he is the most dangerous, but when he comes in the garb of an angel of light (2 Cor. 11:14), and it is therefore to be expected that he works that scheme the more frequently and persistently. Paul argues that if the prince of evil thus operates by false pretense we must expect that "his ministers also fashion themselves as ministers of righteousness" (2 Cor. 11:10—15). Jesus therefore warns against false prophets and other devices of the enemy to deceive men.

The first warning of our lesson is against the choosing of the wrong course or way in life. The deceptiveness of the broad way is in that it seems to be a good way. The end is carefully hidden from view. The poisonous fangs of the intoxicating cup are similarly hidden under its inviting appearance and its promise of exhilerating effect. The bite and the sting come "at last?" So on the broad way the abyss of destruction is not in sight at first and its downward grade hardly perceptible. Moreover its very quality of broadness is meant to deceive, being ostensibly that which one should expect of God's way for His people. Rightly may Satan say that it can not be that God's purpose for His people is a narrow and straitened existence. On the contrary God promises His chosen people a land of broad possessions and abounding blessings. But the way of the righteous, on which are to be found a wide and ever wider scope of spiritual blessings in the heavenly places (Eph. 1:3), and along which one may explore more and more of the breadth and length and height and depth of the infinite (Eph. 3:18), must be entered upon through the narrow gate of repentance and the new birth, and from small beginnings, like the life of a babe (1 Pet. 2:2), it expands into greater things.

The way of destruction, on the other hand, has its breadth at the wrong end. The entrance upon it is through a wide gate which admits men with all their natural inclinations, their selfishness, their love for worldly pleasures, perhaps a little refined to make the deception effective. No real repentance, no renunciation, no fundamental change is required here. It is the easy way that is pleasing to the natural man, and it is therefore the popular way: many go in through its wide gate. Their course may be compared to drifting along with the broad current on which there may be smooth sailing at first but whose narrowing rapids and fatal plunge over the precipice may not be discovered until it is too late to return or escape.

The way to eternal life is not so popular in its beginning, not so easy. No one *drifts* through that narrow door: we must *strive* to enter there (Luke 13:24). But it pays infinitely for all that it costs to enter upon and continue along its course of present joy amidst trials and tribulations and of sweet assurance of eternal bliss in the glory yet to be revealed.

In the second paragraph of our lesson, the Savior sets forth the deceitfulness of Satan's way in very strong language. There are not only those who are themselves deceived but those also who are deceivers of others, professing to speak in the name of God as His prophets and even doing signs and lying wonders (2 Thess. 2:9) professedly in His name but really according to the working of Satan. The terribleness of this deception appears in the darkest coloring when Jesus says that even in that day, viz., in the day of judgment, some will hope to escape by saying, Lord, Lord, and attempt to prove their allegiance by reference to their works thus wrought. Paul tells us (2 Thess. 2:10—12) that those who are deceived by these workings of Satan are they who "received not the love of the truth that they might be saved" and that God permits these things "that they all might be judged" for their unbelief of the truth by their believing a lie. Jesus tells His disciples, the true church, how to discern these counterfeits by judging the professions of men, even as we judge the vine and the trees, by their fruit. Every false doctrine, every false system of worship will thus be made manifest. The Spirit further gives us the standard by which to prove the spirits whether they are of God (1 John 4:1, 3).

In the last paragraph the difference between the true and the false is set forth under the figure of two houses built the one upon the rock and the other upon the sand. The solid foundation upon which to build our life structure is the truth as it is in Jesus. Those to whose ears the words of Christ come are classed under two heads, viz., the wise and the foolish, and the difference between them lies in the use they make of what they hear. Hearing is to result in doing. His words are the words of grace and truth (John 1:17); they are to be received by faith and lived out in the power which He Himself supplies. A life lived in Him abideth forever.

Matthew closes his report of that extended discourse by noting the amazement with which the people listened to its utterance. They recognized the tone of authority in which Jesus spoke, and the words were such as could come only at first hand from the source of Divine truth. Later in the Mount of Transfiguration the Father testified to this authority when He said, "This is my beloved Son, in whom I am well pleased; hear ye Him."

Marriages.

HEFFENTRAGER — SCHANTZ. — On Jan. 29, 1910, at Bally, Pa., by Pastor A. S. Shelly, Horace M. Heffentrager, of Krausdale, and Flora B. Schantz, of Bally.

BIEDERMAN—AUGSBURGER. — On Feb. 1, 1910 at Bluffton, Ohio, by Rev. W. S. Gottshall, Fred Biederman and Mrs. Lena Augsburger, both of Bluffton, Ohio.

AMSTUTZ—LUGINBIHL.—On Feb. 5, 1910 by Rev. W. S. Gottshall, Albert Amstutz and Fanny Luginbihl, both of Bluffton, Ohio.

Deaths.

MOYER.—On Jan. 10, 1910, at the home of his son-in-law Henry Diehl, near Zionsville, Pa., William G. Moyer aged 66 years and 23 days. The funeral services on Jan. 14 were conducted by the ministers A. S. Shelly and Wm. Gehman, at the house and in the Upper Milford church, the remains being laid to rest in the adjoining cemetery. He is survived by two daughters and one son and eight grandchildren.

GEIGER.—On Feb. 5, 1910 at Asheville, N. C., of lung trouble, David W. Geiger, formerly of Bluffton, Ohio, aged 34 years, 6 months and 29 days. His remains were brought home to his mother-in-law, Mrs. Elizabeth Baderteher in Bluffton where funeral services were conducted by Rev. W. S. Gottshall. Interment at Ebenezer church cemetery. Besides wife and little daughter he leaves aged mother, several brothers and sisters and many relatives and friends.

Contributions.

For Home Mission of Middle District Conference.

From Pandora, O., cong, $44.38; Trenton, O., cong., $17.61.
Gratefully acknowledged,
W. W. MILLER, Treas.

Gifts for the Girls' Hall, Bluffton, Ohio.

Mrs. F. B. Blackstone, Chicago, $1,000; Friend of the college, $10.
Gratefully acknowledged,
MRS. S. K. MOSIMAN.

For the Needy Mennonites in Aulieata, Asia.

Anonymous, Whitewater, Kans., $10; Garden Township Congregation, Halstead, Kans, per S. S. Baumgartner, $8; Emmans Cong, Whitewater, Kans, per Gustav Harder, $194; Hoffnungsfeld-Eden Cong., Moundridge, Kan., per Johann Goering, $60; Cong., at Beatrice, Neb, per G. Wiebe, $66.95; Hillsboro Mennonite Cong., Hillsboro, Kans., per Heinrich B. Friesen, $30; U. B., LaSalle, N. Y., $2; Brudertal Cong., Hillsboro, Kans., per Heinrich Riesen, $35 55; Gnadenberg Cong., Whitewater, Kans., per P. J. Harms, $13 10; Tabor Cong., Goessel, Kansas, per P. H. Richert, $19.55.
Gratefully acknowledged,
HARRISON LANDIS, Treas.

News of the Week.

Domestic.

River and Harbors Bill Calls for $40,000,000.

WASHINGTON, February 10.—The rivers and harbors appropriation bill, carrying an aggregate of $40,000,000 as an annual budget, aside from prospective ultimate expenditures of some hundreds of millions of dollars in coming years, has been completed by the house committee on rivers and harbors. Chairman Alexander expects the house to take up the bill to-morrow.

Among the large projects provided for in the bill are the following: Improving the upper Mississippi river, all north of St. Louis, $2,000,000; from St. Louis to Cairo, $500,000, in addition to the $250,000 carried in the sundry civil appropriation; from Cairo to New Orleans, $2,000,000 in addition to the $2,000,000 carried in the sundry civil appropriation bill.

For the Ohio river, $1,000,000 immediately and $2,500,000 in continuing contracts.

For the lakes in Washington state, $2,275,000.

For Livingstone channel, Detroit river, $600,000.

For construction of a waterway from Lockport, Ill., by way of the Desplaines and Illinois rivers, to the mouth of the Illinois river, $1,000,000.

Mirtook Cow for Rabbit; Had a Bit of Buck Ague.

NEW MARKET, N. J., February 12—That queer affliction, "buck ague," which has puzzled scientists for many years, caused Terence Blackburn to shoot a cow instead of a rabbit. He was in William Clayton's meadow, near Piscataway when a fine specimen of the cottontail variety sat up in front of him and looked him over.

Blackburn raised his gun and then observed that a cow was standing about thirty feet away from the rabbit. All of a sudden "buck ague" crept over him, and the rabbit began to grow in size in his sight. When he pulled the trigger the rabbit looked as big as the cow—and when Blackburn fired the cow fell dead and the rabbit hopped away, unharmed. Under the strange influence of the "buck ague" the man couldn't tell the difference between the rabbit and the cow and his gun was unconsciously swung around till the muzzle pointed toward the cow.

Spitzer Sentenced; Denounces Trust.

NEW YORK, February 10—"The sugar trust made a scapegoat of me. It deserted me absolutely, it pounded and ruined me after I served it faithfully for twenty-nine years," said Oliver Spitzer, former dock superintendent of the American Sugar Refining Company's plant at Williamsburg, after he had heard a sentence of two years in the Atlanta prison imposed on him to-day by Justice Martin. Spitzer was convicted for conspiracy to defraud by underweighing sugar.

In broken tones Spitzer bitterly arraigned the sugar trust, saying: "I started with the trust in 1880 as a boy, and by industry worked my way, step by step, until I became superintendent of docks at Williamsburg.

"In the alleged fraud prosecution the government cried for a victim and the sugar trust answered by sacrificing me and four $18 a week checkers. None of us was guilty of any breach of the law, but somebody had to go to prison to save those 'higher up.'

More Gold in Alaska

WASHINGTON, February 14.—Alaska, which Secretary Ballinger has frequently said is America's prize package, may be a greater prize than man has ever dreamed of. Recent investigations in the Innoko district, the central Kuskokwim valley and the New Haiditarod district now partly finished by the United States geological survey, disclose new placer gold districts which promise very heavy returns.

The little territory bought from Russia for $7,000,000 in 1867 has to the present time paid $160,000,000 in gold alone since 1880, when placer mining there began, and what the resources of its copper, coal and other minerals will be are beyond the estimation of man.

The discovery by agents of the survey of placers on the small streams in areas which are drained into the lower Yukon or the lower Kuskokwim prove that the formations of the upper Yukon belts extend much farther southwest than had generally been supposed, and that they bear gold at many scattered localities throughout their extent. The Innoko district has attracted some attention already and other areas are now being exploited with prospects of large results. Sufficient prospecting has been done there to indicate the presence of a pay streak from fifty to seventy feet wide with gold universally distributed.

Pension for a Martyr.

WASHINGTON, February 15.—The senate committee on pensions has ordered a favorable report on a bill to increase the pension of John R. Kissinger, of South Bend, Ind, from $24 a month to $125 a month.

Kissinger at the time of the yellow fever epidemic in Cuba, during the Spanish-American war, gave himself up to science and permitted the physicians to inoculate him with yellow fever germs in order that they might prove the correctness of a theory held by them.

It was contended by an eminent Chicago specialist that the fever would not attack a perfectly healthy man, or, that if it did, it would be of such a mild type as to be easily cured. He developed the disease and after several weeks' illness was pronounced cured, and apparently was as strong as before the attack.

It was not until several years later that the effects of the experiment made on him began to develop. He had returned to his home and married, when he was stricken with paralysis, which has left him a hopeless invalid. It was proved to the satisfaction of his physicians that the paralysis was due directly to the experiments and that Kissinger in fact was a martyr to medical science.

Foreign.

Parliament Opens; Situation Chaotic.

LONDON, February 15.—The third parliament of King Edward assembled this afternoon. The ceremony was of the simplest character, all the royal pageantry connected with the state opening being postponed till February 21. The troubles are due not only to the divergent interests actuating the various parties which constitute the coalition majority, but are a consequence as well of the divisions within the parties themselves over the best means of grappling with the great issues brought about in the recent appeal to the country.

Not for many years has such intense interest attached to the opening of the legislature, and seldom have the problems involving the success or failure of the government threatened to be so difficult of solution even to the most capable of the members of parliament.

The result of the recent elections appears so confused that even the staucbest press supporters of the government admit that proof that the government will have a majority to act drastically on the dominant issues can be established only after the house of commons has settled down to work and the Nationalists and Laborites show their hands in the course of the debate on the speech from the throne.

156 Lost in Shipwreck

MARSEILLES, France, February 12—It is believed to-day that three Americans aboard the ill-fated French steamer, General Chanzy, went down off the north coast of the Island of Minorca, Wednesday. One hundred and fifty-six people were drownded. Only one escaped. Captain Cayol, of the General Chanzy, was regarded by his employers, the French Trans-Atlantic Steamship Company, as one of the most experienced and careful of officers. The sole survivor of the Chanzy is an Algerian custom official, Marcel Rosel, who reached Ciudadela in a pitiful state of mind.

Incoming vessels agree that the weather experienced recently was the worst in the experiences of their captains. News of other wrecks were received to-day.

In the Chanzy's company there were eighty-seven passengers, of whom thirty were in the first cabin. The crew numbered seventy. The passengers of the Chanzy were mostly French officers and officials returning to their posts in Algeria, accompanied by their wives and children; a few soldiers, some Italians and Turks, and one priest.

PALMA, Island of Majorca, February 12.—Bodies were floating ashore to-day from the wreck of the steamer General Chanzy. The authorities posted men along the coast to recover the bodies and also to watch for small boats in a desperate hope that some of those aboard might have escaped.

Marcel Rodel, the Algerian customs official and the only known survivor, was still unable to day to give a lucid account of the disaster. When the vessel went down Wednesday night he clung to a piece of wreckage and was washed ashore. When tossed on the rocks he was rendered insensible and in this state remained throughout the night. Reviving in the morning he wandered about aimlessly most of the day, finally stumbling into the village of Ciudadela thoroughly exhausted and almost demented. From his rambling story the authorities first learned of the disaster and rushed help to the nearest land point. They found only a mass of wreckage piled on the coast.

ROUTE IS TREACHEROUS.

The route of the Algerian boats is particularly treacherous in bad weather. The steamers Ville De Rome and the Isaac Pereire were wrecked on the same forbidding coast. The General Chanzy missed the pass between the Islands of Minorca and Majorca, being either blown out of her course or rendered helpless by the breaking down of her engines or the loss of her propeller.

The place where the vessel struck is known as "Lloza." Some reports have it that the vessel broke in two and sank at once after she had struck, and others that an explosion occurred.

The heavy loss of life is attributed to the probability that during the howling tempest all of the passengers and such of the crew as were off duty were below. Other explanations are that the vessel struck with such force that several bulkheads gave way simultaneously and that the ship filled and sank in the boiling waters before a single small boat could be lowered.

Some of the General Chanzy's mail sacks which were washed ashore to-day were badly burned, showing the effects of the explosion. Most of the bodies so far washed ashore were in their night clothes.

Socialist Riots in Germany.

BERLIN, Feb. 13.—Demonstrations by the socialists throughout the kingdom after mass meetings held to-day to protest against the suffrage bill, resulted in serious affrays between the demonstrators and the police at many places. In Berlin several policemen were severely wounded by stones thrown by rioters and scores of socialists' supporters received serious injuries from the sabres of the police. Reports from places outside of Berlin give a number of casualities. The worst affair of the kind occurred at Neumunster, in Holstein, where a workingman was mortally wounded by a knife through the lungs, another's hand was cut off, while a third lost an ear.

At Halle after the close of the meetings about 2,000 socialists attacked the police, who drew their sabres and wounded many.

Raisuli, the Notorious Bandit, Reported Dead.

TANGIER, Morocco, February 12.—It is reported that Raisuli, the notorious bandit, died today from poisoning, the supposed result of a plot. Raisuli gained world-wide notoriety several years ago by kidnapping Perdicaris and holding him foe a $50,000 ransom.

Raisuli some time ago was appointed governor of Djebala.

For years Raisuli spread terror among the towns and villages of Morocco. He did not hesitate to enter the cities to practice his holdup methods, and had met personally more than one official for the purpose of making a booty agreement. He was greatly feared, even by his followers, and exercised a strong power over the people who associated with him. He had committed a number of murders and his robberies netted him a large fortune.

Several years ago he agreed to reform if appointed to an official position, and he was made governor of Djebala.

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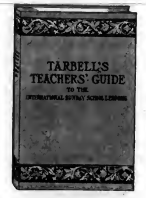

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Vol. XXV. BERNE, INDIANA, FEBRUARY 24, 1910. No. 8.

The Rest We Seek.

If all the skies were sunshine,
Our faces would be fain
To feel once more upon them
The cooling plash of rain.

If all the world were music,
Our hearts would often long
For one sweet strain of silence,
To break the endless song.

If life were always merry,
Our souls would seek relief,
And rest from weary laughter
In the quiet arms of grief.

Henry van Dyke.

Items of News and Comment.

Salvation is by faith, not by the deeds of the law.

Converts need further instruction, experience, and the continual teaching of the Holy Spirit.

Faith that secures salvation and produces good works, is not of the head, but of the heart.

False teachers coming to the people in sheep's clothing are the most dangerous and hurtful enemies of society.

Elder E. S. Hallman, of Cressman, Sask., commenced a series of evangelistic meetings at the Goshen College, Ind., on Feb. 4.

The Swiss congregation at Bluffton, Ohio, at a congregational meeting held on Feb. 21, adopted the revised constitution.

United Christianity can exist only, where the individuals are guided by love of the truth, love to the brethren, love to the church, and love that is obedient to the leading of the Holy Spirit.

Time and Plan Changed. Elder Henry Ummel, of Switzerland, who contracted to sail with the steamer "Batavia", on March 8, has received the intelligence that the time for sailing has been changed to March 25. For this reason Bro. Ummel decided to take the steamer "Berlin", of the North German Lloyd, which will leave New York City on March 12. Please notice also the change of his address:

From Feb. 25 to March 5, Quakertown, Pa.—A. B. Shelly.

From March 7—10, 715 Berks St., Philadelphia, Pa. N. B. Grubb.

Elder Henry Ummel,
Valanvron, Chaux-de-Fonds, Switzerland.

Two lines.—Total abstinence means that men will keep away from drink. Prohibition means that the State will keep drink away from men. By pushing the work along both lines we shall soon have a sober Michigan.—Presbyterian.

After the close of the short Bible term at Hesston, Kans., Bro. Geo. R. Brunk went to Canton, Kans., where with Bro. J. P. Berkey they engaged in Bible conference work at the Spring Valley Church last week, and Bro. J. B. Smith went to Wakarusa, Ind., where he is laboring this week in the interests of the Master's kingdom.—Gospel Witness.

Bro. J. C. Peters, of Moundridge, Kan., who attended the Conference of the Laymen's Missionary Movement held at Wichita, Kan., on Feb. 17—20, writes to the editor: "I have the great pleasure of attending this conference. There are present about 1200 men of all denominations. The meeting is held in the Baptist church. We had a great meeting this morning, Feb. 18."

Bro. S. P. Prieheim, who graduated at the Moody Bible Institute, Chicago, in Dec., 1909, is expected to be ordained to the ministry at the Salem's church, Turner Co., S. Dak., on Feb. 27. He has accepted the call as itinerant of the Northern District Conference, and expects to take up the work in North Dakota in March.

When men seek to entice you to forego communion with God and to follow the world with them, let your face shine with the brightness that comes from your communion with the Master and they will cease to trouble you. Christians can sometimes do more by shining for God than by speaking for Him.—Andrew A. Bonar.

Pension and Resort.

Elder Henry Ummel, of Switzerland, came to this country in August, 1909. During his sojourn here he has visited in different states relatives and personal friends. He also attended several conferences of different branches of Mennonites, and filled many appointments in the churches of the German speaking people of his denomination. He keenly realizes the great advantage of being versant in more than one language. At home, in his institute, the French and German language are predominant, principally the first mentioned.

Bro. Ummel is a close observer and, undoubtedly, has seen and learned in this country some things that will prove helpful to him at home. For a number of years he has been and is still conducting a "Pension", a kind of boarding-school combined with a resort for exhausted or overtoiled people who need a quiet and agreeable place for rest and recreation. In this Institute opportunity is offered to study the French language, and daily devotional services and weekly prayermeetings are held. The original, rather small building, has been enlarged four times, as circumstances required it. The last addition was made with an expense of about $15,000. Now it affords ample room for about sixty persons.

Elder Ummel intends, if the Lord is willing, to leave this country from New York City, on March 12th next, for his home in Switzerland. His relatives and many friends on this side of the Atlantic will accompany him with their prayers and best wishes of God's blessing.

From Our Mission in India.

Missionary P. J. Wiens writes a very interesting report to the Mission Board at the end of the past year of the work at Champa, India. He says, that while every day had its special joys and sorrows yet the joy by far overshadowed the sadness, so that they are constrained to exclaim: "Praise the Lord, for He is good and His mercy endureth forever." As to their own personal condi-

tion they find much cause to be thankful for the health with which God has blest them, so that they could follow their calling without any serious interruption. Only once or twice they had mild attacks of fever. The arrival of the new workers, Brother and Sister Suckau and Brother and Sister P. A. Penner, in the beginning of November, did not only fill their hearts with gladness, but it also relieved him of some of the burdens of the work, inasmuch as he and Brother Penner, soon after the arrival of the latter, divided the work between themselves. It was the intention of Brother Wiens after new-year to look around for a suitable place for the new station. Thus the burden of the work at Champa will again be put upon the shoulders of Brother P. A. Penner.

From present observations the most suitable place for the new station seems to be a place called Sarangarh, south of the Mahanadi river. Here is the residence of the king of Sarangarh, whose domain embraces 502 villages. This place is about 40 miles southeast of Champa and 32 miles distant from Raigarh, the nearest R. R. station on the Bengal-Nagpur railroad. This station is 50 miles east of Champa. A good road connects Sarangarh with Raigarh, only that two streams, the Mahanadi and the Todi Maun, have to be crossed, which may be difficult at times during the rainy season on account of the swollen condition of the streams.

Speaking more particularly of the work at Champa Brother Wiens writes: "As long as we were alone here all I could do, was to preach and conduct Sunday-school on Sunday and have three services on the compound and at the asylum during the week. But now at least one of us can also accompany the Evangelists to the villages and preach the gospel there.

"We have two Evangelists and one Colporteur, besides the school teacher and the teacher of languages, for the newly arrived workers here at Champa. Each of these has his specified work to do. It is expected of the Evangelists that they go out into the villages, as much as they can, and tell the people the gospel, either by public preaching or by private conservation, as an opportunity is offered them to do so. The language teacher has all he possibly can do when several missionaries are engaged in the study of the language. The school teachers instruct during 6 days every week, and as far as we can judge they are all reliable men. Of the four teachers three are Christians. The Colporteur goes with the Evangelists, either to the villages or to the R. R. station, and tries to sell books and tracts. There seems but little demand for Christsan literature in the villages as most of the older people are unable to read. At the R. R. station are always some found on the passenger trains, which stop here for 12 minutes, who can read and hence the demand for reading matter is greater. With the general advancement of education the sale of books in the villages will also increase. Three schools are connected with our station at Champa. Two of these are supported by societies while the one upon the compound is supported by the mission. In the school at Kusmunda, which was built during the past year, are 50 pupils, with more in prospect. Here two teachers are at work, each receiving a salary of 10 Rupies per month. All our teachers receive the same salary, while all are equally capable. At Beludula, a village 18 miles southeast of Champa, a school has been in existence for the last seven months. A building for this school is to be erected before long. This school has at present 32 pupils, but the people of the surrounding villages have expressed their desire to send their children to this school, which, however, only a few of them will be able to do. The people of both the above named villages are well satisfied with our schools, only they do not wish to have anything to do with our religion. There are only a few, however, who object to the singing of Christian hymns and many of the parents love to hear the children sing them at home. It is to be hoped that by these hymns, sung by the children, a desire after truth and the salvation through Christ may be awakened by many. At the school upon the compound only 17 pupils are enrolled, of whom one-half are the children of employees and the other half come from three of the nearest villages. "On Sunday we have preaching and Sunday-school both upon the compound and at the asylum. These Sunday services are, as far as possible, conducted by the missionaries themselves. Now since there are two of us, this becomes more easy. One does not so easily get into the possession of a foreign language that it becomes an easy matter for him to speak it three times on the same Sunday. Our work is not without visible effect. During the past year it became our privilege to baptize 12 of our lepers. And at the close of the year our ox-driver and his wife made application for baptism, which shall be administered to them on the coming Sunday (January 9th). Both of these were ready to take this step once before but were kept back by their parents. We trust that they may become good Christians. They have been employed here since the mission began and are therefore more advanced in their knowledge than many others.

"Several hours every day are devoted to the sick who come daily after medicine. Since May we have a number of sick people upon the veranda of our dispensary, who have come from a distance to seek deliverance from their ailments. During the year we administered medicine to upwards of 2000 patients, mostly with good success. In addition to this we proclaimed the word of God to them as time and opportunity would allow.

"With the increase of the number of lepers the work at the asylum also increased, especially since we had to dismiss our caretaker on account of his offensive behavior. For the present, until another caretaker can be found, the missionary has to attend to the purchasing and distributing of provisions, as well as to the dispensing of medicine. Brother P. A. Penner has taken charge of these. We have at present 113 lepers in the asylum. Of these 45 are Christians. Since the completion of the church at the asylum our services there can be held more regularly as we are no longer dependent upon the condition of the weather. The deportment of the lepers is satisfactory with but few exceptions. Some of them are still lacking in knowledge, but this is something with which we have to reckon here."

Borrowed Sermons.

A minister of the Gospel, a university and seminary graduate, writes to the Sunday-school Times:

"There are many pastors, subscribers to the Times, who would like to follow the lessons of the year with an occasional sermonic treatment. In behalf of such, might not a weekly word on "The Lesson in Sermonic Outline" find a place in your columns? I suggest a condensed, fresh, and suggestive treatment of say five hundred words a week. I believe this suggestion would be a welcome help to many pastors, and would add to the interest and usefulness of the Times."

To this the editor of the Times very properly and pointedly remarks:

"The more welcome it would be, the more reason there is to count such a plan unworthy and dangerous. Who should plan a minister's sermons for him? Who should tell him what to say to his people? Are these questions that need to be seriously asked? Is it necessary for the man of God who is living an ever-deepening life in Christ, searching out through the fresh experiences of every day the unsearchable riches of the Christ-life and of the Book that reveals that life and the Father's will, and who is entering unselfishly and deeply into the hearts and individual needs and experiences and problems of the people in his charge,—must such a man have a little outline of what he ought to say to his people about God's truth, neatly blocked out for him and delivered to his study, by mail, week after week? God forbid! Can you imagine Paul or Barnabas, Peter or Stephen, sending his subscription price to Jerusalem or Antioch for his sermonic outlines in preparation for the preaching that lay ahead!

When a man dares to enter upon the work of breaking the bread of life to needy souls, let him pledge himself to his Master, in solemn consecration, that he will offer to those who look to him for a life-giving message, not a warmed-over rehash of suggestions that some other man has put together, but such truth, revealed by God to his own heart, as he believes will help his people in view of his intimate, loving knowledge of his people's own individual needs. Such a minister will not be interested in what some other man, remote from himself and his people, thinks he ought to say about a given passage of Scripture; and he will turn indignantly from any suggestion that he should cultivate such an interest, as an unworthy attempt to emasculate his message and destroy his rightful place before God and men."

The above answer touches a vital point in reference to preaching. It can certainly not be wrong for a preacher of the gospel to read the sermons of others and to make use of the thoughts expressed therein, in as far as he can make them his own and that he finds them applicable to the wants of the people he is to address. But to use sermons, or even skeletons or sketches of sermons, prepared by others and present them as his own productions, is radically dishonest, to say the least, and will never accomplish the desired object. There is very little excuse for a minister of the gospel to appear before his people unprepared. He ought to know beforehand about what he is to speak and in a general way, how he is to speak it. But a self-prepared sermon, composed of thoughts and illustrations gathered by prayerful meditation, even if it be ever so imperfect, will, as a rule, make a deeper impression, if applied to the wants of the people, than the mere recitation of a borrowed sermon if ever so nicely arranged and ever so well delivered.

We can therefore the more admire the blunt refusal of the editor of the Sunday-school Times to comply with the request of the above named minister, inasmuch as there are such "sermon factories" which, for a specified sum, offer to furnish sermons on different subjects to those who are willing to pay for them instead of preparing their own sermons by earnest and diligent study, meditation and prayer. Our esteem for this excellent Sunday-school paper is thus enhanced by the firm stand it takes on this subject.

AN AGED MINISTER.

Japan Seeks Peace.

Announcement is made in newspaper despatches from Tokyo that Japan has adopted a new diplomatic policy. The Japanese are admitted to have become conceited in consequence of their victories in the Russo-Japanese War, but the evil tendency of their pride was seen in season by their leaders, who have been endeavoring to direct the popular mind from ambition for conquest to the peaceful development of Japan's commercial resources. The new diplomacy has been described by Masuji Miyaka, who, it will be remembered, is traveling about this country giving a lecture that is based in part upon a resolution apopted by the school children of Tokyo, who have pledged themselves never to draw a sword against the school children of the United States. Previously to the wars of Japan with China and Russia, the Japanese children were taught that they would some day have to fight these powers and were therefore prepared for war by a course of education calculated to stimulate their military spirit. This method is to be abandoned for the higher conception of friendship and peace with other nations, and particularly with us. Japanese statesmen are behind this idea. They want no more war. That was made plain by the commercial delegation that lately visited the United States. But they have gone farther and, consistently with their professions and with good economy, have reduced appropriations for military and naval purposes. It is expected that the new Japanese Ambassador, Baron Uchida, who has lately come to this country, will, like his predecessor, Baron Takahira, use his best efforts to promote the friendly relations between our two countries that have recently been furthered by unofficial representatives of Japan. It is hoped also that our Department of State will maintain the peaceful relations established with the Far East by Secretaries Hay and Root. The fact that Baron Uchida has been in the United States before as an attache to the Japanese delegation, and that he is glad to be with us again, encourages belief in the certainty of the perpetuation of the historic friendship of the two nations. Japan will not seek peace with us in vain.—Advocate of Peace.

A Few Problems for Preachers.

The following practical pointers, from the lips of U. H. Yatman, were presented at the Lincoln ministerial meeting and reported in the Lincoln *Daily Star*, November 16, 1909.

As I read these words and problems, I thought the readers of the dear old *Standard* would enjoy them, and therefore send them, praying they may be of use in stimulating a deeper spirit of Christian character in all who read:

The aim of the present-day church is more ethical and social than devotional and spiritual, hence there is a loss of power.

The church seeks to "reform men rather than "regenerate" them.

Emphasis is laid on "doing something" instead of "being something."

Her vision is first "outward," and not "upward."

It is not "be ye holy," but "be ye happy."

The emphasis of the church life is to hear a man preach, instead of worship, praise and prayer.

The penuriousness of the people to their pastor, and their unfair criticism and expectation of him in getting crowds and money weaken his ministry and defeat his purpose.

The church is sociological rather than theological. There can be no revivals apart from sound doctrines, nor strong Christian character in church or nation.

"Evolution by education" is the watchword, above revolution by salvation. What is the use of saying to the devil 'be good"? We need to tell him "be gone."

Sanctity has given way to sociability. Many churches are successful clubs, or hardly that. God's house is not a soup kitchen or a concert hall.—T. H. Adams in Christian Standard.

Home Circle.

A Little Voice.

"There's a little voice, 'Do it,"
I s'pose you all know,
Who always speaks to you,
So soft and so low,
To make you do wrong,
When you ought to do right—
And he keeps on insisting
From morning till night!
Now, it wholly depends
On how you behave,
Whether he is your master
Or only your slave.
If once you yield to him
You'll most always obey;
If you don't, he just scampers
Right out of your way."

Hiding From God.

A teacher once held up a vase of water, in which a goldfish was swimming about, and said to the children before him: "See this fish hide. Do you see him now?"

"Yes, sir," the children shouted.

And as the fish moved in all directions, the question, "Do you see him now?" was repeated, to call forth the same eager reply: "Yes, sir."

"Can't he hide from you?" asked the teacher.

"No, sir," was the reply.

"Why?"

"Because we see through the glass."

"So," said the teacher, "God sees right through our hearts. We cannot hide from Him."—Selected.

A Tough Customer.

A prosperous merchant told a writer for *The Economist* the the following story:

"I was clerk behind the counter of a large retail store in Boston, at a small salary. I had been out of work some time, and when I secured the position in Boston I was thankful, and made a mental promise that I would perform my duties thoroughly. I had been working for two days with poor success; trade had been quiet, and it was difficult to get any customers. I felt somewhat downhearted because my counter had been idle for some time. A customer making his appearance, I tried my utmost to effect a sale, but, do what I might, I could not please the man. Everything was either too light or too dark, and if the color was selected for his satisfaction, the quality was not what he desired. I have a quick temper, and at times during the transaction I felt that I could strangle the customer; but I quickly curbed my temper and went at him tooth and nail. I felt that my reputation as a salesman was at stake, and it was a question of conquer or to be conquered. At last I made the sale, and with it came a great satisfaction; but I was not done with the man yet. I wanted to sell him more. He said something about sending his wife around to look at some dress goods. I promised to send some samples of new patterns as they arrived. The customer thanked me and said:

"'It has taken you a long time to sell me a few goods. Are all of your customers as hard to please as I?"

"'It takes some customers but a short time to make their selections, while others wish to go slower; we are bound to please them all," I answered.

"'Does it pay your house to devote so much time to so small a sale, he inquired again.

"'Yes,' I replied. 'I have taken pains to give you what you want.' 'I know you will find the goods as I say. You will have confidence and come again, and the next time it will not take so long.'

"After getting his package he walked out of the store. In three days I mailed some samples of the new dress goods to his wife, and the circumstances passed entirely out of my mind. In about a month I was transferred to another counter and received a slight advance in wages. Much to my astonishment I was taken away from this department after only a month or six meeks' trial, and placed in another position. I could not believe that I was not giving satisfaction, because with each change an increase of wages was made. One marning I was informed that Mr. B. wished to see me. I went to the office with surprise and some fear. I was more surprised when I saw sitting beside my employer my customer of a few months back. He proved to be *the money-eyed partner of the concern*, whose other business interests kept him away from the dry goods' store almost entirely, and he was known to but few of his employees, although he knew that I was a new man as soon as he saw me, and thought to see what metal I was made of. That he was satisfied is proved by his making me a buyer of the several departments where I sold goods. My prosperity began with the tough customer, and thank goodness that I got him, and that I did not show my disposition to strangle him."

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The Mennonite.

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Rev. I. A. SOMMER, Editor, BERNE, IND.

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Editorial.

More Bible Study.

To the Christian, the Bible is a vital book. It has a part in his life. God used it, first, to unfold to man the plan of redemption, then, to describe the consummation of that plan in the life and death of our Saviour and the establishment of the church: it reveals to him the mysteries of life and death: it guides his individual life and furnishes strength to resist evil: it drives away fear and assures him eternal happiness. Aside from these considerations, some one once gave two excellent reasons why every one should study the Bible until he knows more about it than any other book. The first of these was that the Bible is the best known book, the second, that the Bible is a book that is so little known. Why such contradictions? we ask. It certainly is true that, of all books, the Bible is the best known and most quoted. Even infidels feel the necessity of knowing it and giving it the closest scrutiny. Without it the literature of the world would lose more than half of its richness for it influences literature of all kinds. It is an inspiration to art. It has an important bearing upon matters of law, history, science, government, things that please and things that give pain and matters of life and matters of death. It is unique in that it enters into so many channels of thought and activity and therefore must be well known.

In spite of all that must be said of its influence along so many directions, the Bible is too little known. We often discover cases of ignorance of the simplest Bible truths that are simply amazing. Were men in sin and unbelief to have a better understanding of the word, winning the world to Christ would be a simple and easy matter. The fact that so many professing Christians are densely ignorant of some of the simplest facts of Scripture is discouraging, to say the least. We smile at the old lady who was fond of telling how much comfort Scripture gave her because when her pastor once asked her in prayer meeting to repeat her favorite text she replied "grin and bear it," but it is indeed surprising to know how many people persuade themselves that Scripture means something to them which it does not mean. A person about whom we know something absolutely refused to contribute a penny to the support of a helpless aged mother because he pretended that forsaking father and mother was one duty that Christ imposes on all who become Christians. Of course, such an attitude is the attitude of a hypocrite, but, were the letter of Scripture a matter of common information, even a hypocrite would not dare so to distort it.

Our public schools are secular to the extent of ignoring the Bible, the greatest book of all and, if it is to be a factor in the education of our children, both the church and the home must seriously take upon themselves the responsibility of making it a part of the life and knowledge of the rising generations. Perhaps the parents depend too much upon the Sabbath-schools for the instruction in the word of God that children should be getting at home. Family worship and family study of the word should be a part of the routine of every Christian home. If this is neglected then pity on the next generation. G.

Correspondence.

BETHEL COLLEGE, Newton, Kan., Feb. 18.—Dear MENNONITE:—The Bethel students elected six delegates for the state convention of the Y. M. C. A, which was held from Feb. 10 to 13. The principal theme of the convention was "Fundamentals". It gave to every one who was not familiar with the principles of the Y. M. C. A., a comprehensive view of their fundamentals and also of the work which they carry on among the different classes of young men throughout our country and the foreign land.

Some of the main speakers were Dr. Frank T. Bayley from Denver, A. J. Elliott, Chicago, E. C. Carter, New York and others. All of them treated their subjects very well. They put especially great emphasis on the fact that the demand for young men of strong moral and spiritual caliber is greater today than it used to be, and also the opportunities offered are such that they can not be compared to any age previous to this. The convention proved to be a spiritual blessing to all who attended. There is no doubt that many young men went home with the determination to serve their Lord and Master with greater zeal than they did in the past.

J. P. BOEHR.

Young Men's Class Banquet.

The fourth anniversary of the Young Men's Class of the First Mennonite Sunday-school of Philadelphia, Pa., was celebrated with a banquet at the home of the teacher, Mr. D. M. Landis, 3340 N. 18th st. on Thursday evening, February 10. The writer by virtue of his office as Supt. of the Sunday-school has been elected an honorary member of the class and enjoyed this gala occasion with the class. The house had been tastefully decorated with the class colors, orange and black. The members began to assemble early in the evening and passed some time in the enjoyment of good fellowship and choice music when thirty-six in number they sat down to the well filled and decorated tables. An hour or more quickly passed while the choice viands were discussed in regular courses. When the inner men were well filled, toasts were in order and were responded to by a large number of those present. The predominant thought expressed was, "The men's opportunity and responsibtlity for work in the Sunday-school and church." Many good thoughts were expressed, among them these. The men owe a duty to the pastor and should support him in his efforts. United efforts of the men count—the urgent need of Christian character building—the men must uphold and defend Christianity against the modern tendency to make light of it—men have a splendid opportunity for Bible study and should make themselves familiar with this book of all books—quitters are not wanted in the Sunday-school and church—we need men who will attempt a large work in the Sunday-school and church, men who will look around for the other fellow and bring him in. Here is indeed an array of splendid thoughts. The banquet came to a close with each one feeling that in every way the evening had been well spent, that each one had received an inspiration and renewed vigor and encouragement for work. We feel that occasions of this sort are a splendid thing for adult classes. They instil a spirit into the members that can be gotten in no other way. The class expresses their hearty thanks to the ladies of the teacher's family for their kind efforts in serving the banquet.

We believe that is is quite opportune in this connection to make a few observations on the advantages of Organized Adult Classes. The writer is a thorough believer in organized classes. They are the greatest thing devised in Sunday-school work that we know of. We know that there are those even among our own congregation who do not seem to see the advantages of organizing classes. We wish to emphasize a few advantages—Division of work. In the old type adult class, one person, the teacher does all the work, the members merely come on Sunday and listen to the teaching and go home, repeating the same the following Sunday and so on. All is different in the well organized class, division of work, as in the modern factory, something for each one to do. Permanency. If the teacher is removed through death or any other reason the organization lives on. Many Sunday-school classes pass away with the passing of the teacher. When a pastor leaves a congregation the congregation lives on; why? Because it has an organization and can go on as a body. Spirit and organization. This may well be compared to the steam and a locomotive. The class spirit is the steam which drives the organization, the locomotive. There is in the organized class a spirit which says "our class," which is not found in an unorganized class.

The organized class develops official responsibility in its members. Certain offices must be filled, committee work must be done. This gives the members a chance to show what they can do, what is in them, it lets them loose under the watchful eye of the teacher, it makes them feel they are entrusted with certain work and upon them will depend the success of the work.

Bible study is a large part of the work of all well organized classes. This is a most important factor of adult class work. The organized classes make it a part of their work to have meetings for Bible study outside of the regular Sunday-school session. The adult classes all over our country are interesting men and women in Bible study. Many take up the Bible by books and make a careful study of it in this way.

Another very strong feature is service. The organized class puts its members to work, it keeps them busy and in so doing keeps them interested. Young people and older ones want something to do. Let us everlastingly remember this and shout it out: *Our people want something to do.* The organized classes have learned this. This activity is along

different lines, home missionary, spiritual, social, intellectual. When the members have something to do they have a personal interest in the class and its work, which they could not possibly have otherwise. This statement we do not believe can be at all disputed. Personal work and personal responsibility creates a personal interest which that alone can create, and personal interest on the part of the members is absolutely essential to the successful work of a class. The organized class keeps its members on the watch for members, for those of the congregation who have become indifferent and have drifted away from the Sunday-school and in a large measure from the church, and brings many of these back again and interests them. Then again it keeps a lookout for those who do not attend any Sunday-school or church. (In this connection the writer could name several who were brought into our Sunday-school quite recently by one of the organized classes.) Here is where the organized classes are doing splendid home mission work. Many men and women have been brought in during the past few years who had not been attending Sunday-school. The organized classes go after these people, these classes have committees for this special work, they are organized for it, hence their advantage. There is so much opportunity for this sort of home mission work in every Sunday-school community over the whole land. The organized class is not a respecter of persons, it goes for everybody who should be brought into the Sunday-school and church. It strives to get in the men and women and then keep them and get them into the church. Work, work, work, just where you are, is the strong teaching of the well organized class. The advantages of organizing the adult classes are strongly evident to the writer through personal observation and hearsay. May the good seed grow and spread rapidly through our whole church. A. S. B.

When Lord Thurlow first opened a lawyer's office in London, he took a basement room which had previously been occupied by a cobbler. He was somewhat annoyed by the previous occupant's callers, and irritated by the fact that he had few of his own. One day an Irishman entered. "The cobbler's gone, I see," he said. "I should think he had," tartly responded the lawyer. "And what do ye sell?" inquired the Irishman, looking at the solitary table and a few law-books. "Blockheads," responded Thurlow. "Begorra," said Pat, ye must be doing a mighty fine business: ye ain't got but one left."

A Perverted Gospel.

The Sunday-school lessons for 1910 are taken mostly from the Gospel of Matthew. The committee on *Social Christianity* of New York City organized by the American Institute of Social Service has issued an outline study of the Gospel of Matthew, which the committee expects to introduce into the Sunday-schools, Y. M. C. A.'s, Bible classes, Brotherhood societies, etc. This committee is composed of Methodist and Protestant Espicopal Bishops, College Professors, College Presidents, Higher Critics. The name of one of the leaders of the Psychial Research Society (Spiritualism), publicly known by his visits to a certain medium, who put him in communication with the dead appears likewise on the committee.

What may be expected from such a committee on the line of Bible study may well be imagined. Before us is a prospectus of the study of the Gospel of Matthew as outlined by the committee. We print it yerbatim:

January: What the Kingdom is

2, Matt. 3: 1-12 The Preparation for the Kingdom.
9, Matt. 3: 13-17. Enrollment for Service.
16, Matt. 4: 12-25. The Kingdom on Earth.
23, Matt. 5: 1 16. The Ideal Social State.
30, Matt. 5: 17-26, 38 48 The Fatherhood of God and Brotherhood of Man.

February: The Law of the Kingdom

6, Matt. 6: 1-15 Individual and Social Righteousness.
13, Matt. 6: 19-34. The Law of Sacrifice.
20, Matt. 7: 1 12. The Law of Love.
27, Matt. 7: 13-29. The Law of Service.

March: Some Tasks of the Kingdom

6, Matt. 8: 2-17. What to do for the Infirm and Diseased.
13, Matt. 8: 23 34 What to do for the Criminal.
20, Matt. 9: 1-13. What to do for the Outcast.
27, Rev. 21: 1, 2, 23-27. The New Humanity (Easter).

April: Civic Officers and the Kingdom

3, Matt. 9: 18-33. Public Servants.
10, Matt. 9: 35, 10: 1-15, 40-42. The Choice of Officials.
17, Matt. 11: 1-19. The Test of Administration.
24, Matt. 11: 20-30 Corrupt Administration.

May: The City and the Kingdom

1, Matt. 12: 1-14 Socialized Churches.
8, Prov. 23: 29 35. The Temperance Problem.
15, Matt. 12. 22 42. The Sin of Inaction.
22, Matt. 14: 1-12 Opposing Corrupt Power.
20, Matt. 14: 13-21, 15: 29-39. The Homeless and the Hungry.

June: Some Methods of the Kingdom

5, Matt. 14: 22-36. Ventures of Faith.
12, Matt. 15: 21-28. Abolition of Caste.
19, Matt. 13: 1-9, 18 23. The Use of the Press.
26, Matt. 13: 24-30, 36-43. Construction vs. Destruction.

July: Politics and the Kingdom

3, Matt. 13; 31-33, 44-52 Evolution vs. Revolution.
10, John 6: 63 Review Sunday.
17, Matt. 16: 13 28. The Cross in Society.
24, Matt. 17: 1-8, 14-20. Christianity and Democracy.
31, Matt. 18: 21 35. Duties vs. Rights.

August: The Humble and the Kingdom

7, Matt. 19, 1 2, 13 15 The Children's Charter.
14, Matt. 20, 1-16. The Laborer's Hire.
21, Matt. 20: 17-34. The Competion of Service.
28, Matt. 21: 1-17. The Triumph of the Lowly.

September: Some Problems of the Kingdom

4, Matt. 21: 33-46. The Real Owner of the Earth (Labor Day).
11, Matt. 22: 1-14. The Abuse of Privilege.
18, Matt. 22: 15-22, 34-46 The Golden Rule.
25. Gal. 5: 15 26. Social Purity.

October: The Standard of the Kingdom

2, Matt. 25: 1-13. Preparedness, the Test of Wisdom.
9, Matt. 25: 14-30. Faithfulness, the Standard of Success.
16, Matt. 25: 31-46. Service, the Final Test of Character.
23, Luke 9: 51 Sacrifice, the Measure of Steadfastness.
30, Matt. 26: 1 16. Love, the Standard of True Wealth.

November: The Reformer and the Kingdom

6, Matt. 26: 17-30. The Feast of Brotherhood.
13, Matt. 24: 32-51. On the Watch.
20, Matt. 26: 36-56. The Betrayal of the Kingdom.
27, Matt. 26: 57 68 Martyrdom for the Kingdom.

December. The Church and the Kingdom

4, Matt. 26: 31-35, 69 75 The False Church.
11, Matt. 27: 15-50. The Crucified Church.
18, Matt. 28: 1-20 The Living Church.
25, Luke 2: 11. The Prince of Peace (Christmas).

We hope our readers will take the time to look carefully over this list of subjects to be studied in the Gospel of Matthew. We point out several of the lessons. The precious beatitudes our Lord uttered mean, "The Ideal Social State;" Matthew xii:1–14, "Socialized Churches." The blessed parable on the sower, "The Use of the Press!" The Lord's Supper is "The Feast of Brotherhood." Our Lord's betrayal is "The Betrayal of the Kingdom;" His crucifixion is to be stndied as "The Crucified Church," etc. What a perversion of the Gospel! What a departure from the truth concerning the kingdom! And, according to the circular letter received, the lessons meet with a great success. It is also stated that these lessons "have received universal approbation."

We understand that a widespread attempt is being made to introduce these lesson papers on Matthew's Gospel on social lines into hundreds of Sunday-schools. We hope all true Christians, who are given to impart instruction to the young in Sunday-schools and leaders of Bible classes, who know the truth of the Gospel will boldly oppose the introduction of these lesson leaves. But better than that is to teach the truth as revealed in the Gospel of Matthew and to circulate books and pamphlets on Matthew which will teach the meaning of the word "kingdom."—Sel.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, March 6.—CHRIST OUR GUIDE.—Luke 1:76—79; John 16:13; Rev. 7:16—17.

(Consecration meeting).

QUESTIONS:

1. How does Christ guide our feet into the way of peace? Luke 1:76—79.

2. How does Christ by the Spirit of truth guide us into all truth? John 16:13; 14:17.

3. How does Christ as the good shepherd lead His flock? John 10:2—5, 11—16.

4. How did Jehovah guide His people? Ex. 13:20—22.

5. How does Christ lead us home? John 14:1—3, 18.

6. When will Christ be our constant guide? Rev. 7:17.

MEDITATIONS:

We all need a guide. This is true in all earthly things. We must be led, must be instructed, must be educated (led out). To have a good guide is necessary in all earthly things, but especially in things that pertain to our eternal welfare. Naturally we are in the way of sin and live in enmity with God. To have peace with God is the longing of every human heart. Christ has come to guide our feet into the way of peace, opening to us by His sacrifice a way to be reconciled with God, whose love He has shown us by His coming. So that whosoever will can find peace and joy in Christ.

As long as Christ was here on earth He led, instructed, educated His disciples and when He announced to His disciples that He was going away to the Father, their hearts were filled with sorrow, but Jesus said: "Nevertheless I tell you the truth. It is expedient for you that I go away; for if I go not away, the Com-

forter will not come unto you." So Christ by His Spirit guides us into all truth, opening our spiritual eyes, showing unto us the truth in the word of God, helping us to apply the truth to our life.

Christ calls Himself the good shepherd, who loves His sheep and has given His life for them. His sheep, those who have recognized His love, reciprocate his love, they follow His voice as it comes to them by His word and by His spirit. Jesus Himself says: "The sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of the strangers."

When Israel left Egypt it needed a guide, so Jehovah sent His angel of covenant to go before them in daytime in a pillar of cloud and at night in a pillar of fire, thus showing them the way and guiding them in paths they would not have selected, and in which they often murmured against Him. Yet He led them to the banks of the Jordan, and they never lacked His guidance, when they followed this guide. Only when they went their own way they had to go without the guiding pillar of cloud and fire.

After having led us through this life, keeping us in the right way toward our heavenly home, Jesus comes in death and takes His own home, where He has prepared a place for us with the Father.

But the guidance of Jesus does not end here, He will remain our constant guide, when we arrive there. "For the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life; and God shall wipe away every tear from their eyes."

QUOTATIONS:

Endeavor to follow the Great Shepherd habitually. The Syrian sheep does not follow its shepherd by fits and starts; seeking to be near him only when the wolf is prowling, or when the dog is on its track; when the night shadows are falling, or the pasture is diminishing. It is generally found close to its protector and guide. It is an undeviating, trustful companionship, in sunshine and storm, in fulness and in drought, in summer and winter.

So it is, or ought to be, with the believer;—a constant, consistent, habitual following of his Lord, seeking ever to have a realizing sense of His nearness. Not merely when trouble is nigh; in the hour of affliction and sad calamity, or of impending death; but in the midst of life's joyous sunshine, when verdure is on the mountainside; when the rills are singing their way down to the lower valley, and the tinkling bells, answering from fold to fold, tell of nothing but peace, and safety, and repose.

MacDuff.

A traveler asserted to an eastern shepherd, that the sheep knew the dress of their master, not his voice. The shepherd to refute the point changed dresses with the traveler. He went among the sheep with the shepherd's dress, called the sheep, and tried to lead them, but they knew not his voice, and never moved. But when the shepherd called, though in a strange dress, they ran at once to him. "A stranger will they not follow."

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for March 6.

SUBJECT: Jesus the Healer. Matt. 8:2—17.

GOLDEN TEXT: Himself took our infirmities and bare our diseases. v. 17.

Having given such a full report of the Savior's teaching in the three chapters 5 to 7, Matthew now groups together in chapters 8 and 9 a number of miracles wrought by Him. The people were astonished at his teaching because they felt the Divine authority with which He spoke. The miracles still further emphasize this authority, so that when people saw that disease and evil spirits fled at His word and the stormy elements subsided into calm at His bidding, they cried in amazement, "What manner of man is this?" We have the first three of this group of miracles for our present study. They are put together because they are all of a kind, viz., miracles of healing.

1. *The Leper Made Whole.*

Disease in general is a type of sin. Sin affects the soul as disease does the body. This parallelism is seen most strikingly in the disease known as leprosy. In its stealthy appearance in a person's flesh, seen at first in simply a little red spot but afterwards at once his whole system; in its loathsomeness as its ravages progress; in its possibility and manner of contagion; and in its incurableness by any known human means; in these and other ways it aptly represents the nature and effects of sin. The law of Moses, therefore, dealt with leprousy not only as a physical disease but also as typical of moral and spiritual impurity, which called for ceremonial cleansing of the affected person or object after the disease had been physically healed (Lev. 14). And as the disease is the recognized type of sin, so the ceremonies prescribed for the cleansing of the healed leper is beautifully typical of God's provision for the spiritual cleansing of the sinner.

The language of this leper when he came to Jesus indicates several things which we must notice. He calls Jesus Lord and worships Him. He expresses faith in Jesus' power to do for him what he needs, and notice that this is not only healing but also cleansing. "If Thou wilt, Thou canst make me clean." He knew, of course, that Jesus was not a priest under the law o Moses and could therefore not serve him in the ceremonial cleansing under that law; but his faith may have laid hold on the spiritual meaning of that ceremony, and his desire of Jesus may have been for spiritual cleansing to accompany the physical healing. Jesus' response certainly seems to be to such a desire. From the mouth of Jesus the words "Be thou made clean" must be taken at their full meaning. He offered the poor leper not simply the shadow of good things (Heb. 10:1), but the reality. In Him there resided not only the Divine power to heal the disease that baffled human knowledge and skill, but, what is of infinitely greater significance, the power on earth to forgive sins (Mark 2:10).

Having then been healed physically and having received the assurance of spiritual cleansing from Him in whom the law of ceremony is fulfilled, the man was still directed to do according to the law, yet not for the purpose of obtaining through the law what was already his by grace and truth (John 1:17), but "for a testimony unto them." We too are to keep the (moral) law not to obtain in this way eternal life, but as a testimony of the life that is in us by faith in Christ.

The Servant Healed.

The Roman centurion who asked and obtained healing for his servant, evinced a marvelous faith (v. 10). It overleaped the barrier of national or race prejudice. Though a Roman he acknowledged the truth he found in the Jewish religion (Luke 7:4, 5) and now despised not to come in his need to this humble Jewish Teacher. Again this man's faith was to be marveled at in that it looked not for outward demonstration but asked simply the word of authority (v. 8). Also it recognized the source of the power which it invoked as being in the union of Jesus with the authority of heaven through or in His perfect obedience, just as his own authority or power to command rested on his being under authority (v. 9). Then, too, it was coupled with true humility (v. 8).

The believing Roman suggested to the thought of Jesus the many that should be gathered out of the nations of the earth to share the blessings of the Kingdom with the patriarchs of faith to the exclusion of unbelievers regardless of their outward connection with the chosen people. Jesus does not gloss over the terrible fate of those that neglect the salvation that is offered to them by the love of God. Of those in heaven it is said that God shall wipe away all tears from their eyes (Rev. 21:4); but for those in the outer darkness by reason of their unbelief there is promised no cessation of weeping and bitter remorse.

In Peter's House.

Oh what a change the coming of Jesus makes in any house where He is admitted and welcomed. A touch of His hand dispelled disabling sickness and gave strength for service. This mother's joyful gratitude for her healing found natural expression in service. Thus it should be in every case. We are saved to serve, and the real joy of salvation can be had abiding only in that way.

As Jesus healed the sick and cast out the evil spirits, He felt the great burden of suffering resting upon sin-cursed humanity. In His wonderful sympathy He takes upon Himself our infirmities, and He knows every pain and distress that we feel. But in a far deeper sense He took upon Himself all our sins and griefs when on the cross He made propitiation for them, when He drank the bitter cup to its dregs and tasted death for the sinner.

"O Christ, what burdens bowed Thy head!
Our load was laid on Thee,
Thou stoodest in the sinner's stead
Didst bear all ill for me.
A victim led, Thy blood was shed;
Now there's no load for me."

Contributions.

For the Needy Mennonites in Aulieata, Asia.

Summerfield congregation, Summerfield, Ill. per John Hiratein $13; Hillsboro Mennonite church per Rudolf Riesen, Hillshoro, Kans. $6; B. H. Friesen, Goessel, Kans. $10; West Zion congregation per Jac. H. Krehbiel, Moundridge, Kans. $35; David Habegger per J. W. Kliewer, Berne, Ind. $10; church collection per J. W. Kliewer, Berne, Indiana, $75.

Gratefully acknowledged,

HARRISON LANDIS, Treas.

News of the Week.

Domestic.

U. S. Supreme Court Decides Several Cases Against Railroads.

WASHINGTON, Feb. 21.—In more than fifty decisions the supreme court of the United States to-day passed on the administration of justice as it had appeared in the lower federal courts and state tribunals in more than half the states in the union. Many state laws were declared unconstitutional, more upheld, and the laws of the United States given a final interpretation.

The importance of state railroad laws decided exceeded any other line of cases. The state of Minnesota won a complete victory over the Great Northern railway and the Chicago Great Western railway company which had resisted the state's attempt to levy a four per cent. gross earnings tax on them.

The State of South Carolina likewise won a victory over the railroads in that state when the court adopted the view of the supreme court of South Carolina that the law requiring railroads to pay a penalty of $5 for failure to adjust within ninety days claims for losses applied only to intrastate traffic. The state of Kansas came out victorious in the fight with the Missouri Pacific railroad company for the installation of separate passenger trains on a branch road from Madison, Kansas, to the Kansas-Missouri state line.

It was in this case that the court announced the doctrine that will reach every state that even if this passenger train was operated at a loss the railroad was under a duty to perform such service as long as it retained its charter.

The state of Alabama had its statue levying an annual franchise tax on foreign corporations declared unconstitutional. Railroads brought the case to the supreme court. The state of Georgia lost in most of its contentions in the attempt to levy on the Georgia Railroad and Banking company property and franchise taxes, despite charter exemptions.

Street Car Strikes at Phila.

PHILADELPHIA, Feb. 19.—Coming suddenly when least expected, a strike was declared against the Philadelphia Rapid Transit company by the Amalgamated Association of Street and Electric Railway employes at 9 o'clock this afternoon and to-night the police and firemen are busy handling turbulent crowds in several sections of the city. Two cars were burned, a score of cars were attacked, forcing their crews to abandon them and numerous arrests were made.

TWO KILLED; MANY WOUNDED.

PHILADELPHIA, February 22.—An unidentified man was killed as the result of a riot at Fourth and Market streets this afternoon. The man was walking along the street when he was caught in a crowd that was attacking two cars. Forced off the sidewalk, he was pushed against a heavy wagon and fell under the wheels. Before he could he picked up his life was crushed out.

This is the second death as the result of the rioting. One man died yesterday from heart disease following excitement when he was caught in the vortex of a turbulent crowd that was attacking a car.

MAY HAVE GENERAL STRIKE.

PHILADELPHIA, February 22.—As a retaliatory measure for the arrest of C. O. Pratt, national organizer of the Carmen's Union, President John J. Murphy, of the Central Labor Union, which claims a membership of 100,000 persons, has communicated with the presidents of all local trade unions affiliated with the central body, asking them as to the advisability of calling a general strike in sympathy with the street car men.

No hand has been raised in an effort to bring about a peaceful settlement of the strike. The Philadelphia Rapid Transit Company says it is a fight to the bitter end. This is also the declaration of the union.

Speaking of the situation and the probable calling out of troops, Mayor Reyburn said:

"Though we think we shall be able to cope with the situation, we are not going to be caught. We want the public to be assured that every step is taken for its protection; that the public has the right to ride in cars if they wish, and to ride peaceably."

TWO BOYS ARE SHOT.

Washington's birthday in Philadelphia, found the citizens facing a most critical situation. With the public mind inflamed, with people taking sides in the great conflict between the strikers and the street car company, and with the police grimly determined to put down lawlessness, it was regarded as remarkable if a clash more serious than those of either Sunday or yesterday did not occur between the unruly element and the constituted authorities.

The first trouble of the day was reported at 8 o'clock from Kensington, in the northeastern part of the city, the great mill district of Philadelphia, where two boys were shot.

DYNAMITE USED BY STRIKERS.

PHILADELPHIA, Pa. Feb. 22.—Fifteen policemen quartered in the barn of the street car company at Ridge avenue and York street, narrowly escaped death to-night when the entire northwest corner of the building was blown away with dynamite. The explosion occurred just as C. O. Pratt was about to address a meeting of striking car men at a hall at Ridge avenue and Dauphin streets. This building, as well as others in the vicinity, was shaken by the shock of the explosion. How the dynamite was placed in the car barns is a mystery.

Coal Trust is Crooked.

PHILADELPHIA, Pa., Feb. 21.—Standing in the United States circuit court for three hours to-day, James C. McReynolds, special assistant to the attorney general, unfolded the iniquities of the so-called anthracite coal trust and charged that seven of the nine coal-carrying railroads entering the bard coal fields of Pennsylvania are in a conspiracy to stifle trade. On behalf of the government he asked the court to issue an injunction to break up the alleged monopolistic control of the domestic fuel and also pleaded that the acquisitions of some of the railroads of stock in competing railroads and coal companies be declared a violation of the provision of the Sherman anti-trust law.

Aldrich Could Save $300,000,000 a Year.

WASHINGTON, February 22.—A bill providing for a commission to investigate the business methods of the government was discussed by the senate yesterday, but the measure was not disposed of. Senator Aldrich estimated that the commission to investigate business methods of the government would effect an annual saving of $100,000,000. He declared he would conduct the government on $300,000,000 annually less than it now costs.

At Mr. Aldrich's instance the bill was so amended as to provide that the commission should be composed entirely of members of congress—five senators and five members of the house.

Mr. Aldrich spoke in response to Senator Dolliver, who opposed the bill on the ground that it would create suspicion in the minds of the public as to the methods of conducting the government's business.

Senator Aldrich said that the present methods were obsolete.

In his speech Mr. Aldrich said he did not desire to serve on the proposed commission. He spoke at length of the duplication of the work of the various departments. He did not doubt that 10 per cent of the present expenditures could be saved by a commission.

Farmers Use Many Checks

WASHINGTON, February 22.—One of the interesting phases of the report just made public by the national monetary commission on "The Use of Credit Instruments in Payments in the United States," by Dr. David Kinley, of the University of Illinois, is the analysis of the employment of checks and similar instruments of credit by farmers and laborers.

The deposits in national banks by retail dealers on a selected date, March 16, 1909, showed that outside of reserve cities under the national banking law the retail deposits aggregated $36, 255,308, of which $24.929,620, or 68.7 per cent., was in checks.

An examination of retail deposits in five agricultural states, leaving out cities of more that 25,000 inhabitants, indicated that checks are used more generally by farmers in making their payments than sometimes is supposed.

The five states selected were Illinois, Iowa, Kansas, Nebraska and Texas. Out of total retail deposits in these states amounting to $4,894,181, the proportion of checks was 72.8 per cent.; currency, 21 8 per cent., and specie, 5.4 per cent.

Among wage earners the proportion of checks received and paid out is influenced in a considerable degree by the character of the pay rolls of large industrial establishments.

The common belief is that wage earners do not use checks in making payments to any extent worth mentioning. This is probably true if by wage earners is meant the manual laborers. Persons in clerical positions, with no larger income than many manual laborers, are users of checks to a degree as large proportionately as wealthy people.

Driving Finish by Old Boreas.

WASHINGTON, Feb. 20. — Heavy overcoats and warm furs will be in demand all over the country during the present week according to the forecast made to-night by the weather bureau. Unusually stormy and cold weather is the indication in practically all of the districts from the Rockies to the Atlantic coast and from the Rockies over the North Pacific states.

A storm area to-morrow and Tuesday will cross the central valleys, the great lakes and the Atlantic seaboard, attended by heavy snow in the northern; rain or snow in the middle and rain in the southern parts of the country. Clear, cold weather will follow the storm, overspreading the Mississippi valley and the upper lakes Monday, reaching the Atlantic states Tuesday or Tuesday night with diminished vigor.

A second storm, also to be followed by a cold wave, will appear in the extreme west about Tuesday, cross the plains and central valley states Wednesday and Thursday and reach the Atlantic coast by Friday.

Foreign.

Fairbanks Meets Kaiser.

BERLIN, February 22.—Charles W. Fairbanks, former Vice-President of the United States, was received in audience by the kaiser today. Ambassador Hill presented Mr. Fairbanks. Mr. Fairbanks will be the guest of honor tonight at the Washington dinner of the American colony.

Roosevelt Out of African Wilds.

GONDOWORO, SUDAN, Feb. 19.—Colonel Roosevelt, Kermit and the other members of the Smithsonian expedition arrived here to-day. All are well and enthusiastic over their experiences and the scientific results of their explorations.

The entrance into Gondokoro of the Americans was rudely picturesque, and nothing that British and native hospitality could suggest was lacking in the welcome.

Colonel Roosevelt and his companions have now passed through the most trying stage of their perilous journey and from now on will be in close touch with the outside world.

For the last ten days they have been practically isolated in a wilderness so forbidden to the white man that it has not been invaded by the telegraph companies, the only communication between its scattered villages being through native runners.

The American party will embark on the sirdar's launch probably to-morrow and proceed down the Nile to Khartum where they are due about March 6. Three days will be spent at Khartum, when the trip to Cairo will be begun. Mrs. Roosevelt will probably meet her husband and son at Khartum.

Premier of Egypt Killed.

CAIRO, Feb. 20.—Boutros Pacha Ghali, the Egyptian premier and minister of foreign affairs, was shot and seriously wounded to-day by a student who was arrested after the shooting. The student fired five shots, three of the bullets lodging in the premier's body.

The crime was entirely of a political nature, the would-be-assassin being a nationalist. He declared that his motive was the desire to avenge various acts of the government, which the nationalists attribute personally to Boutros Pacha.

Ship Hits Ice Berg and Sinks.

JUNEAU, Alaska, Feb. 17.—The steel steamship Yucatan of the Alaska Steamship company bound from Valdez to Seattle with sixty-five passengers struck an iceberg in Icy strait yesterday morning and sank in six fathoms of water.

There was no loss of life and so far as is known no one was injured.

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The Mennonite.

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Vol. XXV. BERNE, INDIANA, MARCH 3, 1910. No. 9.

The Meaning of Failure.

Until a man learns failure he has not learned life at all. As the poet says:

"What is failure? 'Tis only a spur
To a man who receives it right,
And it makes the spirit within him stir
To go in once more and fight.
If you never have failed, its an even guess
You never have won a high success."

FORWARD.

Items of News and Comment.

God has not only the power, but also the readiness and willingness to help us.

The Winona Lake, Indiana, Bible Conference will be held from August 21 to Aug. 30, 1910.

Disbelieve of the Bible upsets all matters of religion.

In the apostolic time many believers were abusing the doctrine of salvation by faith through the misunderstanding of it. At the present time it is not superfluous to "test their faith."

The Zion Mennonite church, of Souderton, Pa., has recently been connected with the Schwenksville charge. Rev. J. W. Schantz is the pastor.

A commendable gift. Rev. C. H. Regier, of Newton, Kan., a warm friend of Bethel College of that place, has donated, in consideration of the sacrificing labor of the teachers of said college, the handsome amount of $1000.00 for the endowment fund of Bethel College.

Ohio cities and towns are demonstrating to the satisfaction of all fair-minded men that from the standpoint of dollars and cents it pays to close the saloons. —American Issue.

"Do you believe the Bible?" asked a learned skeptic of a plain blacksmith. "Yes, sir," was the reply. "Why do you believe it?" he asked. "I am acquainted with the author," was the convincing answer.—Southern Presbyterian.

They say the Sunday newspaper has come to stay. Suppose it has; that is no reason why it should stay in a Christian house or in a Christian's hand. That is no reason why we should patronize it; or patronize the men who advertise in it. Contagious diseases are likely to be prevalent at any time, but we are not bound to catch or foster them.—Christian Conservator.

Good advice.—Let each minister be determined to remain young in order to be acceptable and useful in the church. Of course he can not keep from growing older in years, but he may keep his heart fresh and young and warm. And it is not out of the way to suggest to all the members of the church that they remain young in the same way, cultivating enthusiasm in the work of the church, and warmheartedness toward one another and the pastor.

Last year 957,105 alien immigrants entered the United States, as against 481,419 in 1908. Italy sent 221,964 persons; Russia, 161,142; Austria and Hungary, 232,354. And the end is not yet. The strain upon Western civilization from this incoming tide is something tremendous, and it demands that church and state be wide awake and wisely awake to the new conditions.

A M. Fretz, who is at present with his Deep Run charge, acting pastor in the Allentown, Pa., church, makes the following announcement of services at the latter place; for March 6, Sunday-school 9.30 a. m., English preaching 10:30 a. m. and 7:30 p. m., Catechetical class 2 p. m., Christian Endeavor 6:30 p. m. There are seven in the catechetical class, prospective members for the near future. There is a general awakening of interest in the work here.

A blessing to the church. Some one has said that "Next to the pulpit and the immediate instruction in the church, the religious press is one of the most potent agencies for the religious education of the members of the church and the formation of an all around, strong Christian character. It is by the distinctively Christian paper or magazine that the members of the church are brought in touch with the whole world of Christian effort, and with the religious movements in every country. The denominational paper has a more definite and more important field. In addition to that which is common to the general religious press, it furnishes the reader information concerning all the work of the church in which his religious life is being moulded and built up."

Catholicism has not changed. Roman Catholicism pushes into every community where it can possibly secure a foothold, and uses every effort possible to pervert people to its body. If the Evangelical Churches enter the territory where it has long enjoyed undisturbed possession, to bring the blessings of the pure Gospel, it attacks them with every sort of abuse, hostile demonstration and outright persecution. The pope's disgraceful attempt to intimidate and then to snub Mr. Fairbanks at Rome, in his malevolence toward the Methodist Church, has been an instructive incident to open the eyes of the world to the harsh and persecuting spirit of Rome. The American priests have realized that a terrible mistake was made by the pope, and they are trying to direct attention from it, and are pretending that it was only a little thing without any significance. The fact is, that the spirit of the papacy is revealed in it, and at the same time, its impotence. He shows up, as Bunyan represented him, as a helpless old giant, muttering and mumbling at the pilgrims as they passed by, but unable to do them injury any more.—Herald and Presbyter.

Why Liquor Dealers Oppose Prohibition.

In many parts of Canada the anti-liquor movement is making encouraging progress. The temperance people across the line are alert what is going on in the United States. The liquor dealers are inconsistent everywhere, as pointed out by The Christian Guardian, of Toronto, in the following statement:—

In the State of Oregon just now prohibition is rather a live topic, and *The Liberal*, a liquor organ (what a love saloon men have for that word "liberal"), declares that the liquor interests have been giving wrong answers to the prohibitionists when asked why the liquor-dealer opposes it. It says: "The brewer opposes it because prohibition really does decrease the sale of beer. More than that, it puts the local brewer out of business entirely. The outside brewer sells some beer in the dry territory, but not as much as he did when it was wet. But although there is less beer sold there is more whiskey. Government figures prove it absolutely. Why, then, does the whiskey house object to prohibition? Because, gentle reader, under prohibition the reputable whiskey house is ruined as absolutely as the brewer. More whiskey is sold, indeed, but by mail, in a different way and by big houses far removed from the dry territory. The reason the brewing and liquor interests in Oregon oppose prohibition is *because it would completely and absolutely put them out of business*. There would be less beer and more whiskey drunk in Oregon, but it would be sold by merchants in other states." This is a strange confession for a liquor organ to make, and does not answer the question: Why does the brewer and distiller in Wisconsin oppose prohibition in Oregon? If it helps his business, surely he would rejoice! If every liquor-selling state sells more liquor for every state which goes dry surely they ought to rejoice! Do they? Or does every state which goes dry strike fresh fear and terror into the liquor trade in every "wet" state? Prohibition does not prohibit, but it comes so near it that every anti-prohibitionist, even though a fool, knows enough to fight it.

From India.

Sunday, January 9th, was a happy and blessed day for our mission workers at Champa, India. It was on this day that Chandu, their bullock driver, and his wife Potaitin, of whom they believe that they are thoroughly converted people, were baptized. They both have been connected with our mission from its beginning, Chandu being the bullock driver and his wife working in the capacity of a nurse. They both seem to be in real earnest. Brother P. A. Penner writes of them: "The testimony of these two was not at all uncertain, and they knew, that with this step

they would be subject to much persecution. In spite of this fact, and in spite of the fact that they might be dismissed from service altogether, should their service become such that it would be better to have a change, they maintained their willingness to become Christians. "You may keep us or not, we wish to be Christians, because we believe the religion, which we have until now adhered to, is not the saving religion." So they said one evening in the presence of the workers at Champa. To me Chandu said, that in two dreams which he had, it became clearer to him than ever before, that he should become a Christian. It gave us all a great deal of pleasure to baptize these two. But knowing that all native Christians are weak, we would recommend them to the prayers of our churches at home. May God strengthen them so that they may be able to bear all persecutions gladly for His sake!"

A. B. S.

Anti-secret Convention.

There are as many as twenty-five different religious denominations so opposed to the principles and practices of oath bound secret organizations as to bar their members from church membership.

This affiliation of churches meets in convention on Thursday and Friday, April 7, 8, 1910, to consider and reconsider the relation to and effect of secret societies upon our churches, our schools, our homes, our courts and the politics of our land.

If these man devised institutions are an improvement over the Christian church which they are endeavoring to supplant then the sooner this fact is known and recognized the better. If the secret fraternities and sororities in our schools of different grades are conducive of better discipline and better scholarship, then they should be encouraged rather than repressed.

It is high time that this question be carefully investigated. The National Christian Association opposed to secret societies is to be congratulated for having secured the historical Moody church, Chicago, for holding this convention. Dr. A. C. Dixon, the pastor, with his official board, open wide the doors of this church for an exhaustive discussion of this subject in all its phases.

The directors request pastors everywhere to preach upon this subject on Sunday, March 6, and to appoint delegates to this convention. Would it not be a good thing, wherever possible, for Mennonites to send their pastors as delegates to this convention?

For the MENNONITE.

The Relative Value of Doctrinal and Ethical Preaching.

With some, preaching is mostly doctrinal, with others mostly ethical; it is well to know the relative value of the two and see that we do not drift into one or the other extreme. The Bible—the preacher's great text-book; the Gospel—God's world-wide saving revelation and power; all divine revelations to men whether through man or angel, in word or type or vision abound in both doctrine—that which appeals to the mind and must be known by credence; and ethics—man's moral obligations, there is both *credendum* and *agendum*.

God's revelations are for two main purposes:—that man might know Him and His will toward them, and, that knowing this they do His will and be happy. To this end the Lord Jesus had two great errands in the world: one was to atone for sin, the other to show men how to live to resist and overcome sin. So at the close of His earthly mission, in giving the great commission to His representatives in the world He not only told them to preach faith unto salvation, but also to observe all things He had commanded them. Some great preachers, notable among which is Dr. Todd, have to a great extent ignored ethics in preaching. Of him his biographer says: "He preached mainly doctrine; of practical preaching, the calling attention to specific sins, he did very little. He said: 'I have thought it best to inculcate the great principle of the Bible on the conscience, to make the tree good, and the heart holy, and then trust the tree would bring forth good fruits." But a greater doctrinal preacher than Dr. Todd in the personage of the apostle Paul in a charge to his theological student — Timothy, said this on these two points: "Preach the word, reprove, rebuke, exhort with all long suffering and doctrine," prefacing this charge with—"All Scripture given by inspiration is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all *good works*." The great Teacher and Savior Himself while He was a strong doctrinal preacher was no less a strong ethical preacher. As an example, the whole sermon on the mount abounds in doctrine, overflows with ethics. "I am the light of the world, believe in the light while ye have the light that ye may be the children of light" is high doctrine, one of the primary doctrines to be preached and emphasized, but the same divine lips also said "Ye are the light of the world, let your light so shine that men may see your good works and glorify your Father in heaven," This is strongly ethical and needs to be made a practical conclusion of the corresponding doctrinal quotations.

Those teachings of religion which relate to man's spiritual condition and to his ethical relations to his Maker and to his fellowman must be rightly comprehended and accepted if one's religious experience is to be deep and strong. If there is lack in this, one's piety is apt to be superficial, if not delusive. What is religion, the religion of Jesus Christ? It is the recognition of God by faith and true piety as revealed in Christ. This is a doctrinal answer. James in one of the noblest expressions of practical truth in the Bible answers ethically: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep unspotted from the world." While James' answer has been the subject of doctrinal criticism, as if faith were ignored, morality made the ground of salvation, ethics made sufficient for humanity, conduct before men more than character before God, it is in perfect accord with the words of Jesus: "If any man will do His will, he shall know of the doctrine". Surrender brings us into affinity and sympathy with God. Moral integrity begets spiritual discernment. James expresses the external manifestation of religion rather than what it is.

The *saving power* of religion lies not in works or life, but in grace and faith. The *essence* of religion is not in creeds but in love to God and man. We hear the divine voice, "I will have mercy and not sacrifice." God demands that we love mercy and walk humbly before Him; cease to do evil and learn to do well, being filled with the *fruit* of the Spirit. If we would bring souls to Christ, which is indeed the first and main object of preaching, we must preach doctrine, the simple doctrine of the simple Gospel, but the full Gospel—the whole grand circle of Christian truth indicated by the words "Father," "Son", "Holy Ghost," The doctrine of the three persons of the Trinity in their relation to human salvation must be taught and accepted in true faith. The Father's love, the Savior's grace, the Holy Spirit's communion, are the three main ideas which make up the Gospel. With this must be preached the doctrine of human depravity, of full and free salvation by grace through faith. The sinner must be brought under conviction by the power of the Holy Spirit and then directed to Jesus to believe and be saved. If we would build up souls in Christ, we must not fail to preach ethics, the ethics of living in Him, and He in us, and the divine life manifested in a humble and obedient doing of His will. Not profession but practice is the true test of discipleship and an evidence of growth in Him.

If preaching is too much one-sided we are liable to have lop-sided Christians. The true Christian is a well-balanced, straight-living, square-dealing, solid-grounded, all-around, every day and every circumstance applicable Christian.

If a hobby is made of doctrinal to the neglect of sufficient ethical preaching we are liable to make people selfish, sectarian and unscrupulous and lead them into an antinomian direction. There is danger when nothing is said to wrongdoers of reformation, but only of accepting a pardon, that they will deceive themselves. A favorite revival hymn says, "Doing is a deadly thing!" an expression which requires so much explanation to justify it, which runs counter to various commands of Christ, and is so certain to lead astray that it ought to be condemned without hesitation. On the other hand, if ethics is the main theme of preaching, people will be led to seek salvation in works, become formal, self-righteous and unduly ritualistic, or, realizing their depraved and helpless condition without any genuine grace for salvation, sink into the slough of despondency and by and by find themselves in the dungeon of despair. It is evident that there is a proper relation existing in the divine plan between doctrinal and ethical preaching, and it is important that we find that relation and observe it. Law must be preached as a part of the Gospel, and texts must be taken from James as well as from Romans. If on one occasion we are led to preach on Rom. 3:20, 28, "By the deeds of the law there shall no flesh be justified in His sight. Therefore we conclude that a man is justified by faith without the deeds of the law," let us on another not forget James 2:17—"Even so faith, if it hath not works, is dead, being alone." Better still let us not forget in every sermon to lay stress on both doctrine and ethics. Indeed Romans itself, the great doctrinal epistle, is not devoid of ethical teaching, but contains in its closing chapters, thus showing the proper order and value of doctrine and ethics, the highest kind of ethical instruction, chap. 12. Henry Ward Beecher in his homely style on the subject of *Clerical Blacksmiths* in which he compares preaching to forging ploughs says, "I believe in doctrine as much as others, but I must use them. My duty is to forge a plough, and then give it a handle, and then to fasten a team to it strong as eternity, and to put it into the soil, and to rip through the sod down to the subsoil, and to roust out all the vermin, and the nibbling mice, and turn up the yellow dirt to the sun. No doctrine is good for anything that does not leave behind it an ethical furrow ready for the planting of seeds to spring up and bear abundant harvests."

The Etruscan tyrant, *Mezentius* used to bind together face to face, a living man with a corpse, and abandon his victim to a living death in the foul embrace. In just this sort of Mezentian embrace, Biblical theology and heathen morality may be coupled, if Biblical morality—true ethics, is not preached. On the low level of the ancient pagan conception of morality, the Gospel of a sacrificial redemption and a sacrificial life in following the Redeemer is robbed of vital power either to transform the believer into a man of God, or to convince the unbeliever of a spirit higher than his own.

The Christian Church, and by that I mean the people comprising it, must know that no morality is real, that is not based on justification by faith through grace, and then is active, aspiring and progressive, and that "he who ceases to become better, ceases to be good".

A. M. FRETZ.

Souderton, Pa., Feb. 25.

When a Church Needs a Revival.

1. When the church wants shorter sermons, longer and more elegant forms and musical exercises with instruments and chimes, in which ungodly choirs shout lies to heaven with the inspiration of lucre, vanity and brandy.

2. When the people are delighted with inferior imitation liturgies, surpliced performers and the senseless confusion of "Responsive Readings."

3. When most of the members are yoked up with unbelievers in secret brotherhoods, worldly clubs and trumpery societies, disintegrating, despiritualizing and weakening the church.

4. When the church is made attractive and financially successful by feasting, fun and merchandizing and "the Amusement Heresy and Cooking-stove Apostacy" creates the chief enthusiasm.

5. When it seems necessary in order to revive flagging interest, to multiply rallydays, holidays, follydays and jollydays and to commit the evening service into the hands of a stage managing club.

6. When Sunday papers and novels, often called "Serials" to take the curse off, engross more time than religious reading and even than the Word of God.

7. When prayer meetings are thin and dull and social functions with banquets are thronged and animated with carnal revelry and ungodly mirth.

8. When professors do not find time for closet and family religion, but plenty for business, society and politics, and when pastor and people take a summer outing and give the devil an inning.

9. When the preacher, after getting his job at the bargain counter, instead of being a gospel specialist, is secular, literary and sensational, advertising and booming each successive worldly craze, and perhaps flashing it with a steropticon.

10. When cold blood fills the pulpit, lukewarmness the pews, and indifference the surrounding world, and no impassioned appeals of life and death are made to sinners and no agonizing prayers to God in their behalf.

11. When "outsiders" fall off from church attendance, especially at night, and when they appear utterly thoughtless and unconcerned, going down to eternal death.

12. When the church is no longer a rescue mission with a hurry order, neither saint nor sinner is alarmed, and God and angels look down upon

"A church asleep with dying sinners in her arms."

When you see these signs manifested in any degree, a revival is needed, and you should wake up to importunate prayer and earnest effort.—E. P. MARVIN in The Christian.

Castles in the air may be beautiful to look upon, but when men want homes they call for stone and lumber. We may construct beautiful allegories about the hereafter, but when we come to die we want to pillow our heads upon the truth. An improved theory is a poor pillow for a dying man.

All those who pay their subscription in advance for 1910 will receive the Mennonite Year Book FREE as premium.

Home Circle.

Alone With God.

"Amidst the rush of busy life
I find it sweet
To turn aside and rest awhile
At Jesus' feet.

"Alone with God, I find my strength—
He gives me grace;
While perfect happiness I find
No other place."

—*Selected.*

The Girl We All Like.

The girl who is sunny.
The girl who has heart.
The girl who has culture.
The girl who loves music.
The girl who has conscience.
The girl whose voice is not loud.
The girl who is tasteful and true.
The girl who stands for the right.
The girl who lives for her friends.
The girl whose eyes are wide open.
The girl who belongs to no clique.
The girl who believes in her home.
The girl who sings from her heart.
The girl who is loyal to her church.
The girl who talks to some purpose.
The girl with no mania for features.
The girl who believes in her mother.
The girl who dislikes to be flattered.
The girl who knows how to say "no."
The girl who is neither surly nor sour.
The girl who avoids books that are silly.
The girl who abhors people who gossip.
The girl who never worships fine clothes.
The girl whose good deeds shine in her life.
The girl who is frank with her teachers.
The girl who is especially kind to the poor.—*Selected.*

It Saves the Boys.

The best argument I have found in Maine for prohibition was an editor of a paper in Portland, that was for political reasons mildly opposed to it. I had a conversation with him that ran something like this:

"Where were you born?"

"In a little village about sixty miles from Bangor."

"Do you remember the condition of things in your village prior to prohibition?"

"Distinctly. There was a vast amount of drunkenness and consequently disorder and poverty."

"What was the effect of prohibition?"

"It shut up all the rum shops, and practically banished liquor from the village. It became one of the most quiet and prosperous places on the globe."

"How long did you live in the village after prohibition?"

"Eleven years, or until I was twenty-one years of age."

"Then I went to Bangor."

"Do you drink now?"

"I have never tasted a drop of liquor in my life."

"Why?"

"Up to the age of twenty-one I never saw it, and after that I did not care to take on the habit."

That is all there is in it. If the boys of the country are not exposed to the infernalism, the men are very sure not to be. This man and his schoolmates were saved from rum by the fact that they could not get it until they were old enough to know better. Few men are drunkards who know not the poison until they are twenty-one. It is the youth that whiskey and beer men want.—North American Review.

Wit and Wisdom.

Smith: "I hate to make any complaint to a neighbor, Mr. Jones, but your dog kept up a terrible barking about all night."

Jones: "Oh, that's all right.; he's used to it—won't hurt him a bit. Kind of you to mention it, however."

A teacher of physical culture says that the European peasant women are blessed with health and strength because of the exercise they get in carrying heavy baskets on their heads. How strong our fashionable women ought to get this spring!—New York Herald.

A little girl who had a fondness for long words was one day playing school with her dolls. She was speaking quite emphatically, when her mother said:

"My dear, do not speak so loud; it is better to speak gently."

"Yes, mamma, but you see I wish to make a deep indentation upon my scholars."

Once a Scotchman was visiting New York, and, coming across a statue of Washington, stood gazing at it. Just then a Yankee came up and said to Sandy:

"There's a good man; a lie never passed his lips."

"No," said the Scotchman, "I suppose he talked through his nose like the rest of you."

Brother: "Where did you get that cake Annie?"

Sister: "Mother gave it to me."

Brother: "She's always a-givin' you more'n what she does me."

Sister: "Never mind, Harry; to-night she's a-goin' to put mustard plasters on both of us, and I'll ask her to let you have the biggest one."

The Mennonite.

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Editorial.

The Fairbanks Incident.

When former vice president Fairbanks visited Rome some days ago he was booked for an address at the Methodist mission in that place and an audience with the Pope. It happened that the address in the mission, belonging to the church of which Mr. Fairbanks is a member, was to be given before the visit to the Vatican. This, it appears, was construed into meaning a breach of Vatican etiquette and the distinguished American was informed that his date with the Pope must be called off. The American Protestants, especially the Methodists, regard the attitude of the Pope and his advisers in this affair as nothing short of a deliberately planned insult to American protestantism. Some Catholic leaders have felt that the affair is of sufficient importance to require an explanation and charge that the Methodists are in Rome only for the purpose of making proselytes and that their methods involve much misrepresentation. This the Methodists stoutly resent while at the same time pointing out the Catholic methods of making proselytes employed in protestant countries in which every doctrine of protestantism is assailed and every motive of the Protestant church questioned. The Fairbanks incident only goes to show that religious bigotry only waits for an excuse to show itself in its bare ugliness. On the other hand it is strange that Protestants having no business engagements in the Vatican should be so anxious to see the Pope and submit to the conditions imposed, such as kneeling in his presence, etc. The Catholic church will use every opportunity for asserting its dignity no matter who the Protestant may be whom she offends. Let distinguished American Protestants hereafter permit their curiosity to go unsatisfied while in Rome and they will avoid stirring up feelings that belong to an age of intoleration. G.

Disorderly Cities.

The riots in connection with the car strike now going on in Philadelphia are, we confess, not a very good recommendation for a "City of Brotherly Love". Many lives have been lost and much property, for which the taxpayer must pay, has been destroyed and the end is not yet. The writer has seen a number of conflicts between the mobs and the authorities, several of them taking place before his own door. These mobs are made up largely of boys and drunken shiftless characters who would mob anything that came their way if opportunity offered. In all of the disorder not a single striking car employee has been arrested. They keep out of the way knowing that disorder hurts their cause.

In spite of the high handed methods employed by the police for the suppression of mobs, fresh disorder is springing up in other places and matters seem to be getting worse at the present writing. In the present instance the authorities are very much to blame. For years the mobs have been used to "rough house" elections and give the necessary majorities for keeping corrupt officials in power. It has been almost impossible to have petty crime suppressed. Politicians have secured the release of offenders almost as soon as they were arrested and now, having sown to the wind so long the whirlwind has materialized. Philadelphians are not a wicked people, normally the greater portion of them are peace loving and church going, but they have neglected their duty at the polls, preferring to let politics be the business of the rougher minority while they followed their own private vocations. Once in a long while they are aroused and go to the polls and sweep everything before them and then, having done that they seem to think they have done enough and fall back into their former careless state. Soon the vicious element, which never neglects a chance to vote, gets the upper hand again and corruption and misrule becomes the rule. It has been the fashion to speak of Philadelphia as "*corrupt and contented*", but other cities have the same conditions existing, if what we glean from their local papers may be an indication of the true conditions. New York, Chicago, Pittsburg, San Francisco and many other towns are festering with corruption and graft. The better element sometimes asserts itself but generally they are satisfied to permit the less respectful element to run the town.

We are of the opinion that the problem of the large city and how to govern it has yet to be worked out. When our fathers established our government and our institutions they did so for a nation of farmers and the small shop keepers who lived in little villages and towns in which supplies were bought and surplus products distributed. The big city as we have it today is something far beyond the imagination of our fathers, and, of course their government must be a development. Christianity ought to have an influence upon that development We are now in the time when Christian people must assert themselves in large cities and see to it, by all honorable means, that control does not slip from them. The future of our nation lies in the big city. If that city becomes a Christian city the nation will be God's nation. Godless cities mean a nation of disorder and crime. G.

Correspondence.

UPLAND, Calif., Feb. 21.—A word from this far away southland may be of interest to some of your readers. According to reports from old residents we are passing through the most severe winter that has been known here for many years. Though we have had no snowfall here, yet frequently snowstorms are seen to spend their fury in the mountains five to six miles north of us. Almost every morning frost is seen on roofs and exposed places, and a number of mornings the ground was frozen some. In the lower parts of the valley oranges and lemons are pretty badly damaged. From here to the mountains the oranges seem to have come through all right and the crop is considered excellent. Seven days of rain have come to us since New Year. Nearly all the rest of the time the sky was clear. Many trees of delicious fruits are in bloom. Very few oranges are going to the markets from here now. The fruits are held back for the better markets that are looked for when the poor fruits that are being rushed in from other places are all off the market.

Many hundreds of strangers are in southern California to spend the winter. As many of these would like to earn a little to help meet expenses the supply of laborers is in excess of the needs. This creates somewhat of a hardship for the laborers who are here trying to earn for themselves a home.

The country is settling up rapidly. People come here for a visit, are fascinated with the mild climate, the fruits and the flowers, and make up their minds that "it is good to be here" permanently. Nearly all the old grain ranches are being cut into small tracts for homes. These are being planted to fruits, vegetables or alfalfa.

The First Mennonite church of Upland is making a steady growth. The church which was built three years ago is already too small. The membership is over a hundred and thirty and in many of the services the attendance far exceeds the membership. Several weeks ago the Church Constitution was revised to meet the needs of the larger membership and the increased activity of the church.

Because many invalids from the East are attracted to this fine climate it becomes a very serious question as to how these can be best cared for here. A sanitarium for tuberculosis patients is seriously thought of. A small start in that direction has been made by our people. The church has come into possession of a small cottage which is now occubied by one of its members—apparently a confirmed invalid and without means. The church furnishes the support.

One hopeful sign in the work here is the outreaching spirit of Christian fellowship. A Union C. E. Rally has been planned for our church for March 6. The other C. E. societies of the city will participate. Many union services are held among the various churches. JOHN C. MEHL.

A Red Light.

Our lesson of Feb. 27 was "False and True Discipleship". In it we are told by Jesus Himself that if we hear and do not, our life will finally be rejected, regardless of how great we stand in the eyes of men. To more clearly impress this truth upon the child mind we placed a red lantern by the side of the scripture text upon a chair in the doorway to the Sunday-school room.

When the school was asked the meaning of the red light, of course they answered "danger". But danger in coming to Sunday-school? Yes, but there is far graver danger in remaining away! But you ask why it is dangerous to come to Sunday-school? Just here,— we come here Sunday after Sunday to hear the word. Because we hear we have no excuse and if we do not mightily strive to do *every* precept, we build our house upon the sands to our eternal loss and separation from God and heaven. Danger? Well, surely it is very much so,

and let us watch ourselves and others also that no truth is lost in our lives, but that we may help one another along the way.

Sunday Papers.

"How many of you have read the Sunday newspapers this morning?" asked Dr. D. J. Burrell, of the Marble Collegiate Church in New York, the other day of his congregation. "It is not my businesss to raise an issue with the owners of these newspapers, but it is my duty to warn my people against them. The publication of newspapers on Sunday dates from the civil war, when Sunday editions were published containing news from the battlefields.

"The purpose of the day which the Lord set apart for Himself is to shut ourselves out from the world and give the soul a chance. The Sunday newspapers bring in the world, the stock ticker and politics. The issue in this matter of Sabbath spending is clearly an issue between what God wants and what the Sunday newspaper wants.

"There are between one and two thousand persons engaged in preparing Sunday newspapers in New York City. These persons say that it is not the Sunday but the Monday newspaper that causes the Sunday work. What do they take us for, that we should believe such a statement?

"I am credibly informed that before the New York *Tribune* began to issue a Sunday edition work was never allowed in its offices. The doors were closed at twelve o'clock on Saturday night and remained closed until twelve o'clock Sunday night. If there were no Sunday newspapers now the work done until late Saturday night would serve. Not only do the printers and the editorial writers work on Sunday, but the Sunday newspaper makes Sunday a day of commerce for others.

"If the Christian business man has an adyertisement in the Sunday newspaper his goods are being discussed all over the city and his trade is doing its best day's business of the week.

"I do not agree with those persons who say that the Sunday newspaper is an educative force. I call on all Christian people to discountenance this flagrant violation of the Lord's Day by refusing to read the Sunday newspaper."

It is not alone clergymen who are rebelling against the deluge of printed sheets that leave no longer any sense of privacy to any one. The president of one of the best known colleges in this country said pathetically to the writer as he took up a 24 or 36 page newspaper:

"I am sorry to see our forests going into this sort of thing."

Even the newspapers are getting tired of it, and the Emporia *Gazette* thus vents its disgust, with some exaggeration, throwing its rhymes into prose form as is the wont of the typographical poet:

"I spent five cents for the Sunday *Dart*, and hauled it home in a two-wheeled cart; I piled the sections upon the floor, till they reached as high as the kitchen door; I hung the chromos upon the wall, though there wasn't room to hang them all, and the yard was littered some ten feet deep with 'comic sections' that made me weep, and there were sections of pink and green, a woman's section and magazine, and sheets of music the which if played would quickly make an audience fade; and there were patterns for women's gowns and also for gentlemen's hand-me-downs; and a false mustache and a rubber doll, and a deck of cards and a parasol. Now men are busy with dray and cart a-hauling away the Sunday *Dart*."—Christian Safeguard.

Good Resolutions.

I will be neat.
I will do honest work.
I will be master of myself.
I will keep my mind clear.
I will learn to love good books.
I will not even shade the truth.
I will be punctual in all things.
I will never spend more than I earn.
I will not acquire another bad habit.
I will not let my temper control me.
I will know well some honest business.
I will be agreeable and companionable.
I will not become habitually suspicious.
I will be cheerful and enjoy harmless fun.
I will read my Bible and pray every day.
I will "do right though the heavens fall."
I will not write a letter when I am angry.
I will not overrate nor undervalue myself.
I will not be a whining, fault-finding pessimist.
I will neither work nor play half-heartedly.
I will be courteous to old people and to women.
I will deserve confidence whether I get it or not.
I will not meddle with what does not concern me.
I will be an avowed servant of the Lord Jesus Christ.
I will keep my eyes and heart open to the good.
I will never let another person lead me to act like a fool.
I will not break an engagement nor a promise if I can keep it.
I will not engage in any questionable amusement or employment.
I will exert myself in all honorable ways to make and keep friends.
I will, when I undertake a thing, be sure I'm right and then stick to it.
I will not waste the next ten years, the most important of my whole life.
I will keep myself physically clean, mentally alert, morally pure and spiritually alive.—The Cumberland Presbyterian.

One vow will not suffice the long year through,
One prayer a twelve-month's needs may not allay;
Crown every morn with pure resolve anew,
And live each day as though 'twere New Year's Day.

I would be patient—I would look above,
And see the light above the clouds and rain,
And know that all things—sorrow, loss and pain—
Work good to those who do their Father love.
I would be patient—I would hopeful wait
The Father's time to open the barred gate.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, March 13.—PATIENT FAITHFULNESS THAT WINS THE CROWN. Rev. 2:1—10, 18—19.

QUESTIONS.

1. What consolation and what warning is in the fact, that Jesus knows our works? Rev. 2:2, 19.

2. What did the Lord find praiseworthy in the church of Ephesus? Rev. 2:2—3.

3. What had Jesus against the church and how did He exhort it? Rev. 2:2—3.

4. What did Jesus find praiseworthy in the church of Smyrna? Rev. 2:8—10.

5. What does Christ expect of His church? Rev. 2:10, 17.

6. How was Jesus faithful in love and wants us to be so? John 13:1—11; Mat. 26:1—13.

7. How was Jesus faithful in obedience and how can we follow Him? Phil. 2:5—11; Mat. 26:39.

8. How was Paul faithful in work and in suffering? 2 Tim. 4:5—7.

9. What is the reward of faithfulness? 2 Tim. 4:8; 1 Pet. 5:4; Jas. 1:12; Rev. 2:10; Col. 3:24.

MEDITATIONS:

When Jesus in glory appeared to His beloved apostle John on Patmos, He gave to him a message for each one of the principal churches of Asia Minor.

The church at Ephesus, at that time probably the most influential, largest, richest church, was the first which he addressed and he said: "I know thy works, and thy toil and patience and that thou canst not bear evil men."

If we are faithful, but perhaps not successful, perhaps despised or underrated by men, it is a comfort to us, that Jesus knows our works; but since no one of us is so faithful as we ought to be and make many mistakes, we can not be proud of our works, for Jesus knows them and knows how much there is missing that they should be perfect. We ought always to be conscious, that Jesus knows, and that He will judge and reward us according to our merits or demerits.

Jesus praises the church in Ephesus for its toil and patience and that it could not bear evil men and had borne persecution for Jesus' name's sake, and had not grown weary. The same Christ will find commendable in us faithful work, patient endurance.

But He found something not praiseworthy in His church in Ephesus. He says: "Thou didst leave thy first love," Can He not say the same to many of us? He exhorts the church to: "Remember therefore from whence thou art fallen, and repent and do the first works." The same He says to us, if we have fallen; may we heed His loving call.

Of the church of Smyrna Jesus said: "I know thy tribulation, and thy poverty (but thou art rich)." "Blessed are the poor in spirit: for theirs is the kingdom of heaven." The church in Laodicea which said: "I am rich, and have gotten riches, and have need of nothing", received the severest reproof, Christ said: "thou knowest not that thou art the wretched one and miserable and poor and blind and naked." It is the patient, humble faithfulness that wins the crown. Christ expects of His church that it will not fear the things which it has to suffer and exhorts it to be faithful until death.

Jesus Himself was faithful in love; John says of Him: "Jesus knowing that His hour was come that He should depart out of this world unto the Father, having loved His own that were in the world, He loved them unto the end." He gave us an example of humble service in washing His disciples' feet and says: "I have given you an example, that ye also should do as I have done to you." And He praised the loving act of Mary, when she anointed

Him at the supper at Bethany.

Our Saviour was faithful in obedience, the Bible says of Him, Hebr. 5:7—8: "Having been heard for His godly fear, though He was a Son, yet learned obedience by the things which He suffered; and having been made perfect, He became unto all them that obey Him the author of eternal salvation." We can follow Him only when we are filled by His Holy Spirit so that Christ liveth in us, for naturally we shrink from suffering.

Paul, the great missionary, worked and sufferered much in the service and in the strength of Christ, so that he could joyfully review his lifework, when he saw that his time had come to depart. If we only would be as faithful as he was and could look back upon our work with the same joy.

The reward of faithfulness is given in the word of God as: "the crown of life," "the crown of righteousness," "the crown of glory that fadeth not away," "the recompense of the inheritance." We can look forward to such reward if we labor with patient faithfulness.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for Mar. 13.

Subject: Two Mighty Works. Matt. 8:23—34.

Golden Text: What manner of man is this, that even the winds and the sea obey Him.—v. 27.

Following the three miracles of healing which constituted our last study, Matthew relates the two incidents which we are now to consider, though as to the time of their occurrence they are probably not so closely connected. The writer of the first gospel did not follow closely the chronological order in his narrative, but was evidently guided by other considerations in his grouping together of different events in the Savior's activity. In these chapters (8 and 9) he puts together a number of miracles from different times in Jesus' Galilean ministry. It has been called "a solemn procession of miracles" given "to confirm the authority discovered in the sermon on the mount."

The two "mighty works" of this lesson however belong together chronologically. The one occurred on the lake as they crossed from Capernaum on the west side to the country of the Gadarenes on the east, where the other immediately followed. In v. 18 we are told that Jesus gave the command to depart to the other side when He saw the great multitudes about Him. These were probably the multitudes that gathered about Him listening to His discourse in parables, related in chap. 13.

Tired from the day's work, He soon fell asleep in the boat. This gives us a touch of His humanity. Though in Him dwelleth all the fulness of the Godhead bodily (Col. 2:9), yet in His earthly life He was subject to our finite conditions and limitations. He was no stranger to hunger ond thirst, to weariness and pain. He loyed to call Himself the Son of man, and as such He was fitted to be a merciful and faithful high priest, having to this end been made in all things like unto His brethren (Heb. 2:17). It is one of those sights before which we become lost in the wonder of its mystery —this wearied form, the earthly tabernacle of the infinite Oae, holding for the time being this life, in which centres the true life and the eternal interests of every human being, all unconscious in the sleep of needed rest. That tired sleeper, can I realize that this is He, my Savior and my God? Yea, He came into this earthly creature life to be just that to me. He took upon Himself my infirmity while yet in Him is vested all authority in heaven and on earth (Matt. 28:18).

Jesus was asleep in the boat. The elements, which acknowledge Him their Master, apparently taking advantage of His unconsciousness, rose in a frightening uproar about Him, until the disciples in despair of their lives, awoke Him with words that have the tone of reproach in them,—"Carest Thou not that we perish?" (Mark 4:38). However His answer teaches us that faith should know that the keeper of of Israel neither slumbers nor sleeps. Having Jesus with us, we may be calm no matter how the storms may beat. At His word every storm must subside and the harbor will be safely reached. The devil thought indeed to take advantage of His human weakness in the temptations with which he assailed Him; but he met with the rebuke of Divine authority even as did the storm on the sea.

The question with which those present expressed their astonishment admits of but one answer. No mere man could command the wind and the sea and be obeyed by them. There was in this exercise of authority the unmistakable evidence of Deity. This man was God as well as man. The realization of this truth filled them with awe and fear. Compare Peter's exclamation on the occasion of the miraculous draught of fishes (Luke 5:8).

Demons Cast Out.

Of all the cases recorded of people possessed by evil spirits that of these Gadarene men is probably the worst. Mark and Luke also record the case and with still more detail, though they both mention only one. The one was probably more in evidence in that the demons spoke through him. It was an aggravated case in that there were many evil spirits together making these men the instruments of their devilish fierceness.

These men met Jesus and would have assailed Him as they did other men who came near their abode, but there was instantly on the part of the demons a recognition of the Divine personality of Jesus. Jesus, too, at once joined issue with them by commanding them to come out of the men (Mark 5:8), causing them to cry out in impotent rage. They claimed the time was not yet for them to be cast out of the earth into the abyss of their eternal destiny. However they acknowledged Christ's power to command them where He would.

We can not speak with certainty as to why Jesus listened to their defiant appeal, and granted their request. But whatever thoughts may suggest themselves on this point, the facts of main importance are plain: The men were freed from the terrible grasp of the demons and were restored to their right mind, while by the destruction of the swine, unclean and forbidden to the Jews, there was no real harm done, to say the least.

The destruction of the swine was in effect a test for the people of the community. Would they accept the restoration of these poor, tormented, dangerous men as a glad exchange for their accursed swine? Instead of this they asked Jesus to leave their neighborhood. Oh, how many do likewise! They turn Jesus away because they prefer to cling to the world and their sinful possessions and relations.

The restored man would fain have gone with Jesus, out of gratitude for His benefaction and perhaps out of fear lest the evil return. Jesus, however, pointed out another way for both. There would be no better way to express his gratitude and no surer safeguard against a relapse than to go home and tell his friends how great things the Lord had done for him. May we not fail to take this lesson to heart!

Announcement.

The officers of the General Conference have appointed Bro. R. A. Goerz to receive the contributions for the conference treasury during the absence of his father. Bro. Goerz has consented to serve in this capacity as treasurer pro tem. Please send all conference contributions to R. A. Goerz, Newton, Kan., always specifying the object for which each remittance is meant—whether for the educational committee's expenses as called for few weeks since or for any other purpose. G. N. Harms, Sec.

Deaths.

High.—On January 22, 1910, near Bedminsterville, Pa., Elsie May, daughter of Samuel D. and Annetta Yost High, aged 19 years, 4 months and 11 days. Interment on the 27th at Deep Run where she was a member. Services by her pastor, A. M. Fretz assisted by Enos Wismer.

Contributions.

For Foreign Mission.

In February 1910, the following gifts were received:

Mission friend, Berne, Ind., $50; do., $2.50; balance of 1909, do., $3 72; mission boxes, do., $13 85; birthday gift, do., 10c; Sewing society, do., $60; Friends in Meade Co., Kan., $8 04; S S. of Salem church, Munich, N. D., $28.24, S. S. of Tabor church, Goessel, Kan., $25; Swiss church, Whitewater, Kan., $92.83; Mennonite church, Langham, Sask., $31 05; S. S. of Alexanderwohl church, Goessel, Kan., $50; Grandfather Eberle, Halstead, Kan., birthday girt, $.85; Menno. church, Summerfield, Il l, $11 28; Girls' sccle'y, do., $7; Ladies' Mission So., Burrton, Kan , $45; Hillsboro church, Hillsboro, Kan., $33 61; S. S. of Bethel church, Versailles, Mo., $13 65; Y. P. S , do., $8 25; H. H. Schroeder, Hillsboro, Kan., $100; First Menn. church, Geary, Okla , $24.45; mission friend, Monndridge, Kan , $10; Menn. church, Arlington, Kan., $20 15; First Menn. church, Reedley, Cal., $23 80; Salem church, Dalton, O., $12.60; Mennonille church, Okarche, Okla., $23 28; C. T. Wall, Waldeck, Canada and Salem church, Munich, N. D , $35; A. Zurflueh, Bluffton, O , $5; bequest from Jacob Krehbiel III, $25; West Swamp church, Quakertown, Pa., $2 36; S. S., do., $11.83; S. S. of West Zion church, Moundridge, Kan., collection of 1909, $120.13; Hoffnungsau church, Buhler, Kan , $23; Friedenstal church, Floris, Okla., $5; S. S., do , $5 77; S. S. of Upland church, Cal., $69 27: Sewing Soc., Reedley, Cal., $15; Last payment received from friends for the extension of the Hillsboro Preparatory School, $200; S. S. of St. John's church, Pandora, O , 17 40; Menn. church, Beatrice, Nebr., $126.75; mission friend J. H., Aberdeen, Sask., $5; August and Henrietta Hildebrand, Parkston, S. D., $10.

Society Treasury: Sukhwara Society, Bethel College, Newton, Kan., for the orphan Sukhwara, $20; Bethel Y. P. S , Waldheim & Springfield, Sask., for an orphan, $16 60; West Zion Mission Soc , Moundridge, Kan., for P. A. Penner, $10; S. S. of Flatland church, Quakertown, Pa., for Sister Funk's school, $12; Bro. Bixel, Pandora, O., for a teacher in India. $40.

Gratefully acknowledged,
Gustav Harder, Treas.
John G. Regier, Asst. Treas.

News of the Week.

Domestic.

Twenty-nine Leper Girls are Transported.

Columbia City, Ind., February 28. —Mrs. Will Beatty, of Minneapolis, has written her cousin, Mrs. Lottie McConnell, of Sidney, who was formerly Miss Lottie Compton, of this county, of having witnessed the deportation or twenty-nine leper girls down the Mississippi river to the Hawaiian islands recently. Mrs. Beatty lives outside Minneapolis, but happened to be in town on the day of the deportation. Attracted by the crowd, she followed to the river pier and there a most horrible sight met her eyes. Twenty-nine girls, twenty from Chicago, five from Minneapolis and four from St. Paul, were struggling with men who were putting them aboard the vessel destined to bear them far from home and loved ones to live the remainder of their lives on a lepers' isle. Each girl was clothed in a rubber sack, except her head, and the cries of the stricken young girls were heartrending. The girls were said to have been from big department stores and to have contracted the disease in the hair department, where they made the puffs, rats and turbans from imported hair, which are so popular among the women nowadays Mrs. Beatty writes she is now sorry to have witnessed the scene, as she cannot efface it from ner mind's eye.

Transit Company Will Not Arbitrate.

Philadelphia, March 1.—Determined to demonstrate its ability to operate without the assistance of the striking motormen and conductors, the Philadelphia Transit Company today again increased the number of cars in use on the various lines. The traction officials declare that no settlement involving a recognition of the carmen's union will be considered. It is reiterated by the company's spokesmen that arbitration is not needed to settle the strike.

Both the labor leaders and the city administration are preparing their lines for the expected sympathetic strikes.

Notwithstanding the company's attitude powerful influences are being brought to bear on the company to bring an end to the strike. The big department stores, which have suffered from the strike along with the thousands of other business houses, are known to have demanded that the transit company shall not involve the city in a great general labor struggle.

There is a general demand for arbitration today. Newspapers demand it; various organizations are clamoring it, and citizens generally are calling for an end of the trouble at once. The labor troubles have cost Philadelphia a sum estimated at $2,500,000.

Scores are Buried Under Avalanche.

Spokane, February 28 —Sixty lives have been lost, it is feared, in two great snowslides which have brought dismay to the mining towns of the rich Cœur d'Alene district in northern Idaho.

At 10:35 o'clock last night, a snowslide swept down the mountain striking the little town of Mace and burying twenty-five houses and their sleeping occupants in a mass of snow and ice at the bottom of the canyon. At 5:30 a. m., to-day, another slide rushed down on the town of Burke, a town of nine hundred population, crushing a score of houses under thousands of tons of earth and snow.

Fourteen bodies have been recovered from the ruins of Mace and sixteen dead have been found at Burke. How many are still buried is not known. A conservative estimate places the number of dead at sixty.

From the foot of the Anchor mine plant to the Catholic church, about half a mile, the slide is thirty feet deep.

Old-timers in the Cœur d'Alene district have been sending daily warnings to Mace, Burke and Blackbear that because of the record depths of the snow, slides were imminent. For sixteen winters these towns have escaped devastating slides and so strong had the confidence of the miner residents been that their homes and families were safe, that no precautions had been taken.

Thirty-five Italians, sleeping in an outfit car on the Northern Pacific siding, who were swept away with their car in the bottom of the canyon, used the tools in their car to dig themselves out.

The snowslide occurred on the twenty-fifth anniversary of the famous Burke snowslide, which buried sixty persons in another small mining town in the same canyon. A Chinook wind and warm rain loosened the snow on the mountain.

Packrs Indicted for Raising Prices.

New York, February 25.—Indictments charging conspiracy to raise prices on foodstuffs contrary to the public good, against all the officials and directors of the National Packing Company, the so-called beef trust, were presented to Judge Swayzee, in the supreme court of Hudson county, New Jersey, in Jersey City this afternoon.

The plants that were under investigation are operated by the National Packing Company, Nelson Morris & Co., Swift & Co., and Armour & Co.

Prosecutor Garven, who has been conducting the case against the packers and storage men, has repeatedly announced that he was going to the bottom of the packers' combination and punish the guilty, if possible.

A report circulated yesterday that a friend of the prosecutor had been approached by two Chicago men, who hinted that a large sum of money would be paid to Mr. Garven if he would stop his investigation, was not denied, even by Mr. Garven.

The investigation, which has been wide in scope, is a result of the agitation and boycott against prices of all foodstuffs handled by the packers and owners of cold storage plants.

Continues Probing.

New York, March 1.—Investigation of cold storage evils was resumed today by the Hudson county grand jury, which last week indicted the beef trust, including the constituent firms and individuals, the directors and officials. Additional true bills may be the outgrowth of the renewed probing, as Prosecutor Garven, who pushed the cases to indictment, has indicated that he means to get at the bottom facts, bring formal charges against every individual believed to be responsible in any way for trade restrictions and artificial price booming.

A move by the prosecutor toward cancelling the charters of the New Jersey meat corporations that have refused to submit books and records to the grand jury is expected soon. There are also indications of activity in connection with the meat indictments already found. In view of the reported intention of some of the indicted men to refuse to surrender, it is predicted that proceedings to test the extradition laws as affecting their cases will be speedily begun.

Prosecutor Garven, of Hudson county, today asked the supreme court to compal the big beef companies to bring their minutes of directors meetings within the jurisdiction of New Jersey. The indications are that the federal grand jury now investigating the beef trust in Chicago will finish its work and return indictments before the New Jersey officials can get action on their extradition program. The indicted packers find that they will have many grounds on which to fight extradition.

Individual Milk Indictments.

New York, March 1.—In addition to the blanket indictments found last week against eight of the directors of the Consolidated Milk Exchange charging conspiracy to control prices under a state law, individual indictments were found yesterday on the same counts. All but one of the directors, who is in Cuba, surrendered and were paroled. Eight hundred pounds of desiccated eggs shipped here by the Monarch Desiccated Egg Company, of Chicago, were seized in the shop of a west side produce dealer and destroyed.

Foreign.

Methodism is Needed in Italy.

Rome, Feb. 27.—The American Methodist church was crowded this morning, the congregation including many American visitors, who were attracted by the subject of Pastor B. M. Tipple's sermon, "Why Methodism is in Rome." It was in the American Methodist church that former Vice President Charles W. Fairbanks delivered the address which shut him off from being received in audience by the pope. The Rev. Mr. Tipple said the Methodist church was meeting with great success throughout Italy. Such an inference could be drawn from the extraordinary action of the vatican with regard to the proposed visit of former Vice president Fairbanks to the pope and also from the bitter resentment of the Catholic clergy.

With reference to the assertion that Methodists have no right to be in Italy," said the preacher, "the answer is that we are here under the Italian laws, guaranteeing religious freedom. Another assertion by the Catholics is that Methodism is not needed in Italy.

Catholicism Needs Competition.

"But Methodists believe that the need is urgent, as the Catholic church is always more efficient for good when compelled to compete with aggressive Protestantism, as conspicuously evidenced in America.

"The Catholic church suffers embarrassment when it is required to satisfy the ideals of a great liberty-loving republic, contemporaneous with beeding the demands of the vatican, which is still bound by the ideals of the middle ages.

"Italy needs Methodism because it is no longer Catholic, except in name. The charge of Methodist proselyting is foolish. Their hands are full in dealing with the unbelievers. This is proved by the last census, which shows that Italy reports the largest number of men without religious profession. It is true that the Methodists have expriests among the workers, but none has been actively sought. The Methodist schools are full because the children's parents select them as the best.

The issue in Italy to-day is not Protestantism versus Catholicism, but faith versus atheism. Archbishop Ireland has said that every convert to Methodism cost $1,400. If that is true, cannot the American Methodists better afford to pay it than every three Italian laborers who carry one priest?'

Chinese Troops Invade Tibet.

Calcutta, British India, Feb. 23.—Chinese troops to-day entered L'Hasa, the capital of Tibet, and the residence of the Dalai Lama, the supreme head of the Lamaist hierarchy. Upon the approach of the soldiers the famous ecclesiastic fled with several of his minor officers into India. Serious trouble is expected owing to action of the small Chinese army, which marching from Sze-Chuen, China, subdued eastern Tibet, levying contributions on the Lama's people and showing no respect for the monasteries. The Tibetans, resenting the desecration of their holy places, petitioned the Chinese foreign board, praying that the emperor of China interfere in the interests of the Buddhists. The petition was disregarded, as the Chinese propose to make the administration of the country purely Chinese. The Dalai Lama appealed to Lord Minto, the viceroy of India, but the latter refused to intervene. When the Chinese troops were reported as moving from the province of Khan ostensibly to strengthen the garrison at Lhasa, the Lama hastily quitted the capital and proceeded toward Darjiling, British India.

Tibetan Pope Deposed by Chinese Government.

Pekin, February 25 —The Chinese government has deposed the Dalai Lama as head of the Thibetan government, and in an official statement, issued to-day, explains the action on the ground that the nominal ruler had deserted the capital following an attempt by him to organize a general revolt.

The official statement follows: "The Dalai Lama upon his arrival at Lhasa from Pekin circulated with the object of organizing a general revolt, these rumors: (1) That China intended to exterminate Lamaism; and, (2) that British trade in effect was injuring Thibet. The Dalai Lama then took measures to thwart this trade, whereupon China became alarmed, and ordered two thousand troops to go to Lhasa with the object of preserving the peace and affording protection.

"When the Dalai Lama learned of the above, the Pekin government ordered the Chinese resident to reason with the Dalai Lama, who refused to listen, and on the 12th secretly left Lhasa with his followers. The resident searched ineffectively, whereupon China deposed the Dalai Lama, ordered the Thibetans to elect his successor, and issued a decree ordering the protection of Lamaism and the strict observance of the existing treaties with foreign powers concerning Thibet, with the purpose of preserving the status quo."

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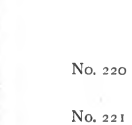

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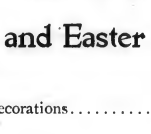

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Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, MARCH 10, 1910. No. 10.

When All is Done.

When yet the morn was fresh and new,
I rose from out my couch of rest;
And all the hours, the hot day through,
I tried to do my very best.
So in the field I plowed all day,
And with the oxen kept my pace;
And I grew weary in the way—
Great beads of sweat stood on my face.

I planted later; all day long
I sowed the seed with thoughtful care;
And, as I toiled, I sang a song
That seemed to fill with joy the air.
The rolling stones I raked aside
So that the wide field faultless stood,
And I can say with honest pride,
I did the very best I could.

When later, little weeds appeared,
I toiled with rake, and hoe, and spade;
Not, till the eventide had neared,
My earnest work aside I laid.
I strove the noisome weeds to kill,
To give the seed a chance to grow;
And, that I used some share of skill
I think the field will plainly show.

So I have plowed, and sowed, and toiled,
As best I knew and understood;
While faith my life and being filled
The harvest would be fair and good.
And now, that I have done my part,
At early morn and evening late,
I can but with a trusting heart
The harvest of my efforts wait.

You, who have toiled in any field
Of effort, be it far or near,
And feel your work is surely sealed
With honest labor and sincere,
What now remains for you to do,
Since you have done your best and all,
But wait till you the harvest view
Though it be bountiful or small?
—Thomas F. Porter, in Lynn Item.

Items of News and Comment.

The Gadarenes entreated Christ to leave their country. He left, but never returned.

Elder Henri Ummel, of Switzerland, expects to leave from New York City for home, on March 12.

If we are in trouble, we should go to Christ, for He is able to still all tempests of the troubled soul.

Rev. S. S. Baumgartner and family, of Halstead, Kan., left for Pratum, Ore., to take charge of the Mennonite congregation at that place.

Those who prefer swine—or the equivalent—to their own personal salvation, or that of their neighbors, indicate a very low moral state. They are short-sighted and heartless. Christ is out of question with them.

Rev. W. B. Stoddard, of Washington, D. C., filled an appointment at the Mennonite church, Berne, Ind., on Sunday evening, March 6.

The Missionary Review reports a total of 21,834 missionaries, 115,130 native helpers and 2,097,963 communicants in all mission fields.

The Season of Lent, observed by Roman Catholics, this year commenced with Ash Wednesday, Feb. 9, and will end with Good Friday, March 25.

Bro. J. F. Lehman, manager of the Mennonite Book Concern, Berne, Ind., his daughter Rose, and three of his sisters left Saturday night for Fortuna, Mo., to attend the funeral of Mrs. Wm. T. Lehman, on March 8.

Louis Klopsch, editor of the Christian Herald of New York City, one of the most active and best known men connected with church periodicals, is reported at death's do r in New York, owing to an operation.

In recommending that the appropriation for regulating immigration be increased from $2,400,000 to $2,560,000, Secretary Nagel says the expenditure of $100,000 for the stamping out of the white slave traffic would be money well spent.

Gains in the Home Department. At a recent meeting of the International Executive Committee of the S. S. Union the chairman reported the present membership of the Home Department to be 622,255—an increase of 70,717 over last year.

City Mission.—By request Bro. E. F. Grubb has forwarded to the editor a brief report from the work at Los Angeles, Cal. The expected report from the secretary to the Home Mission Board failed to reach us for this issue.

At the April elections nearly all towns in Illinois will vote on the liquor question. In Springfield alone there are 215 saloons. At the April elections two years ago 918 Illinois townships voted liquor out, while 219 went wet. Danville, the home of Speaker Cannon, with 93 saloons, will vote this spring on the local option question as will Decatur, Rockford, Galesburg, Bloomington, Lincoln, Elgin, Havana and Carlinville. In some of these towns there are as many as 86 saloons.—The Inglenook.

"The Laymen's Missionary Movement" will hold the following conventions during March:

Colorado Springs, Col., 2—4.
Denver, Col., 3—6.
Phoenix, Ariz., 4—6.
Salt Lake City, Utah, 8—10.
Los Angeles, Cal., 8—10.
Fresno, Cal., 12—14.
Cheyenne, Wyo., 13—14.
Sacramento, Cal., 14—16.
Lincoln, Nebr., 15—17.
San Francisco, Cal., 17—20.
Omaha, Neb., 18—20.
Sioux City, Ia., 22—24.
Mitchell, S. D., 29—31.
Portland, Ore., 29—31.

Instruct the young people. If we expect the young people to grow up to be intelligent, useful and forceful factors in the Mennonite church they must be trained in the knowledge of its doctrines, its history, its work. They need to know the Scriptures. They need to know the teachings as presented in the Catechism. They ought to know what the church is doing and where it is at work. They ought to be informed in regard to the work of the Home Mission, City Mission and Foreign Mission. They ought to know something about our Publication. If our Church is to prosper, we must have young men and young women who are devout and spiritually minded, who are well instructed, thoughtful and self-sacrificing.

Rev. W. B. Stoddard, Eastern Secretary of the National Christian Association, reports a good convention at Beaver Falls, Pa. Considering the bad weather the attendance was unusually good. A Rev. Campbell, pastor of a local Baptist church said he belongs to 10 lodges and saw nothing bad in them. He attempted a defense of the lodges by asserting that those not connected knew nothing of them. He called for proof of the statements made in opposition to them. When such proof was offered he was unwilling to receive it. His defense helped in stirring the opposition and it was thought the people received much needed light. Rev. A. S. Shelly, of our church, was re-elected State Treasurer.

Be up and doing.—The editor of this paper would be very much pleased to have all the correspondents "read carefully" the rousing correspondence from Moundridge, and then forward to him the "answers" to these questions. The answers may, in some particulars, differ, but at the same time have a good point. If Bro. Krehbiel's suggested plan would "materialize"— and we hope that it will be carried out, at least to a certain degree—it would come very near to solve the urging problem, What is to be done with the subscription list of the MENNONITE? We should not, and we trust that this will never be the case, to "break away" from the German and to give up the German literature as long as there is a need for the German papers. But wherever our young people, for some reason, do *not* read the German papers, the suggested new plan ought to be inaugurated at once, the sooner the better. Put forth strong efforts to increase the numbers of subscribers to the MENNONITE among our young people who do not read the German papers. This certainly would be a happy, practical evolution that would "stir" not only our people in the West but also those in the East.

"It costs more to avenge a wrong than it does to let it go by default."

A Last Good-bye.

"Good-bye," I said to my Conscience,
"Good-bye, for aye and aye."
And I put her hands off harshly
And turned my face away;
And Conscience, smitten sorely,
Returned not from that day.
But a time came when my spirit
Grew weary of its pace,
And I cried, "Come back, my Conscience,
And I long to see thy face;"
But Conscience cried, "I can not,
Remorse sits in my place." —Ex.

Rules for the Regulation of our Mission in India.

At a meeting held by our missionworkers at Janjgir, India, December 28, 1909 the following resolutions pertaining to our mission in India were adopted and subsequently approved by the the Mission Board.

I. Concerning the third station:

1. Resolved, to take the territory south of the stations Champa and Janjgir for our field of labor as it has been presented to the Mission Board by Bro. P. A. Penner.

2. Resolved, to uphold the wish of the Mission Board that Bro. and Sister Wiens are proposed to open the third station. They declared themselves willing provided physical and other circumstances permit.

II. Concerning the vacation in the hills:

1. Resolved, that at the request of Sister Funk and taking into consideration her health, the work engaged in, the expenses involved, that she is not to go to the hills the coming hot season, but the following instead.

III. Concerning the examination of our Missionaries:

1. Resolved, to require of our Missionaries from now on to take an examination in the language of their field and therefore we encourage that at least the first year in the field should be given exclusively to language study.

2. Resolved, to accept the Mid-India Course of Study, excepting Urdu.

IV. Concerning Baptism:

1. Resolved, that all the missionaries be consulted in case of applications for baptism, excepting the lepers, but the final decision to be left with the missionary or missionaries in charge of the station where the application has been presented.

V. Concerning writing articles to our church papers:

1. Resolved that our missionaries of India should see to it that two articles monthly will appear in our church papers, Bundesbote and Mennonite.

2. Resolved, that the president is to work out a schedule and present it to the missionaries in what order the articles are to be sent in.

VI. Concerning the jewels worn by our native Christians:

1. Whereas the word of God in various places emphasises the necessity of simplicity of dress and states that the soul should not be dwarfed at the expense of adornment of the body, be it resolved, that we as missionaries of the Gen. Conf. Mennonite Mission discourage the use of superfluous ornaments as being signs of heathenism.

VII. Resolved, that only one report is to be sent in from each station quarterly.

VIII. Concerning the organization of our Staff in India:

Resolved, that Bro. P. W. Penner, Janjgir, C. P., India, shall serve as Sec.-Treas.

IX. Resolved, to hold a regular business meeting once quarterly. P. A. Penner, Pres.

P. W. Penner, Sec. pro tem.

From India.

Missionary P. W. Penner writes from Janjgir, India: With a sense of deepest gratitude toward God we write the report of our work during the last quarter of the year 1909. The Lord has done great things for us. The quarter passed by very quickly and the consequence was, that many things, which should have been done, remained undone. Besides the regular work upon the station much of our time had to be devoted to building operations. Sister Funk's school building in the village Janjgir, is now finished and will soon be occupied by the school. The building is 40 by 20 feet with a ten foot veranda on two sides. It contains room for quite a number of pupils, which undoubtedly will soon come. The old building, in which the school was hitherto held, was altogether too low, too small, during the hot season too suffocating and during the wet season too damp for the health both of the teachers and the pupils. The new building will thus be a great improvement. At present we are building a chapel, 40 by 24 feet, here upon the compound. The chapel is to be finished by the end of February. Whether this will come to pass the future will reveal. It is an easy matter to make plans here, but to carry them out, with a class of people who will tax the patience of an American, who is accustomed to rapidity and promptness, to the uttermost, in the time planned, is quite a different thing. On account of the work mentioned above our language study was necessarily neglected.

We were enabled to hold our Sunday services regularly. At these the word of God was proclaimed by preaching, Bible reading and singing. These services were, as a rule, quite well attended and almost invariably all those who came were attentive listeners. Being the cool season of the year our services were held in the tent, which answered its purpose very well. The Sunday-school was held during the afternoon. The reorganization of the Sunday-school, of which I wrote in my last report, worked very well and gave general satisfaction. It had the effect of increasing the attendance. While we now have a number of small classes the teacher can give better attention to the individual pupils of his class, whereby the general interest in the school is enhanced. We use the regular International lessons in our school. All are pleased, that the lessons for 1910 are taken from the gospels.

The word of God, although in an apparent slow manner, is working upon the hearts of our people. Ramoharan, the man who is staying with our orphans, has in the beginning of Noyember expressed his desire to be baptized. Our evangelists instructed him alternately in the doctrine of salvation. He is entirely unable to read, and on account of his disease, rheumatism, his memory is so much weakened that it became impossible for him to commit John 3:16, the Lord's prayer and the 10 Commandments, as he was requested to do. One day he expressed his astonishment to one of our evangelists over the fact, that the fact that the "Papa", as he calls me, would not baptize him. He said, "I believe in Christ." On another occasion he said with tears in his eyes, "I pray twice every day, and I shall never again pray to a god made out of wood and stone". On December 29th, Brother Wiens baptized him.

Recently a man came after medicine. After he had received the medicine he told one of our orphans that he wished to become a Christian. Afterwards he came to my office where I asked him a number of questions. Among other things he said, "I am sick now, but after I have become a Christian I hope to be restored to my former health again." Since then he remains here upon the compound, does a little work and receives both medicine and catechetical instruction. If he holds out and does not change his mind, and if all the workers here find him prepared, we hope to be enabled to report of another paptism ere long. How the heart of the missionary rejoices when the poor heathen come and apply for baptism. May the time soon come when not individual ones but whole multitudes enter the kingdom of our Master! Both the above named persons need the prayers of God's children.

The blessed Christmas, the day on which the message of Christ's birth is brought nigh to the hearts, again belongs to the past; In the forenoon we had an uncommonly large assemblage of people here. During the afternoon the evangelists went to the Bazaar, held not far from our station, and delivered the joyful message of Christ's birth to the people assembled there. Besides the gratitude towards God our hearts beat with thankfulness towards our American brethren and sisters, who by the gifts sent us enabled us to gladden the hearts of the people by distributing small presents among them. The Lord will surely not suffer such gifts to remain unrewarded. People, who at other times do not come to our services come on such occasions, where they, before receiving an earthly gift, are told of the great gift of God, Jesus Christ. When therefore our dear ones at home can not go to the heathen to invite them to our services they can do so by the sending of gifts. Truly there is a great blessing connected therewith and undoubtedly eternity will reveal the blessed results thereof. May every one who reads this speak in this way, with a prayerful heart, to a benighted heathen, who perchance has been seeking after salvation for a long time! One request we have for all, and that is, Brethren and sisters, pray without ceasing for the coming of the kingdom of God in heathen lands, where thousands are dying daily without Christ. Will not such a sorrowful fact touch the hearts of all Christians? P. W. PENNER.

Janjgir C. P. India, Jan. 5, 1910.

Echo from Armenia.

Sister Rose Lambert, for many years a faithful worker at the Orphanage, Hadjin, Armenia, who was obliged on account of feeble health after a severe attack of typhoid fever to leave in 1909 for a warmer country, Egypt, has submitted under date of January 14, 1910, to the Gospel Herald the following report:—

Since last year's dreadful experience, the promises of God are more real to me than ever. I do thank God for the inward peace and joy He gives when hosts encamp against us, and for the confidence He gives when war arises against us.

Always shall I thank God for the privilege of being in Hadjin last year, during those terrible days and for the grace given me to comfort the many hopeless and severely persecuted Armenians at times when fire was raging, bullets raining, and a massacre was expected every moment. Little did I think how my words of encouragement were appreciated and at present it is difficult to comprehend it. For all we did was nothing more than any Christian worker should have done under similar circumstances. Through this, God has given us greater entrance and more open doors than ever amongst this people and I am sure our many, many Christian friends who have so earnestly prayed for us and contributed of their means will be glad to hear of the results. The Armenian national religion, i. e., Gregorian, is Catholic, (not Roman) consequently there has always been more or less bitter feeling toward the missionaries and their Armenian Protestant converts. This was more evident in some regions than others. This antagonistic feeling was gradually wearing away in Hadjin before the troubles of last year, but during the massacres the Armeniate of Hadjin said to me, "The experience has taught us—all of us persecuted for the name of Christ." Since here in Egypt I have been told by Gregorians of position that their religious and political head, the Armenian Patriarch of Constantinople has presented two Protestant Armenian ministers with letters of gratitude for their noble services rendered to the nation and also one to the English Society in London known as the "Friends of Armenia," who have sent thousands of dollars for relief this past year, yet during the eighty years of missionary work among the Armenian people and never in past history has it been known that a missionary had received such a letter from him until the one received by me, which assures me of the nation's gratitude and that my name will never be forgotten by them. It seems strange that the first one should have been received by a woman, when one remembers the position generally given them in these oriental countries. The chief representative of the Armenians in Egypt called this week, accompanied by his bodyguard, to thank us for our services rendered and to congratulate us upon the receipt of the above-mentioned letter, and since then a number of others have called for the same purpose. Armenian papers published in Turkey as well as in Egypt are printing the remarks of encouragement made by us during the massacres and quotations are broadcast and they constantly say the nation cannot find words to express their gratitude.

I have hesitated to write this for fear that some of our friends might think that I felt exalted, but I fully realize that I was only a figurehead and acting as the representative of thousands of you who so faithfully prayed for us during these trying days that we might be "able to stand", and who would gladly have stepped into our place if it had been possible, and I do want to tell you that God has answered our prayers and has given us a larger door of entrance than we could have gained otherwise. As I think of the past eleven years and the many opportunities God has given us in this land and the mark of His seal upon the work, I marvel that He would condescend to use such weak instruments and manifest His power through their weak efforts. With opportunity comes responsibility and we do ask your prayers that we may ever fully rely upon our Master, Savior and Friend.

Personally, I am feeling better since resting in this warm climate although my strength is returning very slowly and I have been told that unless I am cautious and take sufficient rest before returning to Hadjin I may soon be obliged to give up my work entirely as I am on the verge of a complete break-down. My heart and sympathy is with the Armenian people and I hope to be able to spend many more years with them, but knowing the greatest help I can give at Hadjin at present is to stay until I have fully regained my health, the time of my return is uncertain. May God's will be done in this.

Home Circle.

Hurry and Worry.

"The world is wide
In time and tide,
And God is guide;
Then do not hurry.

"That man is blest
Who does his best,
And leaves the rest;
Then do not worry."

Polly's First Day at School.

Polly was going to school for the first time in her life. Polly was eight years old.

"I am afraid the girls will laugh at you," said Cousin Blanche.

"Why?" demanded Polly. "I don't see anything about me to laugh at."

"O, you will see to-morrow," answered Blanche. Blanche had been to school for three years.

Blanche called for Polly the next morning.

"You must be very careful to do everything just right," she said.

"Of course," answered Polly. "I always am." And that ended her cousin's advice.

The children watched Polly curiously, and she smiled back at them with very friendly eyes. At recess the girls looked with disapproval at Polly's shoes.

"What makes you wear that kind," asked one, boldly.

"Bronze boots?" queried Polly. "O, Uncle Morton sent them to me! Aren't they lovely?"

The girl looked surprised. "Nobody else wears 'em," she said, a little scornfully.

Polly glanced around on the black-booted group. "Havent' any of you bronze boots?" she asked.

They shook their heads.

"I'm awfully sorry," Polly said. "Maybe Uncle Morton will send you some if I ask him to, and I'll ask him in my next letter."

The others did not know what to say.

"What makes you be called Polly?" queried the bold girl. "You told the teacher your true name was Mary."

"Yes, but I like Polly best."

The bold girl turned up her little freckled nose. "It is countrified," she said.

"Is it?" returned Polly, innocently. "O, I'm so glad! That must be why it is so beautiful. Don't you just love the country? I do. I was there a whole month last summer."

"Haven't you ever been to school before?" asked the bold girl's comrade.

"No, never,' smiled Polly.

"And don't you know how to read?"

"O, yes! I have studied with mother."

"It must be horrid to have to study at home," said the girl.

Polly opened her brown eyes wide. "I guess you never tried it," said she. "Why, it is perfectly splendid! Mother makes plays to help me get my lessons, and tells me stories about them, and hears them all in the morning if we're going away in the afternoon—O, it's beautiful! But father and mother thought school was best now, so I've come. It is lovely, isn't it?"

The girls looked at Polly in wonder.

"Guess she won't think it's funny when the teacher keeps her in at recess, will she?" and the bold girl tossed her head.

"What will she keep me in for?" questioned Polly.

"When you don't have your lessons."

"But I shall have them," declared Polly.

"Always?"

"Why, yes, of course. Why not?"

The girl said "Huh!" and took another tack.

"Does your mother make your dresses?"

"No, she doesn't," Polly answered, smiling.

"Who does? Your dress isn't a bit like any of ours—It's awfully short."

"Isn't it?" chuckled Polly. "It's about the shortest I've had. You ought to see me run in it—it's just as easy! Mother was going to let it down; she said of course it was all right in New York, where they wear them short, but for here she didn't know what folks would think. I wore it once before she had time to do it, though, and it was so nice to run in I begged her to let it be, and she did.

"You see," Polly went on frankly, "my Cousin Marguerite, who lives in New York, outgrows her clothes so fast that she can't wear them out; so auntie sends them right up to me, and they 'most always fit. Isn't that nice? I think this dress is so pretty, don't you?"

Nobody answered for a minute. Then the bold girl said, "I don't believe it's the latest style; I never saw anything like it."

"No, I never did," returned Polly blithely. "Marguerite always has such pretty clothes, and they are different from the other girls', too."

"I shouldn't think you'd want to wear somebody else's things, just like a beggar," retorted the other.

Polly looked surprised. Then she laughed.

"Excuse me," she said; "but you are so funny! I never beg for Marguerite's clothes. Did you think I did? Auntie sends them to me for a present—that's all. O, it is such fun when the boxes come! I try on everything right away. And it is so nice that mother doesn't have to make my things. She has ever so much more time to tell me stories."

"O, come on!" cried Blanche. "Let's play something! You can't snub Polly if you try. She thinks everything and everybody are lovely."

"Of course they are!" laughed Polly, catching her cousin and whirling her about. Then she threw an arm around the bold girl's waist. "I like you!" she cried. "You're so funny!"—*Emma C. Dowd, in The Congregationalist.*

Wit and Wisdom.

Georgie: "Do your folks ever have family prayers before breakfast?"

Albert: No: we have prayers only when we are going to bed. We ain't afraid in the daytime."

One day Teddy climbed up into a parlor chair to reach something he wanted. "Don't get up into that chair with your feet, Teddy," said his mother.

The little fellow looked down at his small extremities with an air of great surprise, and said:

"Why, mamma, I tan't taet em off!"—Young Evangelist.

The Mennonite.

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Editorial.

The Churched and the Unchurched.

That the churches do not reach all those who should come under their influence is a matter upon which we all agree. That the churches do not try to reach all those whom they might is another matter upon which most people will agree. We might separate the population of this country into classes. In one of them we might place the churched portion, in another the unchurched and in another those who are not churched and yet not, properly speaking, unchurched. The settled portion of our population, that is, those who have permanent occupations and are permanently located in cities and towns and upon farms, are pretty well provided for except in the thinly settled portions of our great west and it is only a question of a little while until these communities will greatly increase in population and the matter of churches will be solved. The trouble in many prosperous and well populated districts is often too many churches and their unnecessary multiplication involves a wicked waste of men and money.

While ours is a Christian nation it is far from being a nation of Christians. A large part of its population might be said to be only near-Christian. They are neither infidels or notoriously wicked and it may be that many of them would feel hurt to find that they were regarded as anything but Christian, nevertheless we must so regard them. They attend church so seldom that when they do attend they are regarded as visitors. They contribute nothing to the support of the church, its benevolences or its missions and are generally out of sympathy with the movements for reform for which the church stands sponsor. In fact they bear no mark of the Christian on them. To reach people of this class and be the means of their conversion is one of the church's hard tasks. Like the poor, they are always with us, and like them they are too often neglected.

The unchurched masses include more than the poverty stricken, rum cursed and criminal classes of our congested cities, and strange to observe, these submerged classes are not the hardest for the church to reach with her efforts. Slum missions are well attended and generally successful. The Salvation army and other organizations like it, find the only limit to their work to be the slenderness of their purses and the unwillingness of so many people to take up the work. Slum audiences are every bit as attentive to the preaching of the Word as are the worshippers in some sanctuaries where fashion is an interesting object to the eyes of some. The percentage of conversions is greater in the slum mission than in the marble church or even the one that is plainly built of brick.

Not all of the unchurched are slum dwellers, however. It is hard to estimate the number of people of foreign birth among us who cannot understand the language of our country and who are not reached by churches of their own nationality, but the number is large. A considerable portion of our unchurched population are prosperous and intelligent people who because of their business or professions are entirely cut off from the church. Think of the large army of Railroad employees to whom the Sabbath is the same as any other day; or the multitude of commercial travelers whose only Sabbath home is the hotel corridor and you have before you the problem of bringing the Gospel to them to solve. It is only necessary to be at a great railroad station some Saturday night or Sabbath morning to see the troops of theatrical people hurried away to their next engagements, generally compelled to travel all day Sunday to make them. To these people the opportunities for church going are small indeed. We know a clergyman who stopped a magazine because an article appeared in it pleading for some arrangement by which actors might have the benefit of some church service. But why shouldn't they have such an opportunity? They are not under an interdict, the interdict belongs to the middle ages anyway. Many of the theatrical people have at some time had the benefit of Christian homes and Christian churches. Is it any wonder that many of them go off into notorious sin when they have entirely gotten away from the healthy influences of Church and home? The late Dr. Lorrimer was one of the most lovable and influential men in the Baptist ministry, yet he began life as an actor. Might not the church, as a whole, benefit by more such conquests were they to regard the actors as having souls to save? The so called "Little Church Around the Corner" in New York is dear to the hearts of thousands of theatrical folks, simply because it once opened its doors for an actor's funeral when others denied him the right of a Christian burial simply because he was an actor.

Among the many other unchurched classes we might name such as those who follow the sea, the police and firemen of our cities, the life-saving crews along our coasts, the lighthouse keepers at dangerous places by the sea, the lumbermen in the forests, the construction gangs who build our railroads and bridges, etc. etc. Individual efforts to reach some of these people have succeeded wonderfully, with many of them the Y. M. C. A. fills places that the churches cannot, but still there is need. The Church may not be able to lead all men to Christ but it is the church's opportunity to preach the Gospel to all men and to make possible its fellowship to all who sincerely desire to lead a Christian life. G.

Correspondence.

MOUNDRIDGE, Kansas, Feb. 28. —The West Zion church of Moundridge, Kan., held its annual meeting early in January. Among its routine business this meeting exercised its delegating power in delegating the undersigned to correspond for the MENNONITE. At this time it was reported that only four members of our church subscribed for The MENNONITE, which surprised me much but when the subscribers for the Bundesbote are considered I feel certain that our church papers are well and much read here, though mainly by the older members as the young have not acquired this desirable habit.

Writing for a paper appears to be easy when you do not try it, and if one is only a reader. So the problem is before me, "What shall I write?" Would the editor tell us, what he thinks we should write about? Shall we chronicle events of the church such as every one knows should happen in a live church? Shall we tell of the visitation of the grim reaper death or talk of the joyful affairs of church addition and weddings, or shall we ventilate our own hobbys? Or tell of our church's spiritual life and the nearness of Jesus? In which direction does The MENNONITE serve best God's purpose and the needs of churches?

Speaking for myself I want to say that the editorials in The MENNONITE are valuable to me in many ways and I would like to see them grow. Current news from the churches are of much interest but leadership we find only in thoughtful articles, setting men and Christians to thinking and leading them to consecrate themselves more fully to God, denying self and laboring for others.

I would like to see a campaign inaugurated to place within the year at least two dozen MENNONITES with our young church people here, who are reading English.

Owing to impaired health Rev. Wm. Galle, our pastor for many years, took a somewhat retiring position in August, 1909. Since then Rev. J. C. Peters followed a call from our church and came from the far North, Canada, to labor in the Lord's vineyard here, and with our church. All sermons on Sunday mornings are in German and every alternating Sunday evening English. Rev. Galle continues to preach the gospel once per month. He also has charge of the catechetical class.

I want to render here a merited tribute of praise to Pastor Galle, who for many years has labored faithfully, with self-sacrifice, planning and helping to provide for the future of our congregation, in declaring his willingness to take a retiring position, and to help in the council of God and the church to find and to procure "younger pastoral help" for our church. It certainly requires a strong conviction and creditable renouncement for a pastor to step back, or to help "dig his own professional grave", after years of consecrated labor in the Lord's vineyard. For this a church can not pay a pastor in money nor thanks; God alone can recompense him.

We are thankful for the joint labor of our two pastors of our church, for the field here in our locality offers abundant opportunity for religious activity, and the Moundridge Mennonite churches should do their share.

I do not believe in "oslerizing" the aged and much less aged pastors, for I consider that church best blest which strives diligently to utilize all talents; the old, the young, the middle-aged, men, women, boys, and girls—all being active in God's vineyard and for the church, well acquainted with one another through active work in the church, seeking the will of Christ, their Master, neither forgetting the other nor setting aside one another; giving talents as thry may have them, the aged for wise council, the young for vigor and undertaking, and the middle-aged for the real work; women active alike with men.

I glory in the sight when in church I see in the front seats the young and sprinkled among them gray heads, for that is a good sign. J. WM. KREHBIEL.

City Mission.

LOS ANGELES, California.

Editor MENNONITE:—The city mission is ready for public services as soon as the necessary furniture has been placed in the hall already rented. It is located at 1432 San Fernando street, north of the business center of the city. The district is bounded by machine shops, railroad yards and the river. The district has been popularly called "dog-town," a name that would indicate the need of a mission.

The room rented for the mission was last used as a pool-room. It is near the railroad station, River Station, of the Southern Pacific road. The people of the district are poor— poorer still because of the saloons in the district. There are many churches in the city but none have done work here. It has been left for us to work the district for God.

Being a stranger here it took sometime to look over the city to find the best place to work, i. e. the place where work is the most needed. Because I am a stranger to the people it takes time, because they are not ready to open the door and invite me in to talk.

Nor are they ready at once to accept the message we bring. This work demands patience, perseverence and prayer. I go from house to house and put the one question, "Are you a Christian?" I'd like to tell of the expressions of face I see and the replies I get. Sometimes I have opportunity to speak a few words that "to-day is the day of salvation;" sometimes I am permitted to leave a tract. (To give tracts is as much an art as to give medicine). When I make my second visit I shall then be known and hope to get a chance to speak more with the people in their homes. One old crippled widow on whom I called the second time would hear less of the gospel story the second time than the first. It may be it set her thinking and she was trying to keep the subject out of her mind. But I'll go her way again for I want her to become a Christian.

There are children in the district that we hope to interest. We hope to have music to attract and singing, in which they can take a part. A young man of promise and Christian character and ability has promised to take charge of the music. I hope to have a stereopticon to help teach, also a "baby" organ to use in street meetings.

The least has been done and most of the work is yet to be done. To rent a hall and put furniture in it is little to do. We must next get the people to come. We must find teachers for the Sunday-school — earnest, consecrated, patient, with a good knowledge of the Bible. We must get into the homes of the people so we may know their needs. We need the prayers of the people for the field is a needy one.

E. F. GRUBB.

Cor. Ave. 50 & Aldama St.

For the MENNONITE.

The Ways Contrasted.

A broad way and a narrow way are set before us! You are on one or the other. Brother, which are you treading? Many say they dont know, but God's elect are not numbered among these purposeless drifters. The way to life is narrow, yes, but praise God, one need not fear of bumping his head on the ceiling for it extends right through to heaven.

The ways of the world are in a continued process of evolution; changing, ever changing, forgetting the past and striving onward for the new.

Consider for a moment the way of travel. First we walked, next we rode upon the backs of animals, next we fashioned a wheeled contrivance to trail along behind the animal, and finally the modern "self-propelled vehicle."

Man continually improves the way and the picturesque simplicity of bygone days is as a tale that is told.

But the way of holiness—the narrow way—is as picturesque as ever, time cannot change it, yea, we challenge the brains of the world to improve upon our mode of travel, and try as they may, they can never devise a "self-propelled" vehicle that will move heavenward along the narrow way.

No, they simply cannot, for the self-life is properly a thing for the broad way alone.

The "self-propelled" life has been the grief of man for all the ages. The ten commandments struck at it; Christ died to kill it; and yet we see men nursing and feeding a doomed life and apparently blind to the true way.

Dear ones, the only transportation ever yet provided is simply a *lamb*-drawn vehicle. Did I say simply? well it is also a wonderful way, for it consists only of our fragile dust carts drawn gently onward by the *Lamb of God!*

We just sit in complete abandon to self, drop our lines and let the *Lamb* go whithersoever he chooses.

Ah, but that "*just*". It sounds easy, but I venture to say that to learn the lesson completely and allow Christ absolute control over our every action, thought, and word will require all the grace you can pray down from our good Father, and keep you a-fighting the powers of evil until the "white horse" takes us over.

May God help us to utterly end our self-propelled lives and get into the "old yet ever new" mode of travel, following the Lamb, who alone can draw us home.

You may think, in looking out upon the world, that the great difference between people is that some have many things to enjoy and others very few, when you know them better you will find that a greater difference is that some have great power to enjoy and others very little.

Very few of us will have the chance of heroic self-devotion, but every day brings the petty wearing sacrifice, which weighs full weight in God's scales.—Samuel Osgood.

United States Church Statistics.

In the *Christian Advocate*, recently, Dr. H. K. Carrol gives the church statistics of the United States for 1909. There are, for instance, three different kinds of Brethren: the Dunkard, the Plymouth, and the River; and each of these in turn is subdivided. There are four different kinds of Dunkards, four different kinds of Plymouth Brethren and three species of River Brethren. There are three different kind of Catholics, the Catholic Apostolic, the Eastern Orthodox Catholic, and the Western Catholics. These in turn are also subdivided. There are two branches of the Apostolic Catholics, seven of the Eastern Orthodox Catholics, and three of the Western Catholics. Then we have a group of what are called Faith Associations, which are known by the following subtitles: Apostolic Faith Movement, Peniel Missions, Metropolitan Church Association, Hepziba Faith Association, Missionary Church Association, Heavenly Recruit Church, Apostolic Christian Church, Christian Congregation, and the Volunteer Missionary Society (colored). These Faith Associations number 146 churches, with a total of 9,572 members. There are no less than twelve different kinds of Mennonites and nineteen different sorts of Methodists. The Theosophists have not increased very rapidly, as they only number some 3,000 communicants in the whole United States. The Unitarians and Universalists together total 125,378 members. The Western Catholics show 12,372,069 communicants, which, of course, means very much the same as adherents with us. The Methodists have 6,477,224 communicants, and the Baptists 5,510,590. The Lutherans number 2,173,047 and the Presbyterians 1,848,046. The Methodists comprise about one-third of the evangelical Protestant bodies. The aggregate value of church property of all denominations is $1,257,575,867, or just about one year's drink bill.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, March 20.—MONEY A CURSE OR A BLESSING. Luke 12:13—21; Mat. 6:19—21.

QUESTIONS:

1. What is a treasure?
2. Can we put a wrong estimate on something?
3. What was the rich fool's mistake? Luke 12:13—21.
4. When is money a curse? Jas. 5:1 - 6; 1 Tim. 6, 17a; Mat. 26:14—16.
5. When is money a blessing? 1 Tim. 6:17b—19; Luke 8, 3; Mat. 27:57—60; 1 Chron. 29:1—19; Exod. 35:20—29; Acts 20, 35.
6. What danger is there in seeking riches? 1 Tim. 6:6—10; Mat. 6:21; 19:24; Luke 18, 24.
7. Why is property called the mammon of unrighteousness? Luke 16:9—11.
8. What duty and promise have we as children of God? Mat. 6, 33.

MEDITATIONS:

What we value most highly we call our treasure. Things can be relatively a treasure, being of high value in its kind or a source of unusual income to its owner.

Since our treasure is what we value most highly, we can be mistaken in our valuation of a thing, or a person. Something may appear to one a treasure, which an other one depises, or values very little. The Christian is taught by the word and the Spirit of God to measure the value of a thing or a person by its benefit for eternity to us or others.

In the parable of the rich fool his mistake is not as much in what he does, as in that which he leaves undone. His riches are honestly gained, but he thinks neither of God nor of his fellowmen, but only of himself, and he has nothing to offer to his soul but: "take thine ease, eat, drink, be merry." He forgot that "a man's life consisteth not in the abundance of the things which

he possesseth." He was not rich toward God, but thought he was laying up treasure for himself, while God said unto him: "Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?"

Money, for which most people strive, can be a curse. It is a curse, if it is our highest aim to have, gain and retain money; if we get it by dishonest means, perhaps not in the sense of the civil law, we may avoid anything or practice which brings us into trouble with the law, but we may selfishly and meanly take advantage of others, oppressing others, who are not able to help themselves. Money is a curse if it makes us highminded and misleads us, that we have our hope set on the uncertainty of riches; if we for the sake of money betray our Lord Jesus Christ; disobey the voice of our conscience and of the Spirit of God. If money is our master, our god, which we obey and serve, it is a curse.

Money is a blessing, if it is our servant, or rather in our hands the servant of God whom we serve. How much good can we do with the money for our fellowmen and for the furtherance of the kingdom of God. Money gives power, and we can use this power for God's honor and glory. Money gives us pleasure, not by using it selfishly for ourselves and our enjoyment, but by helping others, giving for many good causes, giving for the house of God and for the upbuilding of the kingdom of God. We experience in giving gladly and liberally the truth of the saying of our Lord: "It is more blessed to give than to receive."

In seeking riches we fall into a temptation and a snare and many foolish and hurtful lusts such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. The seeking of riches, even if we do not succeed, can become a passion, hardening our hearts, robbing us of all love and all joy, isolating us from God and men.

Christ calls property the mammon of unrighteousness, because so much wrong is done in accumulating it, in retaining and using it. The possession of property is not wrong in itself, but it becomes easily a detriment to our spiritual life and our Lord expresses this danger very forcefully when He says: "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God," and "how hardly shall they that have riches enter into the kingdom of God."

Therefore our Lord says to His disciples and to us: "Seek ye first the kingdom, and His righteousness," and He adds the promise: "and all these things shall be added unto you."

QUOTATIONS:

Money never made a man happy yet, nor will it. There is nothing in its nature to produce happiness. The more a man has, the more he wants. Instead of its filling a vacuum, it makes one. If it satisfies one want, it doubles and trebles that want another way. That was a true proverb of the wise man, rely upon it: "Better is little with the fear of the Lord, than great treasure and trouble therewith."—Franklin.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for March 20.

SUBJECT:—A Paralytic Forgiven and Healed. Matt. 9:1—13.

GOLDEN TEXT:—The Son of man hath authority on earth to forgive sins. V. 6.

When the Gadarenes would not have Jesus in their country, but asked Him to depart from their borders, He entered into a boat and returned to the west side of the lake, on which side Capernaum was situated near the upper end of the lake. According to the accounts of Mark (5:21) and Luke (8:40), He found a great multitude gathered by the seaside where He landed, and it was while He was speaking to these that Jairus came and begged Him to come to his house to save, or restore, the life of his daughter. Matthew here brings in the account of the paralytic, brought to Jesus by four of his friends, which event however belongs to an earlier part of the Galilean ministry, as does also the call of Matthew and the eating in Matthew's house.

Capernaum is here called Jesus' own city. Mark in relating this event (2:1), says Jesus was in the house or at home, when the paralytic was brought to Him. It appears from these expressions that Jesus, at this time, had in some sense a home, perhaps with His mother and brethren (John 2:12), or perhaps with one of His disciples. Nevertheless His own statement regarding His situation in this regard was that the Son of man had not where to lay His head. As the eternal Word it was by Him that the earth and all things were made (John 1:3); as the Word made flesh, there was no spot on earth that human laws recognized as His own. His infant body was laid in a cradle improvised out of a manager, and His crucified body found a brief resting place in another man's tomb. He came into His own, but in His humiliation His own had no place for Him. How different it will be when He will come again, then to be acknowledged as King of kings and Lord of lords—when the King of glory shall come it!

The sick man had to be carried to Jesus. There were not lacking those who were willing for the task, and they were not easily discouraged by difficulties they met with. They rested not till they had laid the sick one right at the feet of the great Physician. What may we learn from this as to our bringing others to Jesus?

Jesus saw their faith—both the faith of the carriers and of the one carried. No one will make much effort to reach a physician in whom he has no faith. They believe that Jesus could and that He would help.

His first word to the sick man was spoken in response to his greatest need. It was an offer of the highest blessing, that of forgiveness for the soul, which no doubt was meant to carry with it the lower one of healing for the body. The man's faith was reaching out for both, and when at the changed word of Jesus he accepted the one, he no doubt rejoiced in a realization of the other also. The proof which Jesus gave that He had authority to forgive sins was not theorctieal only but practical.

Jesus knew the thoughts of His critics, though unexpressed in words, and rebuked them. Not only what we say but what we think will be judged by Him before whose penetrating gaze nothing can be hid. Their thoughts were evil (v. 4) because they were insincere and sprung out of jealously and hatred rather than a desire for the glory of God. They thought truly that no one can forgive sins but God alone, but they were guilty of not believing in the Son of God and of being unwilling to accept the clearest evidence of the truth of His claim of Divine authority. He that believeth not hath been judged already because he has not believed (John 3:18).

Matthew's call as he sat at the place of toll was similar to the call of the four fishermen from their boats. It was not the first that he had seen or heard of Jesus. When it came to him it found him prepared for immediate and unhesitating decision. He forsook all and followed Him (Luke 5:28). Such unreserved yielding of one's life is alone worthy of Him who left heaven's glory in order to bring us to share it with Him in unending possession.

That which most offended His enemies is that which fills the heart of faith with the most wondering admiration. As the hymnwriter puts it,

Sing it o'er and o'er again,
Christ receiveth sinful men!

As chief guest at that feast, He was glad for the presence of sinners, not as one having in the least degree fellowship with them in their sinfulness (2 Cor. 6:14—15), but as the Physician who shunned not the touch of the sick that came to Him for healing. In mercy He sought those lost in degradation and sin that He might save them. And in the same spirit of mercy He bids His followers go down to the veriest slums of fallen humanity in order to rescue the perishing "to snatch them in pity from sin and the grave."

Announcement.

The officers of the General Conference have appointed Bro. R. A. Goerz to receive the contributions for the conference treasury during the absence of his father. Bro. Goerz has consented to serve in this capacity as treasurer pro tem. Please send all conference contributions to R. A. Goerz, Newton, Kan., always specifying the object for which each remittance is meant—whether for the educational committee's expenses as called for few weeks since or for any other purpose. G. N. HARMS, Sec.

Marriages.

NEUHAUSER—LEHMAN.—On March 3, 1910, at Berne, Ind., by J. W Kliewer, Edwin Neuhauser and Martha Lehman.

Deaths.

ROTH.—On Feb. 17, 1910, in Milford, Bucks Co., Pa., Jacob H. Roth, aged 73 years, 8 months, 26 days. Funeral services were held and interment made at the West Swamp Mennonite church on February 24th. Funeral services conducted by Revs. Oswald, Kistler and A. B. Shelly.

Contributions.

Home Mission.

During the month of February the following gifts were received:

A. GENERAL TREASURY. From mission boxes, Berne, Ind., $6 20; Menn. church, Beatrice, Nebr. $41 45.

B. CITY MISSION TREASURY. From Mission sewing society, Halstead, Kan. $5; Pasadena, Cal., $1 50; Y. P. S., Upland, Cal., $8 42; S. S., do., $6 85.

Gratefully acknowledged,
M. HORSCH, Treas.
Upland, Cal.

Gifts for the Girls' Hall, Bluffton, Ohio.

From Lizzie Stauffer, Donnelson, Ia., $10. Gratefully acknowledged,
MRS. S. K MOSIMAN.

News of the Week.

Domestic.

Race to Dispose of Great Riches.

WASHINGTON, March 4.—"Who can give away the most money?"

Surely the world moves. It took the twentieth century to put that question.

"Who can get the most money?" It seems that was a question of the days of old.

With John D. Rockefeller racing hotly after Andrew Carnegie in the contests for first honors as world philanthropists, and the beneficent Mrs. Russell Sage dispensing liberally the accumulations of the acquisitive financier—is a new day dawning?

It is estimated that the gifts of these three persons to date have been:

Andrew Carnegie	$160,000,000
John D. Rockefeller	$133,000,000
Mrs. Russell Sage	$ 26,000 000

The fortune of Rockefeller has been estimated at a billion dollars, while that of Carnegie and Mrs. Sage has been put at $800,000,000 each. Perhaps the estimates are not correct. Rockefeller is said to have declared that his fortune is not over $200,000,000; that in the most prosperous year his income did not exceed $20,000,000, and that his Standard Oil stock is not above 20 per cent. of the total outstanding issue. However, the late H. H. Rogers was quoted in 1906 as saying: "I know for a fact that Rockefeller's income will exceed $60,000,000 next year.

At any rate, while the vast trusts are eliminating competition in the industrial field, they have originated a new form of competition—competition in the field of colossal philanthropy.

Carnegie originated the scheme of vast organized benefactions when he formed the Carnegie Foundation for the advancement of Teaching. This was a big "scoop" for the Scot, but Rockefeller has evidently been impressed with the wisdom of such efforts at scientific and methodical use of surplus wealth that he follows with the Rockefeller Foundation.

It is announced that the "Oil King's" philanthropic enterprise will be organized along lines similar to the other foundation. As in the case of the latter institution, the Rockefeller foundation will be authorized to receive and dispense gifts of money other than those of the original endowment. The headquarters for the new foundation will probably be in Washington, and while it will form an outlet for the vast Rockefeller riches, the amount of the endowment has not yet been fixed.

The rivalry between Rockefeller and Carnegie for the title of world's champion giver has been a friendly one. When Carnegie gave $6,000,000 to Pittsburg charities, Rockefeller telegraphed him: "You have my best wishes in all your grand efforts to help your fellowman. I hope and trust that our prosperous men the country over will be stimulated to emulate your noble example. I believe that untold good will result therefrom.

Carnegie replied: "Many thanks, fellow worker, in the task of distributing surplus wealth for the good of others. I clasp your hand. Your congratulations are highly valued."

Sudden Death of T. C. Platt.

NEW YORK, March 6.—Thomas Collier Platt, formerly United States senator from New York, and for many years a national figure in republican politics, died at 3:45 o'clock this afternoon.

The Coming of a Mighty Convention.

One among the most notable conventions that the convention city has ever known, is to be held in Indianapolis on April 25 to 28, inclusive. This gathering will be notable in various ways. It will be the first in importance, of its kind, to be held in the State, and the cause it represents is one of the most momentous that could possibly be presented to the children of men. Some of the most eminent men engaged in this work, both in Europe and America, are coming and will have a large place in the convention's proceedings. The date of its sitting will establish a veritable "red letter day" in the history of the cause in Indiana. It is likewise safe to predict that the combination of attractions that are here to be presented, will marshal a host of interested spectators and participants the like of which, for genuine ardor and high purpose the capital city has not, as yet, seen. It may not be generally known that a tour of eighteen of the most important cities of America (including Indianapolis) is being made by the eminent men who will appear upon the program, at various stages of the convention's proceedings, but such is the fact.

The meeting here will be both educational and inspirational in character, and will include a grand parade that, for numbers and import, will leave its impress upon the minds and hearts of the people of our beloved State, long after the echoes from the convention shall have died away and the lives of many of its spectators and participants shall "have been rounded with a sleep."

The State Sunday School Convention (for such it is) meeting in Indianapolis, as before stated, on April 25 to 28, inclusive, is but the outgrowth of his thought and action, and serves to show, in large measure, what may be accomplished by a spirit filled and genuinely consecrated life.

"AND I, IF I BE LIFTED UP WILL DRAW ALL MEN UNTO ME."

Savings Bank Bill Passed by Senate.

WASHINGTON, March 5.—Dividing practically upon party lines, the senate at the close of the third session of the legislative bill on March 3 to-day passed the administration postal savings bank bill.

Of the seventy-two votes cast fifty were in favor of the bill and twenty-two against. All the negative votes were cast by democrats.

As it goes to the house, the bill authorizes the various money order postoffices to accept sums of $—or more from depositors and to deposit these sums in the local banks, where the money is to remain unless withdrawn by the president in case of war or other exigency.

In case of this withdrawal the funds are to be invested in government securities but with the proviso that such securities shall not draw less than 2½ per cent. interest. The control of the funds is vested in a board of trustees composed of the postmaster general, the secretary of the treasury and the attorney general.

The aggregate balance allowed to any depositor is $500 and no persons is permitted to deposit more than $100 in any one month.

The government is required to pay 2 per cent. interest and must exact not less than 2½ per cent. from the banks, the extra quarter of the per cent. being required for the payment of expenses and losses.

It is calculated that such a law would bring much money out of hiding and result in a fund ranging all the way from $500,000,000 to $1,000,000,000.

STANDARD OIL REPLIES

DENIES IT IS A LAWLESS COMBINATION. THINK OF YOUR CHEAP LIGHTS.

WASHINGTON, March 8.—The Standard Oil to-day filed in the supreme court of the United States its brief in opposition to the attempt of the government to dissolve it as violating the Sherman anti-trust law.

The keynote of the defense is the so-called preservation of the "rights of individual citizens of the United States."

The issue, according to this brief, is the charge made in the petition, denied in the answer and reasserted in the replication, that the seven individual defendants, John D. Rockefeller, William Rockefeller, John D. Archbold, Oliver H. Payne, Henry M. Flagler, Charles M. Pratt and Henry H. Rogers, combined and conspired and continued to combine and conspire at the time the petition was filed to restrain interstate trade in oil and to gain a monopoly of it.

This decree is complained of as being unjust to the men who, according to the brief, "were a lawful group, lawfully doing business," and who, after what is described as a mere conveyance and solely by reason thereof became a "group of lawless conspirators," it is charged.

THINK OF PRICE OF OIL.

The claim that the seven individuals are engaged in lawful business is emphasized. "The Standard Oil business as it existed in 1906 and still exists," says the brief, "was the natural development and outgrowth of the business begun in 1862 and steadily pursued by the Rockefellers and others. By untiring energy, with infinite skill, with abundant capital and the steady reinvestment of early profits, these men and their associates created out of an entirely new, unique and unprecedented production of crude oil, a new, universally used and cheapest illuminant the world has known. By creative skill they obtain from refuse oil valuable by products.

TOOK RISK OF FAILURE.

"They invented the huge reservoirs for storing oil, the combined pipe line system which gathers up and carries the natural products, the tank cars which carry the refined products.

"They created the export trade in oil, transporting it in ships of their own construction and selling it in Asia, India, China, Japan, Russia and all Europe. They devised the trading stations—the tank delivery wagons—and used every means to cheapen the product and the quality. From 1862 to 1906 (forty-four years) the work went on.

"They took the risk of the failure in production, of destruction by fire and tempest, besides all the ordinary risks of trade. They met all emergencies with competent skill and sufficient funds.

A MATTER OF ECONOMICS.

"The unexpected, enormous increase in production greatly increased their business, added to its importance and profit.

"Their methods of holding their joint properties and the management of them were dictated by economic reasons.

"They used the best and cheapest methods in the holding of titles and in the transporation, production, refining and sale of oil, and they sought to and did always produce the best and cheapest product.

"They competed with the same energy and skill they built up.

"They succeeded, as if one had developed unexpectedly a gold or diamond mine, and abundant revenue legitimately became theirs.

"Their business thus created was a lawful one, and the owners thereof were and are lawfully entitled to continue the same, and even in 1906, when the petition was filed, they were not restricting interstate trade or by unlawful means seeking a monopoly (which it was not) the court should not have interfered with it."

General Strike On at Philadelphia.

PHILADELPHIA, March 5.—The general sympathetic strike, the supreme and final effort of organized labor to win the fight of the trolley men for recognition of their union, is now in full swing.

Labor leaders said that 75,0 0 workers walked out, and Director of Public Safety Clay estimated the number at twenty thousand.

Declared to be the first general sympathetic strike ever called in this country, the movement of organized labor thus made memorable was further notable for the fact that no serious disorder attended the walkout. The street car service was as good as any day this week.

Another Snowslide Kills 62.

VAN COUVER, B. C., March 5.—Of the sixty-two Canadian Pacific trainmen, trackmen and laborers buried by an avalanche in Rogers' pass on the summit of the Selkirk range of the Rocky mountains to-day, all probably are dead. Twenty-five white men and thirty-seven Japanese are thought to have perished.

The bodies of only five have been recovered. All the victims were workmen for the railway company and more than half of them were Japanese.

The men were working in clearing away a small slide that had come down early in the evening. They were working a rotary engine over it when a larger slide came down and carried them to their death in the canyon below. At first it was believed that all of the hundred men engaged were killed, but during the early morning it was found that many had escaped, and the death list is now estimated to be 60. All passenger trains on the line are safe, though it will probably be a day or two before they are able to pass the place where the slide occurred.

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Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, MARCH 17, 1910. No. 11.

A Priest Forever.

Eternal King, eternal Priest—
Think not the Saviour's work has ceased:
As here on earth, for men He died.
And won the Church to be His bride;
E'en so in heaven, He lives to plead
For every ransomed sinner's need.

Exalted to His heavenly throne,
He loves and watches o'er His own;
For Israel's joy, for Zion's peace
His intercessions never cease;
While daily He presents afresh,
For man, the offering of His flesh.

There's not an earnest prayer we say,
Nor heavenward sigh we breathe away;
There's not a penitential tear.
Or sacrifice we offer here;
But He with twofold power and love
Repeats it, in our name, above.

Perpetual Priest, within the vail,
Whose supplications never fail,
Who deign'st thy presence to bestow
On altars of the Church below,
From God's right hand thy succor lend
To keep us faithful to the end.
—G. Hunt Smyttan.

Items of News and Comment.

Earnest seekers will find a way to Christ.

One of the greatest favors we can bestow on our friends is to lead them to Christ who is able to heal both body and soul.

Some people try to hide their bad thoughts and motives, but in the presence of the Lord God they are all visible.

By electricity much has already been accomplished and what is yet in store is hard to tell. There is a new invention on foot, which proposes to capture the heat of the sun and make it generate electricity.

Many words, for instance "seminary and cemetery", "evolution and revolution", show a certain similarity, but after all they differ greatly in their meaning or significance. The same is true with the acts and deeds of the people, oftentimes in the outward performance nearly alike, yet the motives back of them may widely differ or even conflict.

New Publication. American Prohibition Year Book for 1910. Pp. 260. 25c. Published by the National Prohibition Press, Chicago.—Many important facts and interesting statistics are presented, which plainly show the menace of the drink habit and the liquor traffic. They give ample practical ammunition for temperance lectures. It is concerned particularly with the Third Party.

Devout Christians are accustomed to pray for many objects and many classes of persons, but there is a strange neglect in one important particular. How rarely do persons pray for *editors* and those who conduct the public press which is to-day, perhaps, the most influential agency in existence for the diffusion of information, and the moulding of public opinion.

Cheer up! The world is taking your photograph. Look pleasant. Of course you have your troubles—troubles you can not tell the policeman. Business worries, or domestic troubles. It may be, or what not. You find life a rugged road, whose stones hurt your feet. Nevertheless, cheer up! Your life is too self-centered. You imagine your troubles are worse than others bear. You feel sorry for yourself—the meanest sort of pity. You are borrowing trouble, and paying a high rate of interest. Smile, even if it be through tears which speedily dry. And cheer up!—Church Evangel.

Dr. Louis Klopsch, the owner and editor of the "Christian Herald", New York, passed to his reward on March 7. He was ready to help the suffering and needy of every land and nation. Through the Christian Herald he has raised over $4,000,000 for famine and flood sufferers here and abroad, for the support and education of thousands of famine orphans in different countries. Dr. Klopsch's favorite charity, however, was the Children's Home, at Mount Lawn at Nyack, N. Y., for the poor children of New York City, at which 3,000 waifs are cared for during the season.

Importance of Church Paper.—Dr. R. W. Chesnut, of the Reformed Presbyterian Church, in his valedictory as editor of the denominational paper, speaks very positively as to the value of a paper to a church, and names several things church members should do to make it a success. He says: "Subscribe for the paper, read it, and keep up your subscription promptly. Write all matters of interest and news to the publisher each month and send them in as early as possible. Talk up the paper to others and get them to subscribe. Make it a part of your work to ask those you see to take the paper and read it. Every family should have it. And if you are a minister, write for it."

The Right Kind of a College.—"Here is another evidence of the need of our church colleges," said a friend as he seated himself beside me on the train, with a daily paper in his hand. The paper had a statement, perhaps unduly sensational, of a Chicago University professor's views of the Bible. The skeptical views were boldly heralded, and, after making due allowance for newspaper sensationalism, it showed the danger that inheres in an institution that permits such members on its faculty. At the National Educational Association convention at Denver the charge was made that there is a growing immorality among the students of the American colleges. If this charge is true, the importance of the distinctly Christian college becomes more apparent to Christian people.—Ex.

For the Mennonite.

Good Friday.

By C. van der Smissen.

Good Friday is the Friday of passion weeks, which is in Europe the holiest day of the year. The different nations call it the still or mournful Friday, long Friday, great Friday, holy Friday. This day is celebrated in remembrance of the death of our Saviour. The day was kept as a day of mourning and of special prayer from a very early period. In the old church it was kept as a day of severe fasting, even without the Lord's supper and all except sick people, children and old people abstained from all food until 3 o'clock in the afternoon, and he who broke the fast was excluded from the Lord's supper on Easter.

In the Middle Ages the day was held more rigid yet. No bells were rung, only tolled, the priest and attendants appeared in black, the altar was only covered with a cloth without any ornaments, no music, no songs or doxologies, no bowing of the knee or kiss, because the Jews and the soldiers bowed their knees mockingly, and Judas betrayed our Lord with a kiss; no sermon.

Most of these rules are strictly observed yet by the Roman Catholics; but something new is the adoration of the cross. The priest takes the cover from the crucifix, shows it to the congregation and says: "See here the wood of the cross on which hangs the salvation of the world" then he lays it on the floor, takes off his shoes, kisses the crucifix and bows the knees three times; the other priests follow and then the congregation two and two. During this adoration the music begins, especially in Rome the Sistine choir.

"Good Friday is a comparatively modern English appellation for the day of the Saviour's crucifixion, the appellation "good" possibly referring to the beneficial effects which flow from keeping the anniversary; the Continental term which is of great antiquity, being Holy Friday."

The church of England regards Good Friday as the most sacred day of the year; so did the Lutheran church of Denmark. "Good Friday is kept as a legal holiday in many of the states and in many parts of Europe."

In our home congregation in Germany we used to celebrate the Lord's supper on Good Friday and there is surely no more suitable day to commemorate the death of our dear Saviour than the anniversary of His death.

Many of our congregations hold services on Good Friday, and it is to be regretted that so many of our people, even when there are services, will not take the time to come to the meeting; because it falls generally in a very busy time of the year.

But whether we have services or not, every Christian ought especially on this day to go with his thoughts to calvary and think of the cross and the love of our Saviour, who suffered and died there for us. When we read the

story of Good Friday prayerfully and meditatively, we will find so much to reflect on, so much which appeals to our thoughts and feelings that we cannot help but humbly, gratefully adore this unsearchable love, which suffered and died for us.

The Bible says: "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness."

Phillips Brooks says: "We may say that on the first Good Friday afternoon was completed that great act by which light conquered darkness and goodness conquered sin. That is the wonder of our Saviour's crucifixion. There have been victories all over the world, but wherever we look for the victor we expect to find him with his heel upon the neck of the vanquished. The wonder of Good Friday is that the victor lies vanquished by the vanquised one. We have to look deeper into the very heart and essence of things before we can see how real the victory is that thus hides itself under the guise of defeat."

"All His life long Christ was the light of the world, but the very noontide hour of His glory was that hour when the shadow of eclipse lay over all the land, and He hung on the cross dying in the dark. At His eventide "it was light," and "He endured the Cross, despising the shame"; and, lo! the shame flashed up into the very brightness of glory, and the very ignominy and the suffering were the jewels of His crown."

"By the cross we, too, are crucified with Christ; but alive in Christ. We are no more rebels, but servants; no more servants, but sons! "Let it be counted folly," says Hooker, "or fury, or frenzy, or whatever else; it is our wisdom and our comfort. We care for no knowledge in the world but this, that man has sinned, and that God has suffered; that God has made Himself the Son of Man, and that men are made the righteousness of God." —Dean Farrar.

Summerfield, Ill.

For the MENNONITE.

Feet Washing.

"If I then, the Lord and the Teacher, have washed your feet, ye ought to wash one another's feet." John 13: 14.

At the outset let it be said that I am not antagonistic to such as yet literally obey these words of our common Master and have no pride which would prevent me from performing the same service to any human being at any time the Master so wills and reveals His word to that effect.

In Scripture times feet washing was a practical and necessary piece of every day life and to do it lightened another's burden, accomplished an actual service to him, and manifested the performer's willingness to take the servant's place.

Now in showing humility or anything else in the practical world, we need to follow Christ's teaching "I will have *mercy* and not *sacrifice*," doing things that will lighten the world's burden and not add thereto.

This act of feet washing was a servant's work. Servants are hired to do useful work. But you say that feet washing is still a useful and necessary duty? So it is; but we also sweep paths through the winter snows and probably always will, yet, no man sweeps indiscriminately the whole front and back yard also, but just enough to accommodate mankind.

The royal law of love may prompt us to sweep someone's snowed-under walks; to wash mother's or wife's dishes; to carry a burdened stranger's grip; but surely never to sweep somebody's whole farm free from snow; nor to wash mother's clean dishes; nor to hunt up and carry a bucket full of stones for a stranger who had been doing nothing of the kind himself, nor cared, neither was benefited by such a service so called.

If men practiced feet washing generally to-day, then to relieve them would be a good work, but as it is to-day it would be a mere form. But you say it is a plain command? "For ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice and mercy, and faith: but these ye ought to have done, and not to have left the other undone." (Matt. 23:23). Thus we are plainly commanded to tithe mint, anise and cummin, etc. Do you do this? Have you started your garden of mint, etc. to fulfil the exact letter of the law? Ah, "the letter killeth but the Spirit giveth life." Now you say the underlying motive is meant; not the mere act! Now you say the *act itself* teaching savors of old testament doctrine while the new testament deals with the deeper underlying heart conditions! Now you say that natural channels are better adapted to carry out our righteousness than artificial ones! Now you say an old patch in a new garment maketh the rent to look even worse! Now you say our time can be more profitably spent in growing the fruits of to-day and not of the past! Say, why dont you tithe mint? Oh you say we may just as well tithe money! Why dont we wash feet? Oh we can just as well wash dishes.

May God's will be done in our hearts that men be saved and kept to the glory of our Lord Jesus Christ.

For the Mennonite.

Gospel Preaching.

It was by means of preaching that God at all times revealed His will unto His people. Gen. 4:26 we read, Then began men to call themselves by the name of the Lord, or, as the German translation has it, Then began men to preach of the name of the Lord. From that time on preaching was continued during the Old Testament times. Noah was a preacher of righteousness for 120 years. The Old Testament prophets were preachers. So were the priests, the scribes and others. All these had a special message to deliver to the people. They were not to preach their own ideas and fanciers, nor was it to be their purpose to please and entertain their hearers, but they were to preach the truth entrusted to them by God, reminding the people of their sins and showing them the way to escape the punishment for them. The object of their preaching was the betterment of the people and their salvation from sin and its consequences. To acquaint the people with their spiritual disease and prescribe to them a remedy for their healing.

With the same object in view Christ ordained that the gospel of the kingdom should be preached unto all the world. Christ Himself was a preacher. He at one time sent out 70 of His disciples to preach the gospel, and afterwards His 12 chosen ones. Before leaving them and returning to the Father, from whence He had come, He gave command to His disciples to go into all the world and teach all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all things which He had commanded them—to go into all the world and preach the gospel to every creature. Math. 28:19, 20; Mark 16:15—16. This command of our Lord and Master, given to His disciples, the then representatives of His kingdom on earth, applies to His church on earth unto the end. Still the Lord calls upon His believing children saying: "Go ye therefore and preach the gospel to every creature."

In this command of our Master different points are to be noted. In the first place He says: "Go and preach." This means that we are to bring the gospel to the people who need it. We are not to wait until they come to us, but we are to go and bring the gospel to them. It is a question worthy of earnest consideration, whether the church of Christ heeds this part of Christ's command as it should and whether she is not neglecting to make use of her opportunities by not going after those who do not come to our regular places of worship. Thousands might thus be reached, who never hear the gospel preached to them. This is more especially the case in our great cities, where multitudes never attend the stately churches, which might be reached, however, by city missions, open air preaching, house to house visiting, etc. While the command go and preach includes the going to distant countries and preach the gospel to the benighted heathen it does in no wise exclude the hitherto neglected multitudes right at home. It contains a call to both Home and Foreign mission work. Here too the words of our Master find their application, when He says, "This ye ought to do and not let the other undone."

The next question suggested by this command of our Master is, *Who is to go and preach?* Not all are called to be preachers and missionaries, either at home or abroad. Yet it is a question for serious consideration for all whether the Lord does not mean me when He says, "Go and preach." No doubt many a one could be used by the Lord if he were willing to be used and take upon himself the burden connected with the calling and bring the necessary sacrifices. The question with every one should therefore be: Lord, dost Thou mean me? But while not all can go and preach, all can do something in the spreading of the gospel of salvation, either by living a consistant Christian life, and thus become a light unto others, by contributing to the support of those who are called to preach, or by earnest, incessant prayers for the coming of the kingdom and the salvation of souls.

A further question is, *What is to be preached?* Christ says, Go ye and preach the gospel. The gospel of atonement and redemption, wrought by the sufferings, death and resurrection of Jesus Christ. The gospel which Peter preached when he said, Acts 4:11, 12, This is the stone which was set at nought by you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. It is the gospel which Paul preached when he said to the jailer at Philippi, (Acts 16:31), Believe on the Lord Jesus Christ and thou shalt be saved. It is the gospel of which Paul writes to the Corinthians (1 Cor. 1:23), We preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." Of this gospel Paul writes to the Galatians (Gal. 1:8,9), "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have heard, let him be accursed." It is the gospel of repentance unto God and faith in Jesus Christ. This is to be preached as the only way unto salvation. It is the gospel of Jesus Christ, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Cor. 1:30.

We are not to preach our own wisdom, but Christ, the wisdom of God. Not the righteousness of the law but the righteousness of Christ. Not our own reformation but the sanctification through Christ. Not the redemption by good works but the redemption through the blood of Christ. We are to hold up before the people Him who has said: "If I be lifted up from the earth I will draw all men unto me." John. 12:32.

It is the preaching of the gospel that man needs in his fallen and weakened condition. By it salvation is brought nigh unto the unregenerate sinner and it contains the edifying and strengthening influence for the children of God. It contains a remedy for sin and a healthful nourishment for the believer. All ethical preaching without Christ avails nothing. But Christ held up before the people as our Redeemer, our Saviour from sin, our Advocate with the Father, our Example and our Strength will work wonders in winning souls for Christ and producing godly lives among His people.

The Bible contains many noble examples of godly living, furnishing many examples for imitation. But none of these are perfect examples. Neither can any of them give us grace to imitate them. But in Christ we do not only have a complete and perfect pattern of godly living, free from all human imperfections, but in Him we have grace and strength to pattern our lives after His.

A. B. SHELLY.

Quakertown, Pa.

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You must usually get up an interest as well as satisfy it.

Write for the benefit of the reader, and not the reputation of the author.—Selected.

The Boy That Was Wanted.

"Oh, say, Mr. Bradford, are you in a hurry?" panted bright, rosy-cheeked George Ellis, running up to the sleigh from which that gentleman was alighting.

"In too much of a hurry to stand in this snowy air. Come into the store if you wish to speak to me."

"Thank you, sir," and picking up a basket the driver had set upon the curb, he opened the door of the large general store and held it for the proprietor to pass through.

"Thank you," said the gentleman. "Now, what is it?"

"My mother slipped and broke her ankle."

"Yes, sir, I heard of it. Very sorry! Hope she is doing well."

"It takes time, of course, sir, and it's so hard for her to lie on the sofa all day. I came to ask you if you would allow her to use that wheel chair in the back store for a few weeks, and let me work for you to pay for it."

"Did she send you to ask for it?"

"Oh, no, sir; I thought of it myself."

"What could you do? I never have had a boy about the place."

"I know it, sir, but I can see things that might be done. The plants there in the front window will lose their leaves if they are not watered pretty soon."

The gentleman stepped to the window and glanced at the plants before he replied. "How did you happen to notice them?"

"Mother taught me. Every time I pass the window I wish I could arrange them so that they would show better."

"I dare say they have been neglected. I bought them to make up an assortment. Fix up the window to suit yourself. I will send up the chair the first time the delivery wagon goes that way."

"Oh, thank you sir!" and the lad's mittens and coat were off and he was at the other side of the store after water before Mr. Bradford had even turned toward his desk.

He found real delight, as a genuine plant-lover does, in seeing the thirsty green things drink up the needed refreshment and noted how quickly they responded by an added appearance of freshness and luxuriance.

He then polished the plate glass window, spread down green straw carriage mats to resemble grass, grouped the plants tastefully upon them, and then pushed a green-covered lounge around so that it had the effect of a mound of moss, and disposed of a large landscape upon an easel as a background.

Being near the entrance, he politely opened the door for every lady who came up the steps, and when Mrs. Nevers drove up with a portfolio of pictures to be framed, stepped out and brought them in for her as politely as could be.

Mr. Bradford from his desk could not help noticing this spontaneous anticipatory service, and was interested when a lady said:

"I am so glad you have George Ellis here. I am afraid he and his baby sister are having a hard time to get along since his mother got hurt. He is in my Sunday-school class, and the brightest, most obliging lad I know. Did he arrange that window? I might have known it. It is a perfect picture, or, what is better, a bit of summer. No wonder that every passer-by stops to take a look at such a delightful contrast to the world outside. It is very refreshing this dreary day."

Mr. Bradford, whose store was known as the "Old Curiosity Shop," or "The Museum," had never felt so complacent over his surroundings in his life, and was now most pleasantly surprised by an acquaintance coming in to ask the price of the landscape in the window, and by purchasing it at once, saying,

"My shut-in sister has been asking for a picture of green fields, but I didn't suppose I could find one in town."

"That picture has stood near that window all winter."

Well, I never looked in your window, and if I had I could not have seen anything for the dust; but your show this cold morning would attract any one. What's up?" and the man went off laughing.

"Where is George? He must find another picture to replace that one," said Mr. Bradford.

"And what then, sir?" asked the boy, respectfully.

"Anything that suggests itself to you."

"Oh, thank you, sir! There are so many nice things here; your store should be the prettiest in the village."

"And it is only a lumber room; but I give you the liberty to make whatever you can out of it."

At the end of the week the front of the store was so pleasantly and artistically arranged that every customer had some complimentary remarks to make, and two drummers running in, one exclaimed:

"I thought I was in the wrong store. I have been describing your 'Old Curiosity Shop' to my friend here, and telling him he could buy anything from a humming bird's nest to a second-hand pulpit, but—"

"But although order is being brought out of chaos, I have the same variety," and he told the story of how it all happened, adding: "I have not the least particle of order about me, and I never yet employed a clerk who had interest enough in the business to do anything except what they were told, until this lad came in."

"That is just the kind of a boy we are looking for. There is always a place for that kind of a boy. You'll have to pay him well, or you won't keep him long. There's our train. I'll run in on my way back and have a talk with the fine little fellow."

"Fine little fellow, indeed!" said Mr. Bradford to himself. "Think they can get him away from me, do they? I guess not!" And calling to George, he said: "Here is the balance of what you have earned over and above the rent of the chair, and tell your mother I am coming in this evening to see about your staying on with me for a year out of school hours. A lad with your head for business mustn't neglect school."

"My head for business is following mother's ways—doing whatever is to be done, and doing it well. You are very kind, Mr. Bradford," and the boy's feet kept pace with the wind as he flew up the street to tell his mother the good news—that he was sure now of steady work and she needn't worry any more, for he could take care of them both. —Ad. Round Table.

With close of day, how sweet is rest,
Beneath God's care, how safe, how blest,
Then when the morn renews the day,
Refreshed with sleep, to rise and pray.

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Editorial.

A Benevolent Trust.

A cartoon in one of the German papers represents a heap of dead men piled up in a forest of smoking factory chimneys and furnaces. Upon the pile of dead men is a well fed "money baron" counting the gold in the bags he has with him. Underneath this picture is the statement that "In 1908 there were 9856 deaths and 133109 serious accidents on the industrial battlefields of Germany alone." Yet Germany is more careful of the lives of her working people than most nations. We have no statistics to show the number of deaths and injuries on the industrial battlefields of the United States but we are certain that, could such figures be produced they would make German factories and mines look like the safest places in the world.

The fact that the "money baron" on top of the pile of dead is interested only in counting his gold makes the picture all the more appalling. We ask, Can great wealth be gotten together at a great cost of life? and Are our great industrial institutions built upon foundation of blood?

Fortunately our daily press has given us another picture, a more favorable one, of the money power during the past few days. John D. Rockefeller has decided to make good the statement made by him two years ago when he said, "I have always held the hope that during my life I should be able to establish efficiency in giving, so that wealth may be of greater use to present and future generations."

He has now decided to devote his millions to humanity by establishing the Rockefeller Foundation, its object, according to the bill introduced in the United States Senate, for its incorporation is: "To promote the well-being and advance the civilization of the people of the United States and its territories and possessions and of foreign lands, in the acquisition and dissemination of knowledge, in the prevention of suffering and in the promotion of any and all of the elements of human progress."

Critics variously regard the Oil King's gift. Some call it a "restitution," others "the endowment of progress" and others again "an atonement." Mr. Rockefeller is said to have hinted at it as "beneyolent trust." We refrain from finding fault with either the gift or the giver. The world is full of misery and the oil king's money will do much to make life easier and suffering less. We are glad that some "money barons" can find better use for their gold than merely satisfying their lusts and vanities. At least some on top of the pile realize that they owe something to the world. G.

Correspondence.

WADSWORTH, OHIO, Mar. 13.—It may be of interest to you to hear something of our church plans and disappointments. We have been enjoying delightful sunlit weather here, as exceptional for this season as was the past winter. Yet disease has been persistent and three hundred cases of measles have been alleged in our small town of about three thousand. Next came scarlet fever until fifteen cases were reported. Now we hear of the public schools closing their doors for two weeks and today no churches are allowed to hold any services whatever, so that Wadsworth is pretty well closed up.

Our church had just prepared and advertised a series of meetings for March 13 to 27. At least the first week will now be prohibited on account of prevailing epidemic—out of town workers will be inconvenienced, and the "striking white heat" is liable to be lost. Much effort and prayer has been put forth to make these meetings glorify God. For instance, the membership was divided into five divisions with captains and lieutenants three. One division was assigned to each of the week's services and held responsible for either personally or by letter extending to every member of the church a special invitation to come out and help on their especial night, and there being five divisions, each church member therefore receives a special invitation every night of the services.

All these preparations are set aside as nothing by the business world. No do we not see a certain likeness between modern business and the Gadarenes who valued 2000 swine above two men? Busidess shuts down the churches to prevent spread of bodily disease, and yet, why do not they use the same sound business sense and judgment in weightier matters and shut down business to prevent spread of sin and all make a mighty effort to stamp out the most terrible of world epidemics!

Report of the Board of Home Missions.

Beloved Congregations:—

A report from the Board of Home Missions should have been published in our periodicals at the close of the last year. This was our intention, but owing to the fact that the board had to deal with different questions, and that certain correspondences had not returned from their circulation tour, we could not finish the report until now.

In addition to the work of itineracy, which for years has been the chief work of our conference, a few other lines of work have been started since the last session of our Conference. These are: 1, the assistance of building churches in places where the brethren are financially not able to build one; 2, the city mission.

Whatever has been done along these three lines of work, during the last half of the past year, shall be summarized in the following report. Following their order we shall report, a, of the itinerancy, b, of the building of churches, c, of the city mission.

In the work of itineracy the two brethren N. F. Toevs and H. J. Brown have peen active until the after-summer. Many seem to consider this work unimportant. This, however, is not the case, for in the opposite we attribute the rapid growth of the General Conference largely to the work of our traveling brethren. But not only the growth of the conference, but also the successful continuance of the work of the foreign and also home mission is chiefly accounted for in this work. How numerous have, for instance, been the donations for the foreign mission, resulting from the work done by our traveling missionaries, the brethren Penner, Epp, Petter, Linscheid and others. But also from congregations and circles, where no missionaries came, has our treasury received donations, resulting from the work done by the itineracy.

The field in which they have chiefly been engaged, was the great northwest, where 16 years ago the first attempts of settlement were begun and where today thousands of families have found happy homes. Here is much work along religious lines. Large circles consisting of miles in circumference have no minister and consequently no services, except when visited by the itineracy.

Evidently our mission field is quite different from what it was heretofore. At first the itinerant traveled from congregation to congregation, preaching the word of God and assisting the work of publication and of the missions, but now it has become his duty to assemble the scattered members and try to effect the organization of congregations, Sunday-schools and Christian Endeavor Societies. In many of these places young brethren should be located, who not only travel from place to place but also remain at one place long enough till a permanent and independent organization is effected. That this work is slow and very hard and that mistakes may occur is evident to everyone who knows that these settlements consist of people coming from different localities and congregations. One is accustomed to this and another to a different form of service. One has practised feetwashing in connection with the Lord's supper and to another this is something new. Some sing out of the song book used in Russia and others prefer the one adopted by our conference. Some had Sunday-schools and young people's societies in their church and others not. It certainly needs much wisdom from above and a good deal of patience to do the right to all concerned. The question concerning a uniform church discipline as it was found in the Bundesbote a few months ago, being introduced by Brother H. D. Penner, of Hillsboro, Kansas, is certainly in accordance with the spirit of the age and our needs.

Where are the young brethren who are willing to devote their time and strength at such mission places? We should like to add a question to this one. How is it, that the Board of Foreign Missions has no difficulty in obtaining volunteers. I find only one answer to this question and it is this: As a general rule we are not willing to support our workers at home, while the missionary need at least not worry about the bread and butter question. The number of workers at home has consequently decreased considerably during the last years and a number of congregations stand to-day without a pastor. Should we not more earnestly consider the question concerning the calling of a minister? Should we not ask ourselves whether we have a clear conception of this profession, as God's word teaches it? Can it be thus much longer, without causing a considerable decrease in our congregations? Is the work at home less important than that among the heathen?

We would like to put for prayer ful consideration the worker question as a serious mission question to our congregations and at the same time ask: Dear congregations:—Help us pray for workers in the home mission.

In regard to the assistance in building churches we can report that during the first part of the year $1500 were loaned, as it was concluded at the last conference. The prospects are that during the coming year we shall have the opportunity to help further and whoever is able and willing to assist in the building of the kingdom of God may be assured that his dollar will find a blessed application in a church building.

The third division is the city mission. It has been reported before, that brother E. F. Grubb, of Wadsworth, Ohio, since July 1909 has opened a mission in Los Angeles, California. The work was till the close of the year, mostly *preparatory*. It is not so easy to find a place among the heathens, where a mission can be started. This is no less difficult in a big city, where so many denominations work side by side and where it needs to be looked after, that one is not encroached upon by others, or in the opposite that one does not hinder the others. Brother Grubb has been successful in choosing a suitable place and also in renting a hall in which the services, Sunday-school and other religious meetings are held. Brother Grubb writes about the work there: "This field is mostly inhabited by English speaking families belonging to the laboring classes, many are quite poor. It is 3 blocks wide and 5 blocks long. The necessaries are amazing on every side. As at present everything in nature grows luxuriously and sparkles in beauty, so exuberantly grow the works of the enemy, in all possible shapes and forms, not only religious, but also especially irreligious. In general they say here: It is much more difficult today to lead people to Christ than it was heretofore. Spiritualism, Christian Science, Theosophy, infidelity and atheism are to be found everywhere. Our field is wholly without religious influence and needy in every way."

It has been mentioned before that there is an opportunity for Sunday-schools and Young People's societies to assist in this work. Brother Grubb needs a fund for those who are very poor, so that he may help them. The hall needs chairs, pulpit, lighting, song books (50 copies have been presented by the Bible Institute, Chicago), Bibles and Sunday-school literature, an organ or a second hand piano which could be bought cheap; the people here love singing and music.

How amazing are the necessaries here! In the midst of a Christian country the distress and misery looks spiritually and physically imploring into our face and calls: "Come over and help us!"

Our dear brother devotes all his time and energy to this work. He gathers the children in Sunday-school and invites the grown people; discusses with the young men a book in the Bible and thus leads them to the holy truth, visits the healthy and the sick and invites them to the services and to other religious meetings. On these visits everywhere so much physical suffering and so much misery looks into his face like the good Samaritan found in the one fallen among the thieves and murderers. And when we ask ourselves in the light of love: Who is my neighbor? Then we hear above all, the command of our Savior: "Go and do the same".

We would like to put this matter prayerfully to the hearts of the congregations, so that the Lord may bless this newly begun work and equip our brother Grubb with power from above, so that it may be done in such a way that the name of the Lord may be praised.

Besides the prayers the open hands must not be wanting and the warning of the apostle also applies here: "Let us do good and not become tired, for in due time we shall reap without ceasing."

In the name of the board,
JACOB J. BALZER, Secretary.

Better Off.

On a transcontinental train recently two gentlemen—casual travel acquaintances—were smoking together when a third man entered the smoking apartment of the sleeper. One of the smokers— a rather effusive man, it appeared—evidently desiring to give the newcomer a more than hearty welcome, forthwith offered him a cigar. The offer was politely declined with the simple statement that the gentleman did not smoke.

The effusive man was a good deal dashed by the cool reception of his offer. "Well, well, don't smoke, eh?" said he. "My, doesn't he lose a lot?" he went on, turning to his smoking companion for consolation. But he was still more astonished when the latter, in a quiet tone, replied:

"No, I can't say that I think he does. In fact, I consider him better off."

"Better off!" shouted the first speaker, "Why, how can he be? Take it just to-day—do you think I'd be better off without my cigars to-day? What would I do with myself if I couldn't smoke? I'd be bored to death. I couldn't put in the time."

"That's just it," replied the quiet man. "You and I are so poorly outfitted for enjoying ourselves that we couldn't get along without our smoke. But our friend here is better off. He has some kind of furnishing in his head that enables him to get along and enjoy himself the whole of a dull day like this without anything as artificial and unnecessary as a cigar. I stick to it still that he has the best of us. These cigars of ours simply show that we are not up to his level."—Interior.

Is Your Light Dim?

Some years ago a steamer was coming up the Firth of Clyde on a stormy night. Careful watch was kept, and all was going well till suddenly a dim, flickering light appeared right over her bows. In another instant the steamer went crashing into a ship which was lying at anchor. Several lives were lost, and much damage was done. What was the cause of the accident? The anchored ship had allowed her light to grow dim for want of oil. It was only neglect!

This is just what many Christians do; they forget to read the Word of God, to meditate on it, and to watch with prayer, therefore their light is almost out, to the injury of themselves and others. "Ye are the light of the world." Christ's churches are golden candlesticks, planted in a dark world. They are to hold forth the word of life.

Dear young Christians, watch and pray, and see to it that your lamps are trimmed and burning, and ye yourselves like "men that wait for their Lord."

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, March 27.—GETTING READY TO LIVE FOREVER. Eccl. 12, 1—7. (Easter meeting).

QUESTIONS:

1. Where is man's real home? Eccl. 12:7; Gen. 2:7; Acts 17:28.

2. Why do so many forget this eternal home? Rom. 8:5—8, 13; Phil. 3:19.

3. Who knows of and rejoices in that home? John 14:1—3; Hebr. 13:14; Col. 3:1—4; Phil. 3: 20.

4. How does the natural man view death? Isa. 38:10—19; Hebr. 2:15; Eph. 2:12.

5. How does the Christian view death? Phil. 1:21—26; 1 Cor. 15:42, 55; 2 Cor. 5:8; Rom. 6:8, 23, 8:38; Hebr. 2:9; John 5: 24; 11:25—26; 2 Tim. 1:10.

6. What have we to expect there? 2 Cor. 5:1—5; Phil. 3:21; Rom. 8:17—18; Ps. 30:13.

7. How did Jesus view death? John 14:27—28; Luke 22:44; Matt. 26:38.

8. Which death is to be feared? Rev. 2:10—11; 20:6, 14.

MEDITATIONS.

When God created man, He formed him of the dust of the ground, but He breathed into his nostrils the breath of life; and man became a living soul. So we are not only earthly, but God put into us His spirit and therefore Paul says: Acts 17:28 "We are also his offspring". So when we die "the dust returneth to the earth as it was, and the spirit returneth unto God who gave it."

But many forget their eternal home, God and eternity, they mind earthly things, their God is the belly and their glory is in their shame, therefore their end is perdition. For they that are after the flesh mind the things of the flesh and the mind of the flesh is death, for if we live after the flesh, we must die.

On the other hand, if we have learned through Jesus Christ, God's only begotten Son, to know the love of God; if God through Him has become our Father, who loves us and whom we love, then we seek after the city which is to come, "for our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ." If we were raised together with Christ, we seek the things that are above, where Christ is, seated on the right hand of God and we set our mind on the things that are above, not on the things that are on the earth. We rejoice in our heavenly home, in our Father's house with many mansions and where Jesus has gone to prepare a place for us. We expect the fulfillment of Christ's promise: "I come again, and will receive you unto myself; that where I am, there ye may be also."

The natural man having no hope and being without God in the world, lives in fear of death and regards death as the greatest of all evils; therefore he does not like to think of death and of the life after death, either denying it altogether, or dreading it, feeling that he is not prepared for it, since he is living only for this world, and when he has to leave it, he leaves all that he loved and for which he thought and worked.

The Christian knows that death

is the wages of sin, therefore he regards death as something solemn, but he knows that Christ has overcome death and taken the point from its sting; that Christ Jesus has abolished death, and has brought life and immortality to light, so that he who heareth Christ's word and believeth God, who sent him, hath eternal life, and cometh not into judgment, but hath passed out of death into life. The Christian knows that Jesus is the resurrection and the life, and that he that believeth on Him, though he die, yet shall he live; and whosoever liveth and believeth on Him, shall never die, and that even death is not able to separate us from the love of God, which is in Christ Jesus our Lord, yes he can even say: "For me to live is Christ, and to die is gain, having the desire to depart and be with Christ; for it is very far better."

There Jesus Christ "shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself."

The earthly house of our tabernacle is to be dissolved, but we have a building from God, a house not made with hands, eternal, in the heavens. With the apostle Paul we "reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward."

Jesus Himself, just as His followers, viewed death from two sides, as the wages of sin, which He bore for us, and of which He said: "My soul is exceeding sorrowful, even unto death," We find Him in an agony praying more earnestly, but He viewed death also as a going to the Father and said: "If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I."

The death which we ought to fear is the second death, not the separation of spirit and body, but the separation of the spirit from God, the source of all life. If we overcome the evil we shall not be hurt of the second death. "Blessed and holy is he that hath part in the first resurrection; over these the second death hath no power."

The Sunday School Lesson.

By A. S. Shelly.

Lesson for March 27.

Subject:—Review.

Golden Text:—Jesus went about in all Galilee, teaching in all their synagogues and preaching the gospel of the Kingdom, and healing all manners of disease and all manner of sickness among the people. Matt. 4:23.

We are now to bring together into one view, for the sake of effective storing in the memory, the first twelve of this year's studies in the Gospel according to Matthew. Properly we must combine with these the last lesson of the other year, which was taken from the second chapter of this gospel, and also the first chapter which was passed over without any lesson assigned therefrom. We will thus have Matthew's presentation of Jesus, the Messiah of prophetic promise, the Son of God, the Son of man, the Vanquisher of Satan, the authoritative Teacher, the Divine Healer of soul and body.

The first verse of the first chapter introduces Jesus as the Christ—the Anointed One, the Messiah—and starts out to prove by genealogy that He was the Son of David, the Son of Abraham. The former of these terms was in common usage specifically applied to the Messiah (Matt. 12:23; 21:9; 22:42). The latter brings to mind the promise upon which rested primarily the hope of Israel (Gal. 3:16).

Matthew is very specific, as well as Luke (2:26—38), in recording the fact of the miraculous conception, showing that this Jesus, the Son of man by the virgin Mary, was also the Son of God by the Holy Spirit (1:18—21), answering to the prophetic name, Immanuel, God with us.

The making known of His birth to devout men in distant lands by means of a wonderful appearance in the starry sky, and God's intervention by visions to thwart the evil designs of Herod, (chap. 2) give further evidence of the preternatural interest attaching to the child born in Bethlehem, and the language of the Wise-men in their inquiry directed attention to the royal nature of the expected One as King on the throne of David.

At every turn in his account Matthew sees the fulfilment of some Messianic prophecy. Thus the appearance and preaching of John the Baptist fulfilled a notable prophecy of Isaiah regarding the one that should herald the coming of the Lord. And John's testimony concerning the One coming after him was such as to point necessarily to a person of Divine authority and power, to dispense heavenly gifts and bring the unbelieving world into judgment.

John baptized with water unto repentance. Jesus requested this baptism for Himself as the intended and willing substitute for sinners.. In response to this act of obedient humiliation He received the testimony of approbation from the Father and the infilling of the Holy Spirit for His mediatorial work.

Thus prepared and directed He went out into the wilderness to be tempted of the devil and to vanquish this arch-enemy of God and of man made in the image of God. He repulsed the enemy's subtlest attacks in the power of unquestioning trust and unfaltering allegiance, and by the irresistible wielding of the sword of the Spirit, the word of God. This victory was followed up throughout His ministry by the casting out of demons or satanic spirits; by asserting His power over the forces of nature wielded by Satan for man's hurt, such as destructive storms and disease; by repulsing further direct or indirect assaults of Satan upon Himself, as when He rebuked Satan speaking through Peter (Matt. 16:23); and finally by going down into death and breaking the power of Satan in his own domain (Heb. 2:14).

The people were astonished at His teaching. He spoke as the author of the truths He uttered. He announced the conditions upon which one can enter the kingdom of heaven; He set forth the blessedness to be attained by those who thus enter; and He laid down the principles of life and conduct which shall obtain in the kingdom; and all this was spoken as by the King Himself.

Matthew follows this kingdom discourse (chapters 5, 6 and 7) with two chapters of miracles. In these we see the teaching of Jesus backed up by His ministering. The promise of blessedness to them that mourn over their sins and that hunger and thirst for righteousness, rests on His authority and willingness to forgive sins. His healing of the leper, the fever sufferer, the paralytic, goes to show how His forgiveness of sin cleanses from its defilement, subdues its passions, gives strength in place of its impotence; and His driving out of the evil spirits shows how He breaks the bondage of sin and gives joyous liberty in His service. So His stilling of the tempest is symbolic of how in His kingdom the tumult of strife must give way to the calm of peace through the exercise of love—how the storms of temptation, of affliction, of trials of every kind, can bring no harm to those who have Jesus with them in their boats. May He have no occasion to upbraid us for fearfulness because of failure to trust in Him. And may our houses be built on the solid foundation of hearing His words and living them out in their lives!

The Importance of Sunday-School Work.

It has been said that "the Sunday-school is the vestibule of the church." This is a truthful observation, as a large per cent of the church membership are direct recruits from our Sunday-school classes The opportunity to aid in the glorious work of the Sunday-school extension should be hailed with delight, not only by every Sunday-school superintendent, teacher, pupil, and church member, but by every lover of his kind. The golden opportunity to do this is now confronting us. The State Sunday-school Convention, meeting in Indianapolis on April 25 to 28, inclusive, is of vast importance in the furtherance of the Master's Kingdom. The time, the place, the eminent men to participate, and the magnificent parade to be given, are features that combine to insure a noteworthy and highly successful gathering. Indianapolis and our entire State are to be congratulated on securing these noted speakers and workers that are down for addresses on the convention program, several of whom are now touring the United States in an itinerary covering six thousand miles and embracing eighteen of our principal cities.

Marriages.

Bucher—Lehman.—On Feb. 17, 1910, at the home of the bride's parents near Fortuna, Montteau Co., Mo., by Rev. D D King, Peter C. Bucher, of Columbus Grove, Putnam Co., O., and Mary A. Lehman, daughter of P. C. A. Lehman.

Deaths.

Lehman.—March 5, 1910, near Fortuna, Mo., Lydia, wife of Wm. T. Lehman, at the age of 39 years, 7 months and 21 days. She was married December 30, 1894 and lived happily with her husband until her death 15 years, 2 months and 5 days. The funeral was held the 8th inst. at Bethel church, of which she was a faithful and active member. A large concourse of relatives and friends assembled to pay the last tribute of respect. She leaves to mourn her loss a deeply bereft husband, 5 children, an aged mother, 5 sisters and 1 brother, besides many other relatives and friends Rev. D D. King, her pastor, conducted the funeral service in German and English. Texts Rev. 14, 13 and John 11:25—26

Contributions.

For the Needy Mennonites in Auliata, Asia.

Normal Class of the Mennonite church of Halstead, Kans., per Anna V. Lehmann, $6 50; Mrs. P. J Gerig, Salem, Ore., $5; Zion's Congregation, Elbing, Kans., per J. L Regier, $15

Gratefully acknowledged,

Harrison Landis, Treas.

News of the Week.

Domestic.

THE UNITED STATES CENSUS

April 15, 1910.

An Appeal for Assistance in Correcting Some Erroneous Popular Opinions

The enumeration of the population during a census of the United States always presents numerous difficulties; chiefly the apprehension of a large element that their answers to the enumerators' questions will cause increased taxation, legal entanglements, or injurious consequences to their persons and property.

In order to quiet such unfounded fears, the Census Bureau has prepared the subjoined brief statement relative to the decennial census, its origin, purpose, and uses.

It should furnish complete assurance to those concerned that information given the enumerators is held by the Census Bureau in the strictest confidence, with reference to the identity of the informants, as required by the policy of the Bureau and commanded by the law of the United States.

It is, therefore, earnestly hoped that Clergymen, Priests, Physicians, School-Teachers, Employers, and other public-spirited citizens who come in contact with large numbers of people will co-operate with the Census Bureau by telling persons who are believed to entertain erroneous opinions of the census the real facts, urging them, to give full replies to the enumerators. Teachers are particularly requested to speak of the census to the school children and ask them to tell their parents about it.

Official Statement by the Director of the Census.

On April 15, in the present year, 1910, the census of the United States begins. It occurs every ten years.

It is the basis of the distribution among the states of representation in the National House of Representatives.

It is also the means by which the United States Government ascertains the increase in the population, agriculture, industries, and resources of the nation.

It is required by the Constitution and by act of Congress.

Census for Statistical Purposes Only.

The information sought will be used solely for general statistical purposes. It will neither be published nor used in any other way to disclose facts regarding any individual or enterprise.

The census is not, never has been, and can not be employed to obtain information that can be used in any way in the assessment of property for purposes of taxation or the collection of taxes, national, state, or local; for deportation proceedings; extradition measures; Army or Navy conscription; compulsory school attendance; child-labor law prosecutions; quarantine regulations; or in any way to affect the life, liberty, or property of any person.

It has nothing whatever to do with the detection, arrest, prosecution, or punishment of any person, for any suspected, or actual, violation of a law, whether of a city, or state, or the National Government, or of a foreign nation.

Census Inquiries Defined by Congress.

The census inquiries are defined by act of Congress. The questions on the schedules are framed by the Director of the Census in conformity with that act. They apply to all persons living in the United States on April 15, next, the "Census Day." The same questions are asked about each person. All persons must answer all the questions.

The Questions Regarding Persons.

The census law, with reference to population, requires that the enumerator's questions shall, for each inhabitant, call for:

"The name, relationship to head of family, color, sex, age, conjugal condition, place of birth, place of birth of parents, number of years in United States, citizenship, occupation, whether or not employer or employee, and, if employee, whether or not employed at the date of enumeration (April 15, 1910), and the number of months unemployed during the preceding calendar year (1909), whether or not engaged in agriculture, school attendance, literacy, and tenure of home, and whether or not a survivor of the Union or Confederate Army or Navy; and the name and address of each blind or deaf and dumb person."

The Questions Regarding Agriculture

The same law, with reference to agriculture, requires that the enumerator's questions shall call for:

"The name, color, and country of birth of occupant of each farm, tenure, acreage of farm, acreage of woodland and character of timber thereon, value of farm and improvements, value of farm implements, number and value of live stock on farms and ranges, number and value of domestic animals not on farms and ranges, and the acreage of crops planted and to be planted during the year of enumeration (1910), and the acreage of crops and the quantity and value of crops and other farm products for the year ending December thirty-first (1909) next preceding the enumeration."

Badges Worn by Census Enumerators.

Census enumerators wearing badges with "U. S. Census 1910" stamped on them, will go from house to house, and from farm to farm, beginning April 15. They are not to be regarded as spies, detectives, policemen, constables, tax assessors or officers of any city, county or state. They are employed by the U. S. Bureau of the Census. They do not represent any other department of the United States Government or any foreign nation.

None Affected by Their Answers.

No person should hesitate, neglect, or refuse to answer all the enumerator's questions. He only asks those necessary to fill the schedules which are required by law. Nothing that is told him can be in any way used to the detriment or damage of any person, or his family, or his property.

Replies to Enumerators Strictly Confidential.

Replies to enumerators are, and must be, held by the Census Bureau in strict and absolute confidence.

All the U. S. Census officials, supervisors, supervisors' clerks, enumerators, and interpreters, before entering upon their duties, are obliged to take a solemn oath not to disclose any information they may obtain, except to the Census Bureau, and a violation of the United States law in regard to this oath means a $1,000 fine, or imprisonment for two years, or both, in the discretion of the Court.

Penalties for Failure to Answer Questions.

If any adult person refuses or willingly neglects to answer an enumerators' questions, or, if any person willfully gives answers that are false, he or she can be arrested, carried to court, and fined up to $100. Keepers of hotels, apartment houses, boarding or lodging houses, tenements or other buildings, in which persons make their homes, must help the enumerator when asked, or they will be liable to arrest ane punishment by a fine up to $500.

E. Dana Durand, Director.

Approved: Charles Nagel, Secretary Department of Commerce and Labor.

Mrs. George J. Gould Reps Chantecler Fad.

New York, March 11.—Mrs. George J. Gould is nothing if not patriotic. She is not only patriotic, but she long has been distinguished because of her common sense views and attitude on many matters, as a striking exception to the brilliant butterflies that scintillate and flutter out their lives in the gay flower gardens of New York society.

The wife of the noted railroad magnate is especially opposed to all freakishness in dress that is sometimes affected by others of the "400," and she has displayed especial antipathy toward the latest Parisian craze—the "Chantecler" hat and gown.

Mrs. Gould denounces these creations as "monstrosities" in fashion and declares that they should not be taken up by American society leaders.

Probe Elgin Butter Trust.

Washington, March 13.—Following out the lead of the grocers who have appeared before the senate coat of living committe, that the Elgin (Ill.) butter syndicate makes the market price for the whole country, Chairman Long has decided to sift this matter to the bottom.

The committee will meet to-morrow. Already the syndicate has protested against statements made by witnesses and it is not unlikely that some representatives of the syndicate will appear on the scene before the subject is closed.

Railroad Bill Changed.

Washington, March 12.—A radical amendment to the administration railroad bill, providing for the valuation of railroad properties by the interstate commerce commission, as a condition precedent to the merging, consolidation or reorganization of carriers subject to the law, was adopted by the house committee on interstate commerce today.

Patten, Sadder, Wiser Takes Boat for Home.

Liverpool, March 12.—Still looking somewhat crestfallen over his treatment in Manchester yesterday, when he was hooted from the cotton exchange and so rudely assailed by a mob that he had to take refuge in a storeroom until the police arrived, James Patten, Chicago cotton and wheat dealer, sailed for home to-day on the Mauretania.

The English press, generally strong for law and order, extends no sympathy for Mr. Patten in his Manchester experience.

The Westminster Gazette expresses astonishment that Patten had the "impudence", considering the injury which his operations had done to the Lancashire cotton industries, to presume on the courtesy generally accorded visitors from across the Atlantic. It adds: "Men who make corners in raw materials, in men, life and labor are no longer sent to prison, but they can not reasonably expect to be welcomed by the people who have suffered through their operations."

Afghan Fires on Tourists in Jerusalem.

Washington, March 10.—Two American women were wounded by an Afghan fanatic, who fired on a party of tourists visiting the Mosque Omar, in Jerusalem, according to a dispatch received at the state department today from Consul Thomas R. Wallace. Miss Agnes Moore, of Terre Haute, Ind., was seriously wounded, but will recover. Miss Natalie Maurice, of Mamaroneck, N. Y., received a slight flesh wound. No other Americans were injured.

The officials express no donbt that the Turkish authorities will take prompt steps to punish the assailants.

With Roosevelt on the Nile.

Rabak, Soudan, March 12.—On board the steamer Dal., last night Colonel Theodore Roosevelt gave a dinner in honor of several correspondents who had come up the Nile to meet him at Renk.

The dinner lasted far into the night and most of the time was occupied by the colonel asking questions faster than the combined energy of the correspondents could answer them. After his almost complete divorce of ten months from political and business conditions in America, Mr. Roosevelt showed great eagerness in "catching up in his classes" and by the time he reaches Cairo, it is a safe prediction that he will again be in touch with affairs in his own country.

Colonel Roosevelt announced that he is through hunting. "I have done all that I set out to do," he declared. "I've not only had a good time, but I think the results of the African expedition from a scientific standpoint will meet the expectations of all interested in its success. I have hunted all over America and through Africa, and I am now content to lay down my gun."

Mr. Roosevelt is hard at work completing the story of his African hunt and will also spend much of the time between now and his arrival at Naples in preparing the lectures he is to give in Paris, Berlin and London.

The Dal left to-day for Khartum, where the ex-President will meet Mrs. Roosevelt and Ethel.

Leaving Khartum, stops will be made at Assouan and Luxor, where the old palaces will be visited.

Roosevelt Family Reunion.

Khartoum, March 14.—Looking the picture of health and physical fitness showing in every line, Theodore Roosevelt came back to-day from the long trail over which he had spent nearly a year in the pursuit of game. Thousands had gathered here to see him and they descried from afar the familiar form and smile of the ex-president of the United States by the countless pictures of him which have recently been republished.

Later in the day there was a reunion of Colonel and Mrs. Roosevelt and their children, Kermit and Miss Ethel, in the north station of Khartoum, Mrs. Roosevelt and her daughter arriving there about half past five o'clock in the evening.

A launch carried the representatives of the governor general of the Anglo-Egyptian Sudan, Major General Sir Francis Reginald Wingate, airdar of the Egyptian army, met the steamer Dal up the river. On this small craft Colonel Roosevelt and the members of his party had voyaged for more than 1,300 miles from Gondokoro in Uganda, where they embarked on February 23.

is the wages of sin, therefore he regards death as something solemn, but he knows that Christ has overcome death and taken the point from its sting; that Christ Jesus has abolished death, and has brought life and immortality to light, so that he who heareth Christ's word and believeth God, who sent him, hath eternal life, and cometh not into judgment, but hath passed out of death into life. The Christian knows that Jesus is the resurrection and the life, and that he that believeth on Him, though he die, yet shall he live; and whosoever liveth and believeth on Him, shall never die, and that even death is not able to separate us from the love of God, which is in Christ Jesus our Lord, yes he can even say: "For me to live is Christ, and to die is gain, having the desire to depart and be with Christ; for it is very far better."

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Subject:—Review.

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"The name, relationship to head of family, color, sex, age, conjugal condition, place of birth, place of birth of parents, number of years in United States, citizenship, occupation, whether or not employer or employee, and, if employee, whether or not employed at the date of enumeration (April 15, 1910), and the number of months unemployed during the preceding calendar year (1909), whether or not engaged in agriculture, school attendance, literacy, and tenure of home, and whether or not a survivor of the Union or Confederate Army or Navy; and the name and address of each blind or deaf and dumb person."

The Questions Regarding Agriculture

The same law, with reference to agriculture, requires that the enumerator's questions shall call for:

"The name, color, and country of birth of occupant of each farm, tenure, acreage of farm, acreage of woodland and character of timber thereon, value of farm and improvements, value of farm implements, number and value of live stock on farms and ranges, number and value of domestic animals not on farms and ranges, and the acreage of crops planted and to be planted during the year of enumeration (1910), and the acreage of crops and the quantity and value of crops and other farm products for the year ending December thirty-first (1909) next preceding the enumeration."

Badges Worn by Census Enumerators.

Census enumerators wearing badges with "U. S. Census 1910" stamped on them, will go from house to house, and from farm to farm, beginning April 15. They are not to be regarded as spies, detectives, policemen, constables, tax assessors or officers of any city, county or state. They are employed by the U. S. Bureau of the Census. They do not represent any other department of the United States Government or any foreign nation.

None Affected by Their Answers.

No person should hesitate, neglect, or refuse to answer all the enumerator's questions. He only asks those necessary to fill the schedules which are required by law. Nothing that is told him can be in any way used to the detriment or damage of any person, or his family, or his property.

Replies to Enumerators Strictly Confidential.

Replies to enumerators are, and must be, held by the Census Bureau in strict and absolute confidence.

All the U. S. Census officials, supervisors, supervisors' clerks, enumerators, and interpreters, before entering upon their duties, are obliged to take a solemn oath not to disclose any information they may obtain, except to the Census Bureau, and a violation of the United States law in regard to this oath means a $1,000 fine, or imprisonment for two years, or both, in the discretion of the Court.

Penalties for Failure to Answer Questions.

If any adult person refuses or willingly neglects to answer an enumerators' questions, or, if any person willfully gives answers that are false, he or she can be arrested, carried to court, and fined up to $100. Keepers of hotels, apartment houses, boarding or lodging houses, tenements or other buildings, in which persons make their homes, must help the enumerator when asked, or they will be liable to arrest and punishment by a fine up to $500.

E. Dana Durand, Director.

Approved: Charles Nagel, Secretary Department of Commerce and Labor.

Mrs. George J. Gould Raps Chantecler Fad.

New York, March 11.—Mrs. George J. Gould is nothing if not patriotic. She is not only patriotic, but she long has been distinguished because of her common sense views and attitude on many matters, as a striking exception to the brilliant butterflies that scintillate and flutter out their lives in the gay flower gardens of New York society.

The wife of the noted railroad magnate is especially opposed to all freakishness in dress that is sometimes affected by others of the "400," and she has displayed especial antipathy toward the latest Parisian craze—the "Chantecler" hat and gown.

Mrs. Gould denounces these creations as "monstrosities" in fashion and declares that they should not be taken up by American society leaders.

Probe Elgin Butter Trust.

Washington, March 13.—Following out the lead of the grocers who have appeared before the senate cost of living committe, that the Elgin (Ill.) butter syndicate makes the market price for the whole country, Chairman Long has decided to sift this matter to the bottom.

The committee will meet to-morrow. Already the syndicate has protested against statements made by witnesses and it is not unlikely that some representatives of the syndicate will appear on the scene before the subject is closed.

Railroad Bill Changed.

Washington, March 12.—A radical amendment to the administration railroad bill, providing for the valuation of railroad properties by the interstate commerce commission, as a condition precedent to the merging, consolidation or reorganization of carriers subject to the law, was adopted by the house committee on interstate commerce today.

Patten, Sadder, Wiser Takes Boat for Home.

Liverpool, March 12.—Still looking somewhat crestfallen over his treatment in Manchester yesterday, when he was hooted from the cotton exchange and so rudely assailed by a mob that he had to take refuge in a storeroom until the police arrived, James Patten, Chicago cotton and wheat dealer, sailed for home to-day on the Mauretania.

The English press, generally strong for law and order, extends no sympathy for Mr. Patten in his Manchester experience.

The Westminster Gazette expresses astonishment that Patten had the "impudence", considering the injury which his operations had done to the Lancashire cotton industries, to presume on the courtesy generally accorded visitors from across the Atlantic. It adds: "Men who make corners in raw materials, in men, life and labor are no longer sent to prison, but they can not reasonably expect to be welcomed by the people who have suffered through their operations."

Afghan Fires on Tourists in Jerusalem.

Washington, March 10.—Two American women were wounded by an Afghan fanatic, who fired on a party of tourists visiting the Mosque Omar, in Jerusalem, according to a dispatch received at the state department today from Consul Thomas R. Wallace. Miss Agnes Moore, of Terre Haute, Ind., was seriously wounded, but will recover. Miss Natalie Maurice, of Mamaroneck, N. Y., received a slight flesh wound. No other Americans were injured.

The officials express no donbt that the Turkish authorities will take prompt steps to punish the assailants.

With Roosevelt on the Nile.

Rabak, Soudan, March 12.—On board the steamer Dal., last night Colonel Theodore Roosevelt gave a dinner in honor of several correspondents who had come up the Nile to meet him at Renk.

The dinner lasted far into the night and most of the time was occupied by the colonel asking questions faster than the combined energy of the correspondents could answer them. After his almost complete divorce of ten months from political and business conditions in America, Mr. Roosevelt showed great eagerness in "catching up in his classes" and by the time he reaches Cairo, it is a safe prediction that he will again be in touch with affairs in his own country.

Colonel Roosevelt announced that he is through hunting. "I have done all that I set out to do," he declared. "I've not only had a good time, but I think the results of the African expedition from a scientific standpoint will meet the expectations of all interested in its success. I have hunted all over America and through Africa, and I am now content to lay down my gun."

Mr. Roosevelt is hard at work completing the story of his African hunt and will also spend much of the time between now and his arrival at Naples in preparing the lectures he is to give in Paris, Berlin and London.

The Dal left to-day for Khartum, where the ex-President will meet Mrs. Roosevelt and Ethel.

Leaving Khartum, stops will be made at Assouan and Luxor, where the old palaces will be visited.

Roosevelt Family Reunion.

Khartoum, March 14.—Looking the picture of health and physical fitness showing in every line, Theodore Roosevelt came back to-day from the long trail over which he had spent nearly a year in the pursuit of game. Thousands had gathered here to see him and they descried from afar the familiar form and smile of the ex-president of the United States by the countless pictures of him which have recently been republished.

Later in the day there was a reunion of Colonel and Mrs. Roosevelt and their children, Kermit and Miss Ethel, in the north station of Khartoum, Mrs Roosevelt and her daughter arriving there about half past five o'clock in the evening.

A launch carried the representatives of the governor general of the Anglo-Egyptian Sudan, Major General Sir Francis Reginald Wingate, sirdar of the Egyptian army, met the steamer Dal up the river. On this small craft Colonel Roosevelt and the members of his party had voyaged for more than 1,300 miles from Gondokoro in Uganda, where they embarked on February 23.

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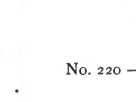

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, MARCH 24, 1910. No. 12.

Eastertide.

BY WILLIAM G. HAESELBARTH.

He is not here—He is risen,
Come, and see where Jesus lay;
Death could not hold Him in prison,
He, too, must His Lord obey.
Shout aloud the glorious tiding,
Christ is risen from the dead:
He the way to life is guiding,
Christ is risen, as He said.

Earth from its deep sleep is waking,
Birds with music fill the air;
Streams, from icy fetters breaking,
Dance and sparkle everywhere.
All the earth is full of gladness
At this resurrection time,
Not a note of pain or sadness
Mingles with the joyous chime.

Oh, the joy of that glad morning
Breaking on the world's dark night,
Bringing in the Dayspring's dawning,
Immortality to light.
Christ, the Lord of Life and Glory,
From our sins hath set us free;
Sing how He—O wondrous story!—
Captive led captivity.

Sing we, then, with all creation
On this glorious Eastertide;
Praise Him, earth's our salvation,
Who for us was crucified.
Sing His love, all love excelling,
Sing His wondrous works and ways,
Sing His mighty power indwelling,
Sing in triumph all His praise.

Glory! Glory! Alleluiah!
Angels, strike your harps of flame!
Ye He calls, His own peculiar,
Fill the earth with His acclaim!
Heaven and earth to-day is singing
Christ is risen from the dead!
Let us join, our tribute bringing,
Chris is risen, as He said. —Ex.

Items of News and Comment.

Easter Sunday comes on March 27th.

The resurrection of Christ is the greatest event in history.

Christ's resurrection leaves no shadow of doubt to the true believer. It attests Jesus to be divine.

Rev. H. R. Voth, of Newton, Kan., has recently visited and filled appointments in the congregations at Hooker and Tyrone, Okla., Liberal, Meade and Greensburg, Kan.

Elder Abram Ratzlaff, of Buhler, Kan., has returned from his trip to Hamilton Co., Kan., where he was engaged to distribute the gifts of clothing, grain, flour, meat, etc. sent there gratis for the needy. This relief was greatly appreciated by all who were aided by these gifts.

The next Ministerial Conference of the Western District conference will convene at Hillsboro, Kan., on April 13, 1910.

Pastor A. M. Fretz has services next Sunday, Easter, as follows: Deep Run, German 10:15 a. m. Allentown, Catechetical class 4 p. m., preaching 7:30 p. m.

A risen Savior is the live theme of the true ministers of the gospel and the missionaries in the foreign countries, who give expression of the consciousness of the Christian Church's debt of love to the heathen.

Elder and Mrs. Jacob Toews, of Newton, Kan., celebrated their golden wedding on March 15. A number of appropriate songs, addresses and prayer constituted the program in the church. After a general feast at their home another good program was rendered.

Bro. George Lambert, of Elkhart, Ind., returned on March 15 from a trip to New York City to meet his daughter, Rose, missionary to Armenia. Her trying experience during the massacres at Hadjin, made it expedient for her to come home on furlough for the benefit of her health which she could not realize in Egypt.

The second annual meeting of the Mennonite Charity was held at Halstead, Kan., on March 1, 1910. The treasurer's report for the fiscal year shows receipts to the amount of $922 24, with a balance in the treasury of $257.-19. During the year there were performed in the hospital 107 operations. Dr. Hertzler has expended $300 for improvements in the hospital. The prospects for the future are encouraging.

A national convention will be held at the Moody church, Chicago, Thursday and Friday, April 7th and 8th, to consider the merits and demerits of secret organizations and their relations to our churches, schools and our civil government. This meeting is called earlier than it otherwise would be, for the benefit of theological students whose vacations occur early in May. The platform will be accessible to all shades of opinion upon the subject.

The commissioner of pensions estimates that it would cost Uncle Sam $107,779,777.48 this year to pay to all of the Union veterans $1 a day. Unless the revenues materially increase this year, the proposed increase in pension to all veterans would eat up practically 50 per cent. of the national income.

Vast improvements are being made in the Trans-Sibirian Railway which, in addition to being double-tracked, is being largely re-located with a view to the elimination of grades and the shortening of distance. The object is to make the distance from Paris to Peking 6,300 instead of 7,500 miles.

A Visit to the Mennonite Mission at Los Angeles, Cal.

Monday, March 7th, the writer had the privilege to meet our city missionaries and together with Brother Grubb take a look at the field in the city of Los Angeles. First was visited the hall rented for the purpose of conducting a Sunday-school, preaching services and other meetings. The location of this hall is 1432 San Fernando street, right close to River Station. Since it is right in the heart of the missionary district, the location is very suitable. To-day, $300 were sent to to Brother Grubb for the purpose of furnishing this hall. An attractive sign "River Station Mission", about 50 inexpensive, substantial chairs, a platform, two small tables and a piano will constitute the necessary furnishings in the very near future. Regular meetings will be started and that part of the work begun in good earnest. Bro. Grubb has secured the services of Brother Dick, a good singer, and hopes to enlist another Mennonite brother to play the instrument. Whoever realizes the great power of good music over men will understand that the voice and the instrument must play an important part in these mission services. Good music attracts the people and so influences them, that they are ready to listen to the message from God's word and receive it. May God grant that this hall will witness spirit-filled meetings and the conversion of many sinners.

Next came a walk up and down the dusty, narrow streets of the district, to see what kind of people our workers deal with. The inhabitants are of the poor, laboring class, the men being mostly employed in the railroad shops and iron works. There are some neat little homes, but evidences of poverty and need are abundant everywhere. There is no other religious work of any kind being done in this district. Thus far these poor people were neglected in a religious way and no doubt our brother was divinely led when he marked out this distriet as his field of labor.

In a measure street meetings must be conducted. For this purpose a small traveling organ would be of good service. I believe Brother and Sister Grubb would greatly appreciate a substantial gift in that direction. Who will furnish the traveling organ? It is a matter of about $25 to $30.

While passing along the dusty, ill-smelling streets, between the rows of small, uncomfortable houses, the writer had an answer to the question: "What did Brother Grubb, thus far, do among these people?" In his quiet, thorough way it was evident Bro. Grubb had obtained the history and religious standing of most every family living in those houses. Children greeted him and he had a loving word for them. This would indicate that Bro. Grubb started right. May the dear Master set him and his family as a light among these neglected people. Very vividly the writer was reminded of his past labor among the Indians; though past, yet still dear to his heart.

May there be an ever widening interest among our people, for this latest missionary venture of the General Conference. Every one of us is a fellow worker with Christ. What a blessed privilege! Yea the greatest privilege here upon earth. Let us strengthen and uphold the hands of those sent out by us, by our prayers and our gifts. And to Him who giveth the increase be all honor and glory.

In closing I might state that we Uplanders are interested in the Laymen's Missionary Move-

ment Convention just now held at Los Angeles. For coming Sunday evening a speaker from this convention has been secured and a union meeting of all the churches here is arranged for. We hope for an increase of missionary spirit and zeal among our people as a result of this meeting.

Monday, March 14th, the regular monthly meeting of the Ontario-Upland Ministers' Union will be held in our church.

With greetings in Jesus' name, to all the readers,

M. HORSCH.

For the Mennonite.

Redemption Through Christ.

In the neighbordood of Caesarea Philippi Jesus once had a testimony meeting. He asked His disciples this question: "Who do people say that the Son of Man is?" "Some say John the Baptist," they answered, "others, however, say that he is Elijah, while others again say Jeremiah, or one of the Prophets."

"But you," He said, "who do you say that I am?"

"And to this Peter answered: "You are the Christ, the Son of the living God."

If the same question were put to-day, to men in general, is it not probable that the replies would be very unsatisfactory and confusing. But—what do *you* say? I take it for granted that the readers of the MENNONITE give assent to the apostles' reply without qualification.

Thus unique in His person, Jesus' work for the redemption of mankind is equally unique. In its planning redemption antedates creation; therefore what glory there is in it must be attributed to God alone.

Redemption implies loss. Genesis Chap. 3 records the fall of our first parents into sin and its dire results. Innocence, holiness, happiness—all was swept away with the incursion of sin into the human heart. Then and there Christ's redemptive work began; for on the threshold of Paradise the promise was given, "The seed of woman shall bruise the serpent's head." In the fulness of time Jesus came to destroy the works of Satan. He took the form of a servant, became flesh of our flesh and bone of our bone. Sin excepted, He was like unto us and exposed to the same trials and temptations as we are.

From every aspect the redemptive work of the blessed Redeemer is marvelous and unique. His life, absolutely sinless, is a model or an example for us to pattern after; but it is infinitely more than that.

"All other great men are valued for their lives; He, above all, for His death, around which mercy and truth, righteousness and peace, God and man are reconciled." Jesus spoke in terms of unmistakable plainness regarding the merits of His own death. "The Son of Man came.....to give His life a ransom for many." "The good Shepherd lays down His life for His sheep." So the apostles declare explicitly that Christ's death was an atoning sacrifice for the sins of the world. "Him who never knew sin God made to be sin on our behalf." "Surely He has borne our griefs and carried our sorrows: He was wounded for our transgressions, He was bruised for our iniquities; and with His stripes we are healed."

See! from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

The Cross teaches us two stupendous facts—the heinousness of sin and the love of God to sinners. "God so loved the world that He gave"—what? His only Son—His other self. Jesus so loved the fallen race that He gave—what? Himself. "There is no more that even Immanuel can do. This is love's extremest effort, God's last and greatest gift."

Other religions tell us to seek after God, the Christian religion assures us that God is seeking us. He loves with an everlasting love. He would have each of us turn from sin's seductive snares, from the folly of unbelief, from all vain attempts of saving himself and look to the dying Savior as his only hope of salvation. Jesus saves, and He alone. He can save to the uttermost, for He is "mighty to save". Hence no one needs despair. With Him there are no hopeless cases. Some one may be reading these lines who is convicted of sin, but may be assailed by doubts and fears. Don't stop and try to fight them, but come to Jesus at once. He arose from the grave as the mighty victor over death and hell and He will help you, He will undertake for you, He will subdue all your enemies. May God in mercy give all the readers, as well as the writer, a deeper knowledge of the redemption through Christ and make us, more than ever, sharers of His glorious power on these anniversaries of Good Friday and Easter.

A. A. SOMMER.

The stars are more beautiful at night, because they have a dark background; so is a pure, bright life in this dark world of sin and sorrow. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

For the Mennonite.

Clippings From the Society Paper of the Young People's Society of Christian Workers,

of Bethany Mennonite Church, Quakertown, Pa

Read at a Social Meeting on March 7th, 1910.

It is so gratifying, when some member on the program is absent, if somebody will kindly consent to fill the place impromptu, and we are glad that our people are not afraid to do this. Let us at this "Social" create such kindly, considerate feelings toward each other, that we hereafter can feel a greater confidence in each other, and a greater loyalty to each other, the society, and above all to the work of Christ. Let us remember that the "Social" is a part of our Christian organization and that it is meant to foster our Christian life by teaching us to know each other, and thus to help each other, in the Christian walk. Let us watch that the "Social" does not lead us away from Christ, but rather towards Him through love for our fellow men.

We are pleased to learn that both Mr. William Mohr, at Lehigh, and Mr. Wilmer Landis, at Princeton, loyal members of our society, have received high marks in their examinations, and expect to continue their studies at these universities. High marks seem to be a characteristic of Mennonite students Another student member, Raymond Mohr, is attending Perkiomen Seminary this winter, and Howard Weiss, another member, has just completed a course at Bethlehem Business College and has now taken a position in Philadelphia.

We had a feast of good things the past week at our church, and those who remained away from the services certainly missed a blessing. The Ministerial meeting, which was held in our church on Washington's birthday, had interesting discussions, especially on the subject of our church publications. On the whole, we are perhaps not well enough acquainted with these publications to offer any criticism. It seems certain, however, that nothing can bind us so closely together in the church as the church paper, through which we become acquainted with each other, (though living at a distance), have our thoughts turned into the same channels, get a comprehensive knowledge of our church history and doctrines, and learn to express our thoughts and convictions on Christian subjects.

A Gentle Criticism.—No doubt the best kind of machinery is the kind that runs so quietly and smoothly that it is not heard. But sometimes one would rather have a little more noise, to feel that something is being accomplished. For instance: Our society machinery is running so quietly that one is not sure that it is running at all. Let us be more aggressive in our Christian work, and not wait for another sister or brother to take the lead. We can only grow into strong Christians by practice. We each believe in eating our dinners for ourselves, then let us believe just as firmly in practicing our Christian virtues for ourselves. In other words, come out to the church services as regularly as you eat your Sunday dinner, come to Sunday-school and learn to help there, don't be afraid to witness for Christ in the Young People's Meetings, and attend the interesting teachers' meeting on Tuesday evenings in the church.

Besides the above the paper contained a number of Mission Notes gathered from the Mission reports recently published in the MENNONITE.

A MEMBER.

Fasting and Prayer.

How often in the Scriptures fasting and prayer are joined together. Why is this? Partly, perhaps, because gluttony is one of the special sins prohibited in the Scriptures, and because it is also the root of many other sins. The body is gorged, the passions are inflamed, the mind dulled, and the conscience made inactive by gluttony and surfeiting.

There are doubtless more passages of Scripture forbidding excessive eating, than there are against the use of intoxicating drinks, and "surfeiting and drunkenness" are linked together, with "the cares of this world," as special dangers against which Christians should guard, lest the day of God overtake them as a thief. Sodom's gluttony and drunkenness led to Sodom's sin and Sodom's overthrow. "Pride, fullness of bread, and abundance of idleness", were the occasions of the downfall of the cities of the plain. In the antediluvian world, with all the fertility of that primeval soil, it is not surprising that the chief business of life was "eating and drinking, marrying and giving in marriage, until the flood came, and took them all away."

Over-eating tends to make men stupid, dyspeptic, nervous, irascible, arrogant, and sinful; and hence when men begin to think on their ways, and regard God, they frequently lose all relish for food. At other times God calls them to fasting, that their stomachs may become empty, and their blood cool; that their passions may be subdued, their heads

be more clear, and they be in a condition to listen to the call of God, the voice of wisdom, the pleadings of conscience, and the dictates of common sense.

A large portion of the diseases that afflict mankind would doubtless be cured by judicious fasting. A man who requires a pound of food, eats two pounds; and in order that he may get it down, flavors it with spices, covers it with condiments and stimulants, whips his jaded appetite to the utmost, and washes it down with stimulating drinks. So the food is swallowed; the stomach, overloaded, inflamed, stimulated, toils beneath the load. The process of digestion is so protracted and imperfect that the food ferments, turns sour, evolves gases; and sometimes different kinds of food mingling together in decay, evolve new gases and poisonous mixtures, which ruin health and destroy life.

When at last the heated, acrid, burning, half-digested mass passes from the stomach, it irritates, inflames, and poisons every organ it touches. The system is not nourished as it should be, and instead of the bland and healthful ingredients which should produce pure blood with a taste somewhat resembling new milk, a foul, briny, irritating, unhealthful current is set flowing into every part of the body, clogging, overworking, overloading, and diseasing all of the vital organs.

There is often twice as much food in the system as can be disposed of. Half of it, half spoiled, is taken up and used as well as such material can be, to repair the natural waste. The rest is pumped and driven here and there, till it can be dumped somewhere, disordering and overworking all the organs of the body in its course, and producing not only bodily sickness, but mental misery, disorder and sin.

Hence the Lord calls men to *penitence* and *fasting*, to humiliation and prayer, that they may recover their normal tone and condition, and be prepared to listen to the voice of God, instead of being ruled by passion, driven and controlled by appetite, and misled through the blindness of their own wills, and the hardness of their own hearts.

The Bible prescribes no special days for fasting or feasting. The Saviour when enquired of why his disciples fasted not, while the disciples of John fasted often, declared that when He was present with His church it was not the time to fast, "but the days shall come when the Bridegroom shall be *taken away, and then shall ye fast*." The days *have* come. The Bridegroom is absent, and though the Saviour warns us against ostentatious fasting with sad countenances and disfigured faces, yet He gives us directions how to fast, saying, "when thou fastest, anoint thy head and wash thy face, that thou appear not unto men to fast, but unto thy father which is in secret, and thy father which seeth in secret, Himself shall reward thee openly."

It would be well for those who are struggling with evil tempers, dispositions, and passions, to try this method of dealing with their enemies; and so present themselves to God in meekness of spirit, in humility of heart, and in health of body, that they shall be temples of the Holy Ghost, and habitations of God through the Spirit.—H. L. Hastings, in The Common People.

Five Questions for the Preacher.

Before going into the pulpit, let me ask myself these five questions, and carefully ponder them:

1. What is my motive? To display my powers? To conform to custom? To gratify the congregation? Or is my one motive to please Christ? Is my eye single to His glory? Am I willing to be personally dishonored, so long as He is magnified?

2. Am I cleansed, and therefore a clean vessel? My Master will not put throne water into a foul glass, or the sincere milk of the word into a tainted cup. I must see to it, therefore, that I am free from the stain of known sin, and have put away all filthiness of the flesh and spirit.

3. Am I sure that He has given me my message? I am not called to argue for Him, or to pass on to men the word which I have received from His lips for them. We can only be sure of the message of Christ when we have waited before Him in believing prayer until some word of His stands out clear and distinct. Jesus knows best what the gathered people need.

4. Am I willing to be an organ or instrument through which He shall work? I am not called upon to work for Him, but to allow Him to work through me. Paul did not dare to speak of any things, save those which Christ wrought through him. We must remember that we are only branches through which the root expresses itself.

5. Am I relying on the co-operation of the Holy Spirit? My witness will do little unless I am counting on the co-witness of the Holy Spirit; just as Peter would have caught no fish, though he let down a clean net, unless Christ had driven the shoals into it. The voice of the servant to the ear of the congregation is corroborated by the voice of the Spirit in their hearts. —*F. B. Meyer.*

Home Circle.

Take Sunday With You.

My young friends, prize your Sundays. Make them your soul's market day, and you will have "heaven once a week." Beyond the Rocky Mountains in America, one of the early settlers was asked by his comrades to go on an excursion. "No," said he, "I won't go: it's Sunday." They laughed, and said, "We have no Sundays here." "Oh, yes, you have," was his reply. "I have brought Sunday over the mountains." Take Sunday with you wherever you go. It will be an unfailing source of blessing to you, a foretaste of the eternal Sabbath, the rest that remaineth for the people of God.—Quiver.

A Young Woman's Reasons for Not Dancing.

1. Dancing would lead me into crowded rooms, and late hours, which are injurious to health and usefulness.

2. Dancing would lead me into close contact with very promiscuous company, and "evil communications corrupt good manners."

3. Dancing would bring me into the society of men of whom I would elsewhere be ashamed.

4. My parents and friends would be anxious about me, if I were out late, keeping company with they know not whom.

5. Ministers, and good people in general, disapprove of dancing, and I think it is not safe to set myself against them; if a thing be even doubtful I wish to be on the safe side.

6. Dancing has a bad name, and I mean to study things that are pure, lovely and of good report.

7. Dancing is generally accompanied with drinking, and I see drinking produces a great deal of evil.

8. I am told dancing is a great temptation to young men, and I do not want to have anything to do with leading them astray.

9. Dancing unfits the mind for serious reflection and prayer, and I mean to do nothing that will estrange me from my God and Savior.—Michigan Christian Advocate.

Loyalty to Home.

A girl, attending a school at some distance from her home, was one day in her room surrounded by companions who were busied with embroidery and bits of fancy work. Some one asked for a needle, and the young hostess brought a needlecase. As she offered it the one who had made the request glanced at it with a slight laugh and a perceptible lifting of eyebrows. It was an inartistic, old-fashioned, homely little needlecase, but its owner drew it back almost as if the look had been a blow, and smoothed it with caressing fingers as she said,

"My mother made it."

There was love, loyalty, and a touch of defiance in the words. What did these gay girls know of the plain, little home and the dear, old-fashioned mother whose toil-worn fingers had sewed the bits of ribbon together and shaped them into a gift for her girl? The daughter saw it all as in a vision. These stylish young friends were well enough, but the old home and those it held were her dearest treasures on earth, and no sneer should touch them or their ways in her presence. Word and action showed the fiber of the girl. Had she been weaker or less loving, she would have been ashamed of her little possession and the home conditions it represented, and if she did not disown or apologize for it she would at least have kept it carefully out of sight thereafter.

A young man engaged by a construction company was stationed through the week at a little out-of-the-way station on the line of their road. There were but few houses and a single small store, and the latter naturally became the social center when the day's work was done. The proprietor, also a young man, prided himself on being a free-thinker, and one evening he began reading aloud from an infidel paper something that he considered very witty—a scurrilous attack on Christianity and its author.

"Stop that!" interrupted the young representative of the company. "I come from a home where they believe in such things—and are a good deal the better for believing in them, too,—and I will not listen to such vile stuff. You've a right to your own opinions, and this is your store, but it's the only place where we fellows can gather in the evening, and while we come here there must be no more reading or talking."

His decided protest ended the matter. He was not at that time an avowed follower of the Master, but his loyalty to home and its teachings purified the atmosphere of the place where he was staying, and it strengthened his own character. Loyalty to what one holds dear, to what one believes to be right, is a necessary foundation for the building up of a strong and noble life.—Sel.

The Mennonite.

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Editorial.

An Account of the Flood Older than Moses.

A number of years ago Sir William Dawson published a small but important work on "The Historical Deluge" in which it was pointed out that Geology in no way contradicts the fact of the flood and that there are many geological evidences confirming it. e. g. The presence of *rubble drift* (mud settlings) covering a large portion of Europe and Asia which can only be explained by the fact that water once covered these portions of the earth. The finding of gigantic human skeletons under this rubble drift not only proves that there were people on the earth before this flood occurred who lost their lives in the great calamity but that the Bible statement that there "were giants on the earth" is more than mere literary embellishment.

Not so long ago Dr. Elwood Worcester, who has since gained considerable notice by his connection with the Emmanuel Movement in Boston, published a work on the historical Genesis, written with decided sympathies for the higher critical point of view. In this work he went to considerable trouble to collect the myths relating to the flood as many nations and tribes have preserved them in their traditions. The remarkable fact that the traditional lore of many widely separated peoples of various degrees of civilization possessed an account of a universal deluge, it seems to us, can have but one explanation and that is, that there was, at one time. a great flood upon the earth which nearly exterminated the human race,

The most convincing evidence for this scientific age must, of course, be documentary. Hitherto the oldest written record has been the Mosaic account. Most people are satisfied to accept it as satisfactory, but unfriendly scientific investigators continually call for more proofs. These proofs are rapidly appearing with a most convincing power. The British Museum possesses many sculptures and tablets found on the site of Nineveh by the explorer Layard in 1849. These occupied the attention of scholars for some time but their worth was little known to the world until 1872 when George Smith completed the laborious process of translating the "Deluge Tablet" and gave it to the world. The bit of clay although not as old as the Bible account of the deluge by 600 years (the Bible account was written about 1300 B. C.) gave the older account a remarkable confirmation. Professor Smith insisted that the account given by the tablet was but a copy of a much older one and it was hoped that later explorations would some day bring it to light. Today the hope expressed nearly forty years ago has been realized in the finding of an older tablet. This one was discovered by Professor Hilprecht of the University of Pennsylvania in his most recent expedition to Nippur, the site of ancient Nineveh. Of the 35000 inscriptions on clay brought by the Hilprecht party to the University of Pennsylvania 18000 have been deciphered. It is possible that the remaining 17000 may contain other valuable finds.

This tablet with the deluge account in no way contradicts the Bible narrative and in many points confirms it. It is 600 years older than Moses. Professor Hilprecht's narrative concerning it is interesting; he says:

"On December 1, 1909, I had sufficient proof in my hand to inform Provost Harrison, of the University of Pennsylvania, Chairman of the Publication Committee of the Babylonian Expedition, that among the results of the Fourth Expedition excavated at "Tablet Hill" in Nippur, together with other very important literary tablets recently unpacked. I had discovered a small fragment of the earliest version of the Babylonian Deluge Story thus far known, which was about 1500 years older than similar fragments known from the Library of Ashurbanapal (668-626 B. C.). Upon Provost Harrison's inquiry as to the possible relation of this new text to the Biblical story, both with regard to its age and contents, I answered immediately that it had been inscribed more than 600 years before the time generally assigned to Moses, and in fact even some time before the Patriarch Abraham rescued Lot from the hands of Amraphel of Shinar and Chedorlaomer of Elam (Genesis 14); and, furthermore, that in its preserved portion it showed a much greater resemblance to the Biblical Deluge Story than any other fragment yet published." G.

What Is Expected of Us?

The Federal Council of the Churches of Christ in America, of which body our General Conference is a member, must naturally look to the constituent church bodies for the funds needed to carry on its work. That such an organization can not even maintain an existence, much less accomplish anything to justify its existence, without the expenditure of money will be readily appreciated by any one giving the matter any thought. The Executive Committee of the Council is therefore looking to the different denominations composing the Council for the needed funds, and has made an apportionment of the estimated amount needed, among the churches according to their membership. Our Conference is one of the eight smallest bodies belonging to the Federal Council, to each of which there falls the apportionment of fifty dollars ($50). The portion of some of the largest bodies runs into the thousands of dollars.

As the member from our church on the Executive Committee, the request for our share was presented to me, and I felt in honor bound to pledge our contribution of the amount named. It is so reported in the Financial Report presented at the meeting of the Executive Committee held in Louisville, Ky., last December, at which our church was represented by Bro. J. W. Kliewer. Now I feel sure that congregations and individuals will regard it a privilege to share in the support of this advance movement. I therefore invite contributions to be sent to me that I may redeem the pledge made as your representative in good faith. All contributions received will be duly acknowledged and any amount above that pledged will be turned into our General Conference treasury to be used toward our contribution for 1910, which will be due and might, indeed, be paid any time. Let those who will help in this matter act promptly.

With brotherly greetings to all MENNONITE readers,

A. S. SHELLY.

Bally, Pa., March 12, 1910.

That best portion of a good man's life is still
His little nameless, unremembered acts
Of kindness and of love.
—Wordsworth.

Correspondence.

ALLENTOWN, Pa., March 21.—The work in the vineyard here is going on very encouragingly under the care of Pastor A. M. Fretz as, at present, acting pastor. A class of eight are under catechetical instructions as prospective new members in the near future. The Sunday-school has grown beyond its room limits. It is proposed to create a special building fund by the school as an auxiliary to the present fund of the church for the purpose of enlarging our house of worship, we may build larger this summer. Sorrow came to one of our dear homes in the calling away by death of little Miles Arthur Moyer on March 1. The Sunday-school will have a special Easter service on Monday evening, March 28.

Spring communion will be observed on Sunday, April 17, which will be preceded by a week of special gospel services, the program for which is here given:

Sunday evening, April 10, A. M. Fretz.

Tuesday evening, 12, A. S. Shelly; Theme, The chief aim of life.

Wednesday, 13, W. H. Grubb, Redemption needed and realized.

Thursday, 14, A. B. Shelly, Blessings of the new life.

Friday, 15, A. M. Fretz, baptism and reception of new members.

PHILADELPHIA, March 20.—The congregation of the First church will observe Holy Week with a series of special services to be held each evening except Saturday evening. These services will open with a song service followed by a sermon. Our pastor will speak on Monday and Tuesday evenings, on Wednesday evening our choir will render "Stainer's Crucifixion", a sacred cantata. Rev. Robt. J. Gottshall, pastor of the Schwenksfelder church at Norristown, Pa., will preach Thursday evening and the pastor will preach again at the baptismal service and reception of new members on Friday evening. An early morning service will be held on Easter Sunday, to be followed by the Sunday-school. Easter service and the Communion service both morning and evening.

This morning we observed the 90th birthday of that famous sacred song writer, Fanny Crosby. We selected hymns of her composition and our superintendent gave a short sketch of her life and work. She has written over eight thousand hymns, many of which have become famous the world over. The world probably has never seen her equal in this field of Christian work. Her songs touch the heart in a way that draws one closer to God. "Saved by Grace" is one of her best known hymns and one of the most popular.

We feel that it is quite fitting that attention should be called to our sacred hymn writers occasionally. This will tend to arouse an interest in their hymns such as we cannot have otherwise. It will also tend to add interest to our Sunday-school music and singing, which we feel is somewhat slighted at times. Singing, we feel, should have a large place in our services, as it appeals to all people. We are also told that there shall be much singing of praises in heaven.

We were privileged to have Rev. Henri Ummel with us on the last Sunday of his stay in America. He preached for us at the German service in the morning and gave us a heartfelt message. We appreciate his visit very much and were glad to hear him tell us about his people. Brother Ummel seemed quite favorably impressed with our city and our people. A. S. B.

COLFAX, Wash., March 10.—Spring seems to have made its appearance at last, after a long and somewhat severe winter, starting about middle November and lasting until the first days of March with lots of snow, about two feet falling in one week in February, which when it melted caused floods of waters and quite a lot of damage. Creeks and rivers were higher than ever known to white man here, and the raging torrents took everything in their path that was movable, bridges, fences and even buildings.

Colfax, our county seat, alone suffered a loss of about $200,000, the business part being submerged with about five feet of water. Buildings were lifted off their foundations and floated down stream lodging against steel bridges until they had to give away. The town had 4 wagon bridges and two foot bridges torn away while three of the railroad bridges were wrecked and its track ruined for miles.

But thanks be to God no lives were lost, as the floods came in daylight giving the people of the submerged district a chance to flee to higher ground. About 400 were homeless until the waters again receded, eight families losing their homes and contents. When beholding all this ruin, the thought arose within us how helpless man is when God withholds His hand and lets the storms rage.

In the six months past eight funerals were held in our church, 3 children, 2 young sisters aged 19 and 24. and 3 men, one middle aged, the others 59 and 64 respectively, three of the eight being of our faith.

Evangelist Bro. Bontrager, of Albany, Ore., closed a series of meetings Sunday evening after preaching nineteen powerful sermons, seventeen young persons showing their willingness to repent and stand up for Jesus. May they never be sorry for the step taken and may they hold faithful to a glorious end is our prayers.

Our S. S. is progressing on nicely. Our average attendance being about seventy.

Bro. P. R. Aeschliman is very often called away from home to other churches, his work being somewhat of the nature of district Supt., organizing and admonishing.

Our pulpit has been very often vacant on that account. The health in general now is quite good and we are all looking forward to spring seeding and the hard work connected with it.

With a hearty good wish to the MENNONITE and all its readers,

The Correspondent.

If,

"Lord, *if* Thou wilt, Thou canst make me clean." Matt. 8:2. So said the leper to Jesus. Oh what a comfort it is to the disciple when he gets all the *if's* on the Lord's side. Many there are who are crippled spiritually just because their *if's* are on the human side, *if* I could teach, *if* I could pray, *if* it wasn't for my environment, etc.

True, man has one great if upon his side which can never be shifted upon God, and that is the *if* of salvation. God's message to all is a glorious salvation *if* they will but turn to him—repent and believe.—Eternity balances upon an *if*, a very little word, yet, oh, so full of meaning.

Have we settled this one great *if* and thrown all the others over upon God? The centurion's business-like faith in Matt. 8:9 is so much needed to-day, and how sane and sensible it is to deal with God even as we do with our fellows.—Why, just the other Sunday a pupil of many years in our Sunday-school, when asked if he had found the kingdom in compliance with Christ's distinct command to "Seek first the kingdom of God," replied that he didn't know.

Now let us view it from a business standpoint, Just suppose his earthly father would have told him to seek a book and to do it first of all. Now suppose the boy, when finally asked if he had found it, would reply, "I don't know." What a puzzled and sad expression must have overshadowed the father's face as he heard such an idiotic answer. Isn't it simply cruel to treat our good heavenly Father in such unnatural and disrespectful ways? May God forgive His erring children and enlighten their hearts to know Him.

But to return to the leper. Leprosy is a type of sin. Leprosy separates the victim from his fellows and he is thrust forth without the gates of the city to dwell among lepers in despair and gloom. Likewise sin separates us from God and will be the cause of our being thrust forth without the gates of the "New Jerusalem" to dwell among sinners where there shall be weeping and gnashing of teeth.

Here then is wisdom. Eternity within or eternity without the gates—the cleansed within, the unclean without, and all, all, ALL, balancing upon an *if*.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, April 3.—CHRIST OUR TEACHER. John 12:44–50. (Consecration meeting.)

QUESTIONS:

1. What responsibility have we in hearing and reading Christ's words? John 12:44–50; 3:18–21.

2. Why do we need a teacher and such a teacher? John 14:6; 3:2; Mat. 4:23; 5:2; 22:16; 28:20; John 8:28.

3. Christ's lesson on the kingdom. Mat. 5:1—11; 6:33; Mark 10:14, 15; Luke 17: 20, 21; John 3:3—5.

4. Christ's lesson on righteousness. Mat. 5:20—30.

5. Christ's lesson on prayer. Mat. 6:5—15; 21:22; 26:41; Luke 9:18; 18:1; 26:36.

6. Christ's lesson on anxiety. Mat. 6:19—34; 13:22; Luke 21:34; 1. Pet. 5:7.

7. Christ's lesson on and in obedience. John 14:15, 21, 23; Phil. 2:8; Hebr. 5:8.

MEDITATIONS:

Every privilege brings a responsibility, every gift a duty to use it righty. So when we have the privilege of hearing or reading the words of Christ, we have to make good use of it by accepting it and by obeying it, or we will receive a punishment equivalent to our privilege.

There are very few, in the strict sense of the word, no, self-taught men, for all have either a teacher by whom they are taught or books which they use for their education. In the greatest truths, those concerning God and eternity, we need a competent teacher, who will show us the truth. God reveals unto us His will and the laws of His kingdom by His word, spoken by holy men and prophets, but especially by His beloved Son, the Word, the revelation of God's character and will, who was in the beginning with God, who is the way and the truth.

After Jesus had taught and preached for over a year, He selected, after a night spent in prayer, His twelve disciples and gave them the rules for His kingdom, in opposition to the prevalent thoughts and expectations of the people and of these disciples. Those whom the people generally consider as unhappy, the poor, the mourners, the meek, the hungry, He calls blessed and gives the reason for it. Thus He showed that His kingdom, the kingdom of God, was a spiritual kingdom and that blessedness did not rely on the possessions of this world but on the right relation of the spirit to God and men; and that this kingdom was in those who belong to it, but that these have to be born into the kingdom, or the kingdom into them.

Christ says: "except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. He deepens and spiritualizes the old law and warns His disciples not to do their righteousness before men, to be seen of them and says: "else ye have no reward with your Father who is in heaven."

The disciples of Christ seeing the effect of His frequent prayer in the life of Christ asked Him to teach them to pray, and He gave them a model prayer. which we call the Lord's prayer. In this prayer spiritual things are taking the prominent place, only one petition referring to our earthly needs, while God's kingdom and our sanctification take the other petitions. The condition of effectual prayer is that we forgive men their trespasses.

While Christ teaches us to pray for spiritual things, He knows how much time and thought is used for providing for the wants of the body; that even most of the worry and anxiety is caused by the question: "What shall we eat? or What shall we drink? or Wherewithal shall we be clothed?" and says: "Seek ye first His kingdom and His righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow; for your heavenly Father knoweth that ye have need of all these things."

Jesus Himself, as a true teacher, does not only teach by words but by example. He washed His disciple's feet, teaching them

lowly, humble service and says Himself: "Whosoever would become great among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

He also taught by His example a lesson in obedience, His meat being to do the will of Him that sent Him, "He humbled Himself, becoming obedient even unto death, yea the death of the cross." "Though He was a Son yet learned obedience by the things which He suffered." He taught His disciples obedience saying: "If ye love me, ye will keep my commandments."

QUOTATIONS:

The teacher is like the candle which lights others in consuming itself.—Ruffini.

A true teacher should penetrate to whatever is vital in his pupil, and develop that by the light and heat of his own intelligence.—E. P. Whipple.

It is a good divine that follows his own instructions: I can easier teach twenty what were good to be done, than to be one of the twenty to follow mine own teachings.—Shakespeare.

The master doth not only rule the scholar's book for him, but writes him a copy with his own hand. Christ's command is our rule. His life our copy. If thou wilt walk holily, thou must not only endeavor to do what Christ commands, but as Christ Himself did; thou must labor to shape every letter in thy copy, action in thy life, in a holy imitation of Jesus.—Gurnall, 1617—1679.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for Apr. 3.

SUBJECT: The Power of Faith. Matt. 9:18—34.

GOLDEN TEXT: All things are possible to him that believeth. Mark 9:23.

The power of faith is like that of a wire rope or belt by which some machine is set in motion. There is really no power in the belt except in the sense in which we may say that the power which it transmits from the engine to the machine is momentarily in the belt while thus passing from the one to the other. It seizes upon the power developed in the engine and conveys it to the machine to be moved. So faith lays hold of the power of God and brings it to bear on that which is to be effected. In this sense we understand John's statement (1 John 5:4), "This is the victory that hath overcome the world, even our faith", taken in connection with the Savior's words recorded by the same apostle (John 16:33), "Be of good cheer, I have overcome the world."

In the miracles which we have for our present lesson, this use of faith is strikingly seen. The power that restored health to the suffering woman went forth from Jesus, as He said (Mark 5:30, Luke 8:46) and it was her faith that drew it forth (v. 22; Mark 5: 34; Luke 8:48). So likewise the faith of Jairus and of the blind men brought the power residing in Jesus to bear on their cases of need. It was done unto them according to their faith (v. 29. Their faith did not do it, Jesus did it; but their faith made it possible by supplying the connection.

In the matter of our salvation from sin and death unto eternal life, faith is the laying hold on Christ (Phil. 3:12) who supplies both the way and the power of escape from the one and of entering into the other. We are saved, not *by* faith but *through* faith.

From all this it is clear that the value or power of faith depends entirely on what, or rather whom, we believe in. The heathen believe in their gods but their faith is vain, and in our Christian land there is much that passes for faith that is no better than the heathen's, because it ties to this or that object of the imagination, some supposed mysterious power which, like the gods of the heathen, either has no existence or is of the evil one. The promise of the Golden Text is only to the faith that links us to Him in whom is all power in heaven and on earth. All things are ours if we are Christ's (1 Cor. 3:22—23).

Jesus was quick to respond to the outreaching of faith and carefully guarded it, in the case of Jairus, against being quenched (Mark 5:35 ff). When he came to Jesus the life of the child was not yet extinct, but while they were on the way to the house, word came that she had died and consequently it was now too late for the help he had sought, and then it was that Jesus promptly intervened with a word of encouragement so that faith should not wayer. "Fear not, only believe." What precious words from those lips! The dimly burning wick will He not quench (Isa. 42:3), nor will he suffer it to be quenched but rather will fan it into brighter flame.

The touch of faith is very different from the contact of the crowding multitude. Many in that crowd came in contact with the clothes and even the body of Jesus. Some were close to Him, it may be, who were at heart His enemies, others pressed upon Him out of curiosity, and others again as His admirers; but none of these really touched Him (Luke 8:45—46). The touch of the poor woman's hand upon the hem of His garment made a closed circuit for the current of healing power. Oh, how few among the multitudes to whom Christ comes very near, there are who put forth the hand of faith for a vitalizing touch, as did that suffering woman!

She could not be hid. For the enhancing of the blessing to herself and for a witness to others she was brought to her Savior's feet in public confession of the blessing she had received. With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation (Rom. 10:10). When Jesus requested those whom He had miraculously helped, that they should not make it known, the reason for this probably lay in the danger of the people's false Messianic hopes being framed into an outburst such as we see in their attempt to take Him by force to make Him king (John 6:15).

The blind men who came to Jesus at this time in Capernaum like Bartimeus later near Jericho, applied to Him the title, son of David, which clearly implied their belief in Him as the Messiah. The Messianic prophecies were full of promises for such unfortunates as they were (Isa. 29:18; 35:6). There was, therefore, a close connection between the name they gave Him and their belief that He could open their eyes. The Son of David surely could and would give sight to the blind. The force of Jesus' question turns upon this thought. But the promise of sight means infinitely more than physical sight. Faith in Christ gives spiritual sight, by which God reveals to us through the Spirit that which the natural man can not see, even the deep things of God (1 Cor. 2:9—16).

Demon possession was a form of satanic oppression peculiar to the time. It aptly symbolizes the shackled bondage of man in the power of evil. This man's bondage affected particularly his speech. Jesus loosed him. He had come to proclaim liberty to the captives and the opening of the prison to them that are bound (Isa. 61:1). Where the Spirit of the Lord is there is liberty (2 Cor. 3:17).

Deaths.

SCHWEINHARD.—On March 9th, 1910, at Spinnerstown, Bucks County, Pa., with pneumonia, Henry, the infant son of Aaron and Lizzie Schweinhard, aged 1 year, 2 months, 5 days. Funeral services were held and interment made at the West Swamp Mennonite church on March 14th. Funeral sermons were preached by Revs. A. B. Shelly and W. U. Kistler.

SHELLY.—On March 14th, 1910, at Zionsville, Lehigh County, Pa., of old age and general debility, Barbara Shelly, aged 82 years, 4 months, 3 days. Funeral services were held and interment made at the West Swamp Mennonite church on Saturday, March 19th. Funeral services conducted by Rev. Kauffman at the house and by A. B. Shelly at the church.

BOEGLI.—On Feb. 21, in Denver, Colorado, Fanny, wife of David Boegli, aged 45 years, 11 months and 11 days, of pneumonia. She was brought to the home of her sister, wife of Cleophas Neuenschwander, where her aged father, Christian Liehti, resides, near Pandora, Ohio, where funeral services were held, and also in the St. John's Mennonite church where interment was made, Rev. W. S. Gottshall officiating.

LOCHER.—On March 11, in Bluffton, Ohio, Christian Locher died unexpectedly of pneumonia, aged 66 years, 7 months and 16 days. Interment was made at the Ebenezer church. Funeral services were conducted by Rev. W. S. Gottshall. He leaves one daughter, with whom he lived, and 8 sons.

MOYER.—In Allentown, Pa., March 1, 1910, Miles Arthur, child of Arthur C. and Bertha Moyer, aged 3 years, 8 months and 26 days. Interment on the 6th in Greenwood cemetery. Services by A. M. Fretz.

MOYER.—In German hospital, Philadelphia, Pa, March 7, 1910, John M. Moyer, of Souderton, aged 27 years, 8 months and 20 days. Interment on the 12th at Mennonite burial grounds, Souderton. Services at the house by A. M. Fretz, at the meeting house by Michael Moyer and J. W. Schantz. The deceased, a young husband and father, leaves back to mourn their loss a widow and one child. On his request A. M. Fretz baptized him upon a confession of faith before leaving his home for the hospital on March 2.

HILTY.—On March 13, in the home for Epileptics at Gallipolis, Ohio, Willis, son of Benjamin and the late Susanna Hilty, of near Pandora, Ohio, aged 26 years, 8 months and 19 days. Funeral services were conducted by Rev. W. S. Gottshall in the Grace Mennonite church, Pandora. Interment in Union Cemetery.

BINKLEY.—On March 1910, near La-Salle, Nanaimo Co., N. Y., Deacon Uriah Binkley, aged 87 years and 4 months. Bro. Binkley was born in Lancaster Co., Pa., in 1822, and came to Niagara Co., N. Y., in 1831, with the family. For many years he has been a devoted and earnest member of the Mennonite church, always exhibiting a noble Christian character. In his departure the family has lost a kind father, the church a spiritual helper, and the community a worthy benefactor. Eight sons and two daughters survive him, of which four are at home, all the others reside in the township of Niagara. On the 13th the services were conducted by Jacob Krehbiel and H. H. Wese, at the family home, which was largely attended, burial in the "Rural Cemetery.

News of the Week.

Domestic.

CANNON MEETS WATERLOO.

REPUBLICAN INSURGENTS AND DEMOCRATS BRINGS HOUSE REGULARS TO THEIR KNEES.

WASHINGTON, March 19.—Joseph Guerney Cannon, of Danville, Ill., is still speaker of the house of representatives but he lost to-day the ancient prestige and weapon of that office when the allied republican insurgents and democrats took from him not only the chairmanship of but even membership in the all-powerful committee on rules, the chief asset in his stock of power.

Amid scenes of wildest disorder, for the like of which one must go back to the exciting days just prior to the civil war—perhaps even those times might not duplicate it—the veteran speaker, almost seventy-four years old, stood erect and defiant, his head "bloodied but unbowed," and at the end, when a big Texan democrat accepted the speaker's daring challenge and introduced a resolution to fling him out of the speakership, the republicans, regulars and insurgents with few exceptions, rallied with almost unbroken party front and gave him a vote which almost offset the "repudiation of Cannonism."

This is what happened: By a vote of 191 to 155, the republican insurgents voting solidly with the democrats, the house adopted the resolution of Representative Norris (rep.) of Nebraska, requiring a reorganization of the rules committee, increasing its membership from five to ten and declaring the speaker ineligible to membership thereon. By the curiously identical vote of 191 to 155 - but with a decidedly different personnel of alignment—the house defeated a resolution by Representative Burleson, of Texas, declaring the speakership vacant and ordering an immediate election of a successor to Mr. Cannon.

THE NORRIS RESOLUTION AS ADOPTED

Here is the NORRIS resolution which was adopted:

"There shall be a committee on rules elected by the house, (hitherto the committee of five like all other house committee, has been appointed by the speaker) consisting of ten members, six of whom shall be members of the majority party and four of whom shall be members of the minority. The speaker shall not be a member of the committee and the committee shall elect its own chairman from its own membership.

"Resolved, further, that within ten days after the adoption of this resolution there shall be an election of this committee and immediately upon its election the present committee on rules shall be dissolved."

HAPPENINGS IN THE HOUSE.

WASHINGTON, March 18.—The following is a summary of happening in the House of Representatives the last few days:

Tuesday — Insurgent Republicans and Democrats, co-operating, defeated the provision in the legislative appropriation bill to buy and maintain automobiles for the Vice-President and the Speaker of the house, by a vote of 110 to 97.

Wednesday—The Republican insurgents and Democrats, co-operating, set aside a ruling by Speaker Cannon that a bill amending the census act was privileged, by a vote of 163 to 111.

Thursday—The insurgent Republicans and the Democrats, co-operating, again refused to consider the census bill offered by Representative Crumpacker, the vote this time being 142 to 137.

Having been victorious for three successive days, the insurgent Republicans and the Democrats yesterday afternoon decided to attempt to carry out a long cherished plan of amending the rules so as to provide for the appointment of a committee on rules that could not be dominated by the Speaker and a few of his friends.

Representative Norris, of Nebraska, introduced the resolution providing for the revision of the rules.

EXTRAVAGANCE VS. CONSERVATION.

JAMES J. HILL ADDRESSES CONSERVATION CONGRESS ON ABOVE SUBJECT.

ST. PAUL, March 17.—James J. Hill delivered an address at the Minnesota conservation convention today, in which he urged the conservation of capital, condemned extravagance, gave the causes of the increase in prices, and told how the situation described by him might be remedied.

Great interest was taken in the speech of Mr. Hill, who declared that we are living in an age of world-wide financial delirium; that next after the conservation of the land, its area, use and fertility must come the conservation of national capital in the shape of cash and credit."

Mr. Hill said that the immense increase of wealth all over the world had greatly augmented the supply of capital. The mobility of this capital, the ease by which, through international exchange, it could be made to satisfy a need now in one country and now in another, strengthened the impression that it was inexhaustible. The addition of uncounted billions to the aggregate wealth of the world, he said, had stimulated the spirit of mankind. Its availability had lulled to sleep the natural prudence and quieted the alarm of moments of sanity in the spendthrift's life. "The increase of apparent resources by an easy resort to borrowing, the mortgaging of a patrimony not our own to obtain material for present extravagance," he continued, "the diversion of wealth from productive to unproductive uses—all these have gone further than most people realize. I know of nothing bearing more directly or forcibly upon the subject of national waste and the conservation of national resources than the profligacy disclosed by our public expense ledgers.

APOLOGY NOT RELEVANT.

"It is always asserted, when the truth is told and a demand for economy is made, that the development of the country and its increase of wealth have been so great as both to require and justify enlarged outlay. The answer to the charge of a billion dollar session of congress is that this has become a billion dollar country. The apology is neither relevant nor true. It is not necessary that expense should increase in the same ratio as growth. But the growth of expenditure has so far outrun the growth of the country that the actual figures are almost incredible.

"The phenomenal increase of public expenditure has already produced a plentiful crop of public ills. It is one of the causes of the increase in prices now distorbing the people. The increase follows in a suggestive way the inflation of national and local budgets. The average cost of the supplies that must be bought for practically every household has increased about 50 per cent. between 1896 and 1909. During the past year there has been a marked lifting of the price level. Foodstuffs cost from 10 to 70 per cent. more than ten years ago.

INFLATION AND TARIFF.

"Something is due to enormous currency inflation. The total per capita in the United States in 1896 was $21.-41, and in 1909, it was $35.01 Although population has grown by many millions in these thirteen years, the amount of money to each individual had increased by $13 60, or more than 60 per cent. The increase in the total gold production of the world, which rose from $118,848,000, in 1890, to over $427,000,000 in 1908, has been made the basis for one form or another of credit issues aggregating a vast sum.

"The tariff is another contributing cause. It is true that it can furnish but a partial explanation. For to only a limited extent can the rise in food prices be affected or traced to the tariff.

IN RESTRAINT OF TRADE.

"Combinations which are actually in restraint of trade, which have monopolized their field and are either controlled by a common secret management or a secret agreement to maintain exorbitant charges, are partly responsible.

"Still more of the rise of prices is due to the decline of agricultural products, as compared with the increase of population." Decrease in the number of cattle and swine are also given as a reason.

"When due allowance has been made for the effect of these forces that make for dearer living, there still remains a large unexplained balance. This must be credited to the lavish expenditure which has now grown to be a national trait.

"Waste, idleness and rising wages, all inter-related to one another, now as cause and now as effect, are, next to an overissue of irredeemable paper, the three most powerful forces in the world to raise prices.

THE REMEDY.

"The saving feature of our situation is that it is not complex, and that the remedy is not obscure. The ideal of intelligent economy must be restored. Let the rule be that every dollar unprofitably spent marks a crime against posterity just as much as does the dissipation of material resources. Expenditure must be cut down all along the line.

"Stop grafting, the offspring of public extravagance and the parent of civic decay. Individual and public economy; a just distinction between a high standard of comfort on one side and vulgar ostentation or criminal waste on the other; a check on income wasting, debt creation and credit inflation—these are the essentials of the new and better conservation. The reform is so great, so indispensable, so linked to our moral as well as our material progress that it would seem to appeal to the heart and mind of every American and win his enthusiastic devotion until its last battle shall have been won. Patriotism and self-interest strike hands here for the protection of our homes and happiness from those most dangerous of all enemies, the foes within our own borders."

All those who pay their subscription in advance for 1910 will receive the Mennonite Year Book FREE as premium.

Forty-five Killed in Wreck on Rock Island Road

MARSHALLTOWN, Iowa, March 21.—The wreck at Green Mountain of trains Nos. 19 and 21 of the Rock Island, running over the Great Western from Marshalltown to Waterloo, has proven the most disastrous in the history of Iowa rail catastrophes.

Forty-two are known to be dead. Twenty-six have been identified. Forty were injured, some of them probably fatally.

A little freight wreck on the Rock Island last night at Shellsburg, was the indirect cause of the Green Mountain tragedy. The Rock Island track from Cedar Rapids north, the St. Paul line, had not been cleared this morning and it became necessary to detour over the Great Western.

At Marshalltown trains 19 and 21 were coupled together as they came in. By this arrangement both engines were in front, running backwards.

The ill-fated train consisted of thirteen cars. A Pullman was leading the train next to the engine, then came a smoker, and following that, a day coach, in which there were many women and children.

About four and a half miles beyond Green Mountain, at the top of a hill, is a cut about twelve feet deep. It was in this that the tender of the leading engine suddenly jumped the track. This threw the head locomotive in the side of the cut. The sudden stoppage ditched the second locomotive and the heavy train crushed the day coach and smoker upon the Pullman. The smoker and day coach were instantly telescoped and hardly an occupant of either car escaped death or injury.

In the twinkling of an eye all was indescribable confusion. The uninjured passengers recovered sufficiently to begin the work of removing the dead and injured.

The sight that met the eyes of the surgeons was beyond description. The dead were crushed and mutilated in many cases beyond recognition. Heads were severed from bodies, arms and legs were cut off. Here lay a bleeding trunk. There a head with a ghastly agony of death still upon the countenance of the unfortunate victim.

Graft Plot in Pittsburg Exposed.

PITTSBURG, March 20.—That former Councilman John K. Klein by his confession of the whole councilmanic bribery plot which has been simmering since June, 1908, has caused many uneasy moments to present and former office holders, was apparent to-day about the city hall and the Fort Pitt hotel, where detectives, the Voters' league officials and the assistant district attorney are said to have suites of rooms in which they have been quizzing men said to know of the graft plot.

Klein in his confession is said to implicate sixty or more former and present councilmen, and for twenty-four hours detectives have been serving notice on the men so named.

It is said too that several bank officers, some of banks not heretofore mentioned in the bribery scandal, will be summoned before the grand jury to-morrow. Klein's assertions in his confession as they have come to light are said to be startling. He "kept books" on all money paid out by him to other councilmen on the bank depository ordinances. Each man's name was carefully listed, together with the amount paid, the date of payment and how and where it was paid.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, MARCH 31, 1910. No. 13

The Soul's Repose.

All scenes alike engaging prove
To souls impressed with sacred love,
In heaven, in earth, or on the sea,
Wher'er they dwell, they dwell in Thee.

To me remains no place nor time,
My country is in every clime:
I can be safe and free from care
On any shore, if God is there.

While place we seek and place we shun,
The soul finds happiness in none;
But with the Lord to guide our way
'Tis equal joy to go or stay.

Could we be placed where Thou art not,
It were indeed a dreadful lot;
But regions none remote I call,
Secure of finding God in all.

Thou art my country, Lord, alone;
No other can I claim or own;
The point where all my wishes meet,
My joy, my love, life's only sweet.

I hold by nothing here below;
Appoint my journey, and I go;
Though pierced by scorn, oppressed by pride,
I feel the good, feel nought beside.

No wrath of men can hurtful prove
To souls on fire with heavenly love;
Though men and devils both condemn,
No gloomy days can rise for them.

Oh then to His embrace repair!
My soul, thou art no stranger there;
There Lord Divine shall be thy guard,
And peace and safety thy reward.

Madame Guyon.

† PROF. C. H. WEDEL. †
Bethel College, Newton, Kan.

On Sunday morning, March 20, when Prof. Wedel opened the regular services in the college chapel he took sick suddenly. After several days of severe illness of pneumonia he passed away from faithful labor to his reward, on March 28. Since the departure of the beloved President of the Mission Board, Bro. Peter Balzer, Prof. Wedel filled that vacancy and served faithfully in that capacity. Funeral services will take place Thursday, March 31.

Items of News and Comment.

Faith in Christ is all-important.

The forty-sixth annual State Sunday-school Convention of Indiana, will be held at Indianapolis, April 25—28, 1910.

On Feb. 22 Rev. H. Riesen, of the Ebenezer congregation at Gotebo and Mt. View, Okla., was chosen elder, and if the Lord willing, he will be ordained to that office on April 3.

Reduced rates.—The various Passenger Associations offer round trip tickets at reduced rates to attend the World's Sixth S. S. Convention to be held at Washington, D. C., April 19—24, 1910.

A wrong step is apt to lead from bad to worse. The Pharisees blamed Jesus for eating with publicans and sinners, then accused Him of blasphemy, and—what was still worse—said, "He casteth out devils through the prince of devils." Start a stone at the top of a hill and it is hard to tell where it will stop, if it does not move to the low place at the foot of the hill.

The Rosenort Mennonite congregation, of Saskatchewan, which has several places of worship, has planned to erect three new church buildings in 1910. The first one to be built is probably that at Hague.

At the intermediate Sundays when their pastor, Albert Schumacher, of Oberlin, Ohio, could not be with his flock, the following ministers filled appointments at the Grace church, Pandora, Ohio; J. H. Langenwalter, of Oberlin, O., N. C. Hirschy, of Redfield, S. D., and S. F. Sprunger, Berne, Ind.

The knell of "near-beer" is a joyful sound to temperance people. The supreme court of Ohio has decreed that all persons trafficking in malt liquors, whether intoxicating or not, must pay the Aiken tax of $1,000. The decision reversed that of the circuit court, and is an affirmance of that of the common pleas court of Guernsey County. The beer in question contained less than a half per cent. of alcohol. There is no use to cultivate an appetite for liquor in the boys by the "near-beer" method to ruin them in later life. The supreme court has done a sensible thing as well as interpreting the law.—Religious Telescope.

An Infamous Bill.

There is before the legislature of the State of Ohio, a bill awaiting legislating into law which is more tyrannous than was the old Fugitive Slave Law.

Mr. Elston, the author of the bill, boasts that there are enough lodge men in the legislature to enact his bill into law without debate.

The law would prohibit anti-secretists from showing the true character of oath bound secret organizations through the pulpit, the press or the distribution of literature. Think of it.

Were President Finney's, of Oberlin College, "Expose of Masonry" found in the possession of any one, it would be a penal offense, subject to both fine and imprisonment.

Have the people who choose to remain outside the lodges any rights that lodges are bound to respect?

This will be one of the many topics for discussion at the anti-secret convention to be held in the Moody Church Chicago on Thursday and Friday, April 7th and 8th.

The outlook for an unusually strong convention is promising.

For the Mennonite.

Over the Waves.

Matt. 8:23—27.

What caused the disciples to cry out, "Save, Lord or we perish"? Ah, their boat was in danger of going down amid the raging tempest. Upon leaving the haven this same troubled sea was, no doubt, calm and peaceful, but the wind, lashing its surface into foaming billows, changed the scene from tranquility to chaos. Let us note particularly the cause, not the sea itself, but the wind, a new actor not present at the start.

Likewise the world (our sea of life) is also harmless in itself until demons sweeping over it transform it into an engulfing maelstrom.

Eden was beautiful and peace reigned until the chief of demons passed over its face, after which the scene was as transformed as the Lake of Gennesaret to the disciples.

Yes, Jehovah created the world good, but how escape the tempest? In holiness unto the Lord we have a boat which can weather the roughest gale.

Hydromechanics tell us that a body will float when it has displaced its weight of the immersing fluid.

How beautiful and true also of our holiness boat, for we float only after we have *displaced our weight of the world*, otherwise, we sink into it deeper and deeper until eventually its bottom, perdition, becomes our resting place.

These "sinkers" have the world to the right, to the left, above and below, all about them and consequently can see nothing but world, world, world, all the time; but the "floaters", those who are riding out the gale in the holiness boat, keep the world to the sides and underneath them, while above, no world can be seen, nothing but the heavens and the God whose glory they declare.

Praises to Jehovah for such a boat, which alone can protect us from a drenching in the world.

Durable Riches.

The instinct of accumulation is natural to man. We toil, grasp, gather, and lay up; and as the instinct is natural and universal, it is God-given, and so, within proper limits, is right. But in accumulating and laying up, we are naturally led to inquire, what are the most profitable accumulations. What things which we may acquire will be of permanent value to us? It would perhaps startle some persons if they were called to decide what investment which they could make tor *themselves* would be most profitable to them twenty-five years hence. They could not lay up provisions, for these would spoil. No person would think of accumulating garments, silks, broadcloths, hats, bonnets, boots and shoes, for these would be out of date, out of fashion, and practically useless long before that time would expire. A man might purchase houses, but many of these in twenty-five years would look old, weather-beaten, and out of style. He might seek to acquire friends, but how few of them would remain at the end of a quarter of a century;—some would die and others would prove to be foes. He might devote his energies to acquiring name and fame, and in twenty-five years he would be wellnigh forgotten. He might purchase land and look over his broad acres, but in twenty-five yeare it is altogether probable that a spot of earth two feet wide and six feet long would satisfy his utmost desires. He might leave property behind him for children to quarrel over and lawyers to divide. But there is very little that a man can win or gain of this world which would profit *himself* twenty-five years hence. What will luxuries and pleasures be worth when appetite is gone and desire has failed? What will possessions be worth when all earth is slipping out of reach? What will earth's honors and glories be worth on a dying bed? What will earth's pomp, and joy, and pride, and luxury be worth in the great day of eternity that rolls in upon the world?

There *are* durable riches of righteousness. When the richest man on earth shall be as poor as the beggar on the dunghill; when the mightiest man of earth shall pillow his head in the dust, and be the food of worms, when death shall wrench all things away from the grasping hands of the strongest and the greatest; when the accumulations of a lifetime shall be scattered like autumn leaves upon the dancing waves; then nothing shall remain but that which is heavenly, and divine, and eternal. The work done for God shall outlast all the accumulations of men; the treasure laid up in heaven shall be safe from the devouring moth and rust. The kind words spoken, the kind deeds done, the toils to save the perishing, and rescue those who are in danger and in distress, these labors shall have value then. The friendships of ransomed souls whom we have led in the way of life shall never cease. The labor and the self-sacrifice which has sent the gospel to the benighted, and brought home the prodigal to the Father's house, shall be found even more profitable in future ages than to-day: and they who have devoted their lives to God and His cause, shall know in that day that their labor is "not in vain in the Lord,"

What are *you* doing to-day? Are you laboring for the present, or for the future? For the meat that perisheth, or that which endureth to eternal life. May the Lord help you to do work which shall abide forever.—The Christian.

The Character of Paul.

Paul had none of the self-will, the exclusive assertiveness, of the consciously great man. He had a rich and affectionate nature. He depended on friendship, and friendship with him did not mean fawning sycophancy. It meant loving confidence, respect and regard. We see him admirable in the little sympathies of life. Phil. ii. 26, 27; iv. 2, 3; 1 Tim. v. 23. Paul never hardened. He grew more tender with the years, and was at the end (2 Tim. i. 5, 16—18) as loving as he had been when he wrote to the church in Corinth, "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God.... Whether we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort." 2 Cor. i. 3-6.

He was free from envy. He took delight in the success and service of others. "We rejoice," he assured the Corinthians, "when we are weak, and ye are strong." 2 Cor. xiii. 9. He speaks pleasantly of Apollos (1 Cor. xvi. 12), and of the apostles of the circumcision. Gal. ii. 7-10. And when at Rome some Christians, desiring to irritate him, "preach Christ even of envy and strife" (Phil. i. 15-18), the nobility of Paul's nature, the breadth of his mind displayed itself in his comment on the course of these unChristian brethren. He might have scorched them with his withering contempt. "Whether in pretense or in truth, Christ is proclaimed," he said, "and therein I rejoice, yea, and will rejoice." "Never surely," says Matthew Arnold, "did such a controversialist, such a master of sarcasm and invective commend, with such manifest sincerity and such persuasive emotion, the qualities of meekness and gentleness. Never surely did a worker who took with such energy his own line, and who was so born to preponderate and predominate in whatever line he took, insist so often and so admirably that the lines of other workers were just as good as his own." Rom. xvi. 1, 2; 1 Cor. xv. 9; xvi. 15, 16; Eph. ii. 20. iii. 5; iv. 11.

In this openness and tolerance of mind there was no indifference to the sacred exclusiveness of truth, no desire for the soft praise of men, no easy dissimulation. He had a strong dislike of all wavering indefiniteness or compromise. He saw issues distinctly and stood by right principle. Gal. ii. 11-14. He was an honest man. Acts xxiv. 26. He would not confuse moral distinctions. 2 Cor. vi. 14-18. He had, what the Duke of Argyle remarked in Tennyson, that "absolute truthfulness" which "is one of the rarest of human attributes," and which does not surrender to conventional standards. It displayed itself in Paul's rugged speech (Rom. xvi. 18; Phil. iii. 2; 1 Tim. vi. 5) as well as in his rugged conduct. The truth of Christ was in him, 2 Cor. xi. 10. He pitied those who could never come to the knowledge of the truth because of unveracious and pliable character. 2 Tim. iii. 7.

There is one simple word of his own which sums up the whole character of Paul, and shows up the spirit of his life. "I know a man in Christ," he says. It was himself that he meant. "A man in Christ." And he adds, "On behalf of such a one will I glory, but on mine own behalf I will not glory, save in my weaknesses." 2 Cor. xii. 2-4. In Christ he had lost himself. In Christ he had found "the fullness of the Godhead bodily." That was the fullness of human manhood also. In unprecedented and unrepeated measure he had already come to that to which it was his noble faith we shall all some day come, "the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ." Eph. iv. 13. —Robert E. Speer, in S. S. Times.

LIGHT AT EVENING TIME.

I once ascended Mount Washington with a party of friends on horseback, said the late Theo. L. Cuyler, and we were overtaken by a violent storm, followed by a blinding mist. After our rough scramble over slippery rocks, it was a woeful disappointment to find, on our arrival at the "Tip-top House," that we could not see any object two yards from the door. But late in the afternoon the clouds began to roll away, and one mountain after another revealed itself to our view. At length the sun burst forth, and overarched the valley of the Saco with a gorgeous rainbow; we came out and gazed upon the magnificent panorama with wondering delight, and, as the rays of the setting sun kindled every mountain peak with gold, we all exclaimed, "At evening time it shall be light!"

My experience on that mountain top is a striking illustration of the experiences of God's people in all ages. Faith has had its steep Hills of Difficulty to climb, and often through blinding mists and hustling storms. Unbelief says "halt,," and Despair cries "go back!" But Hope keeps up its steady, cheery song, "It will be better further on."

The poor old patriarch Jacob wails out that all things are against him, and that he will go down to his grave mourning. Wait a little. Yonder comes the caravan from Egypt laden with sacks of corn and bringing the good tidings that Joseph is the prime minister of Pharaoh's government. To the astonished old man at evening time it is light.

The office of faith is to cling to the fact that behind all clouds, however thick, and all storms, however fierce, God is on the throne. It is the office of hope to look for the clearing of the clouds in God's good time. If we had no storms we should never appreciate the blue skies; the trials of the afterglow of the sunshine. It is according to God's established economy that we should be exposed to temptations, and often to despair. All this is to teach us our dependence on Him. No climb of duty is so high, so steep, or so hard, but God is standing at the top. No honest work for Him is ever entirely in vain. I will go farther and affirm that no honest prayer was ever yet uttered in the right spirit, and failed to get some answer; if not the thing asked for, yet some other good thing has been granted. And oh, how often God surprises us after a long day of struggles and discouragements by a glorious outburst of light at evening time.

There is hardly any passage in our Bible that is more full of encouragement to faithful ministers and teachers and parents, and to all who are toiling in Christian enterprises, than this very text that suggests this thought. Things easily done are generally of small value; it is the costly undertaking that counts. From the days of Bethlehem, Gethsemane and Calvary the history of the Christian Church has been conflict before victory, labor before reward, shadow before sunlight. When Europe had long been enshrouded in the "dark ages," Martin Luther seized the trumpet of the Saxon tongue and blew a blast that rang from Rome to the Orkneys. I well remember when my friend John G. Whittier was threatened with personal violence on account of his advocacy of negro emancipation; the grand old poet lived to sing the triumph of union and of liberty. I could recall incidents in my own experience that illustrate how, after dark days of discouragement, at evening time it was light. In my first pastoral charge of a small church, the discouragements were so great that I was under a strong temptation to abandon the difficult field of labor entirely. Suddenly there came the most remarkable outpouring of the Holy Spirit that I have ever witnessed during my whole ministry. That revival was worth more to me than any year in the theological seminary.

This beautiful passage of the bright eventide is finely descriptive of a Christian old age. Some people have a pitiful dread of growing old, and count it a disgrace. But if life is spent in God's service, its later years may be well described in the quaint Scotch version of the 92d Psalm:

And in old age when others fade
They fruit still forth shall bring;
They shall be fat, and full of sap,
And aye be flourishing.

The October of life frequently yields its richest and ripest fruitage. The Rev. Dr. Richard S. Storrs delivered his most magnificent sermons and addresses after he had passed three score. The most majestic and thrilling burst of eloquence that ever flowed from Gladstone's lips was that appeal for bleeding Armenia, when his life-clock had already struck eighty-six. Why should not the Indian summers of a well spent life show every leaf on the tree blazing with ruddy gold? That noble old Christian philanthropist, William Wilberforce (who had suffered severe pecuniary losses) wrote in his diary, "I sometimes understand why my life has been spared so long. It is to prove that I can be just as happy without my fortune as when I possessed it."

If it is true that the old age of a faithful follower of Christ exhibits the light at eventide, still more impressively does this often apply to his or her dying bed. During my active pastorate I sometimes got better sermons from my people than I ever gave to them. I recall now a most touching and sublime scene that I once witnessed in the death chamber of a noble woman who had suffered for many months from an excruciating malady. The end was drawing near. She seemed to be catching a foregleam of the glory that awaited her. With tremulous tones she began to repeat Henry Lyte's matchless hymn, "Abide with me, fast falls the eventide." One line after another was feebly repeated until, with a rapturous sweetness she exclaimed:

Hold Thou Thy cross before my
closing eyes,
Shine through the gloom and
point me to the skies.
Heaven's morning breaks, and
earth's vain shadows flee,
In life, in death, O Lord, abide
with me.

As I came away from that room, which had been as the vestibule of heaven, I understood how the "light at eventime" could be only a flashing forth of the overwhelming glory that plays forever around the throne of God. —The Christian.

HELPING THE MASTER TO MAKE GOOD.

Of all the men on earth to receive what is coming to him, and a great deal more in the way of criticism, the pastor, the preacher, the parson is the man. Somehow or other some people take it for granted that this official must be made along perfect lines and possessed of such sublimated virtues that the human side of him ought not to show. And for that very reason they will set to, "tooth and toe-nail," to find that very side. The Chicago Interior takes this matter up in a very amiable way, and endeavors to show how hard a pastor's position is, how the pastor may be expected to "fall down" somewhere, and how his people should then be willing at that point to help him. The work of most men, it says, requires them to be proficient in one thing, but the business of being a preacher is "about a hundred lines wrapped up in one man's task, and it's beyond any decent and reasonable human requirement to expect any one individual to come out with 100 per cent. success on all of them."

It points out that the minister must be an orator, a thinker, a student, a mixer, an organizer, a business man, and, above all, a spiritually-minded man, without being a visionary. Somewhere in this list, it continues, the preacher is going to be lacking, and the question will come to his people of what they are going to do about it. "You'll do a rank injustice," it says, "to the man you drive away. No man should be driven out of a pastorate for his defects of ability. There are only four good reasons for shoving out a preacher—his being lazy, being silly, being selfish, or being morally crooked. Every church, when it calls a new pastor, ought to watch narrowly to see where he is going to fall down But not to get a chance to complain—God forbid! When the pastor falls down, then the church has discovered where it can help him. Count on your pastor's abilities as his chance; count on his inabilities as your chance."—The Plaindealer.

Home Circle.

How to Lead a Soul to Christ.

Do a kindness, do it well;
Angels will the story tell.
Do a kindness, tell it not;
Angel hands will mark the spot.
Do a kindness, though 't is small;
Angel voices sing it all.
Do a kindness, never mind!
What you lose the angels find.
Do a kindness, do it now;
Angels know it all somehow.
Do a kindness any time;
Angels weave it into rhyme.
Do a kindness, it will pay;
Angels will rejoice that day.
Kindly deeds and thoughts and words
Bless the world like songs of birds.
—Ex.

The Rules of Elizabeth Fry.

The following are said to have been the rules of Elizabeth Fry, who did so much for prisoners a hundred years ago:

1. Never lose any time. I do not think that lost which is spent in amusement or recreation every day; but always be in the habit employed.

2. Never err the least in truth.

3. Never say an ill thing of a person, when thou canst say a good thing of him. Not only speak charitably, but feel so.

4. Never be irritable or unkind to anybody.

5. Never indulge thyself in luxuries that are not necessary.

6. Do all things with consideration, and when thy path to act is difficult, put confidence in that Power alone which is able to assist thee, and exert thine own powers as far as they go.

More Prayer Needed.

We believe the greatest need of the whole family of God is more power in prayer. We all need more divine charity for each other and for all who differ from us; more of a spirit to weep over the desolation of Zion; more counting it all joy when we fall into divers temptations; more supplication and intercession for all saints and for the lost; more complete abandonment to the will of God and the guidance of the Holy Spirit; more wrestling with God; more travail of the soul; more prevailing prayer.—*Christian Standard.*

Take Time.

Take time to pray and study the Word if you would keep in an experience of holiness. Experience will not keep any one. It will be lost without much waiting on God and pressing on after deeper things in Him. The most holy persons feel the imperative need of such means of grace. They have been known as persons of much prayer.—*Sel.*

The Country Road.

From the busy fields of farm-folk
It starts on its winding way,
Goes over the hill and across the brook,
Where the minnows love to play;
Then past the mill with its water-wheel,
And the pond that shows the sky;
And up to the bridge by the village store,
And the church with its spire so high.

You would never think that the country road,
From the hill to the store, could be
So long to a boy with an errand to do,
And another boy to see.
You can never dream how short it is
From the farm to the frozen pond,
Nor how very much farther it always is
To the schoolhouse just beyond.

Oh, the country road! at the farther end
It runs up hill and down,
Away from the woods and the rippling brook,
To the toiling, rushing town.
But, best of all, when you're tired and sick
Of the noisy haunts of men,
If you follow it back it will lead you home
To the woods and fields again.—Sel.

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Editorial.

Rich Men Have a Great Responsibility.

Men with little or great means, including the wealthy and very rich men, are *stewards* who are responsible for every cent they expend—for good and for bad purposes. From this point of view it is no easy or trifling matter to be a millionaire or multi-millionaire. Yet at this time of great opportunities when fortunes are made in a few hours, the people of the present generation are very anxious to get rich. Mr. Carnegie's paradoxical statement that "it is a shame for a man to die rich," seems however to be understood properly by comparatively few rich people.

"While at times," says the editor of the *Christian Guardian*, "we are inclined to complain, as hosts of other folks do, that we have no money, and are not likely ever to have, we do try to be decently thankful that we are spared thereby one great source of worry and perplexity. And really if we saw it in its true light there is a very real and lasting cause for gratitude there."

On the subject of: "What should Rich Men do with their Money?" the same writer makes, in part, the following noteworthy remarks:—

"If we had money, and plenty of it, would we build libraries and found hospitals and endow universities? Would we establish orphanages and asylums and sanitariums and rest-homes? Well, we are not sure. It would depend very largely on circumstances. All these excellent and necessary institutions are vastly more useful and helpful when they belong to the people, and are built and kept going by their gifts, when they can so be. Would we, if we were wealthy, fill up the coffers of all the charitable institutions and give to all the poor and struggling and hard-up folks of whom we could hear? We are not sure that we would. Charity is a clumsy and dangerous instrument for the helping of the world, and it is very easy to impoverish where we mean to help.

"But if we had money in such quantities that we could make large contributions to any causes, we would set it down as a fixed principle of our giving that preventative and educative measures and enterprises offer the very best and most hopeful opportunities for making the world happier and better. If we had money we would rather give it for the study of methods for securing clean water supplies than we would for the building of hospital wings for typhoid patients; we would rather help on Children's Aid Societies and other organizations that work along somewhat normal preventative lines than we would build and equip splendid orphan asylums and shelters; we would rather spend a million in studying the problem of the slum, that festering sore of the modern city, and in helping to clean it up, than we would spend it in relieving the poverty and disease which crowd into the slums, born very largely of only one thing, namely, *dirt*.

"Playgrounds for the children of our great cities, boys' clubs, and gymnasiums, and technical training, are better, infinitely better, than Industrial School and Reformatories; and if we worked more along the former lines, just as sure as that the sun shines we would have less to do along the latter. We would rather have a million dollars as a fund for the employment of trained and capable men and women to study the causes of distress and poverty and disease and suffering than we would have ten times that sum for the immediate relief and help of the needy along all these lines. But because the *need* is palpable, and ever present, and the *cause* is hidden out of sight, there is ten dollars given for the relief of the former where there is one given for the searching out and removing of the latter.

"The men who haven't money to give, outside of the demands that their local church and local philanthropy make upon them, at least can help along an educational propaganda that will bring more of the wealth of rich men into those lines of preventative and educative work that are so full of hope and encouragement. More careful and intelligent study of causes, a searching into the why and the wherefore of the disorders that afflict our human estate, with the ideal of giving every man a chance by making possible a way for him to achievement and happiness and self-realization, such as His Maker intended should be his—this is the aim that should be before us. Prevention, rather than redemption, is to be the great word in the philanthropy of the future.

Anti-Secret Convention.

There are as many as twenty different religious denominations, so opposed to the principles and practices of oath-bound secret organizations as to bar their members from church membership.

This is far from charging all, who have for some inscrutable reason found their way into a lodge, with being unworthy men.

Vast numbers of noble men never revisit their lodges after their initiation, and yet comparatively few ever renounce the blasphemous oaths that have forever sealed their mouths and tied their tongues.

This affiliation of anti-secret churches meets in convention, at the Moody church, on Thursday and Friday, April 7 and 8, to consider and reconsider the relation to and effect of these secret societies upon our churches, our schools, our homes, our courts and the politics of our land.

If these man-devised institutions are an improvement over the Christian church, which they are endeavoring to supplant, then the sooner this fact is known and recognized the better.

If the secret fraternities and sororities in our schools of different grades are conducive of good discipline and better scholarship, then they should be encouraged rather than repressed. It is high time that this question be carefully investigated. For this church to assume a neutral attitude upon this subject would be doing violence to the memory of its great founder, for D. L. Moody was always unequivocably opposed to secrecy on scriptural grounds.

It is true that the older and better known societies are very religious. They have their altars, their scriptures and their prayers. Sometimes a preacher acts as chaplain, but as often it is some ungodly blasphemer. I sometimes think if these societies would "cut out" their mock religion, I would cease my opposition to them. But they must keep up some semblance of religion in order to trap and hold our church members. Men seem so constituted, that however wicked they must have a little religion if not too prohibitive. The prayer book, crucifix and rosary are often found upon the person of the highway robber as if those religious emblems would make him immune from danger.

Lodge religion is much like it would be if "Hinky Dink" should give instructions for a blessing to be asked over every dozen cocktails served over his counters.

Liquor venders are already in great consternation and are ready to promise many saloon reforms. If our temperance advocates continue to make inroads upon the liquor traffic, no one needs to be surprised to hear that the liquor council has passed an ordinance making it illegal for any saloon to open in the morning without chapel service and the celebration of mass before opening any dance hall.

Would these retreats be any safer for our young men and women because of their religious appendages?

It is no libel upon oath-bound secret orders to say that, should these religious rites ever be introduced into the saloons, they would then have as much reason for claiming to be founded upon the Bible and to be as good as the churches, as lodges have for making such a claim. When will men endowed with an atom of grey matter in their craniums cease their horse-play with sacred things?

The convention that is to be held in our own church, will be composed of deliberative Christian men, who have given much thought to the subject. Among the questions to be considered will be "Labor Unions and the Conduct of Lodge Funerals".—From *The Moody Church Herald.*

College "Diversions" a Misnomer.

In the dictionaries the word "diversion" has two definitions: (1) That which diverts one from care or labor, and so affords recreation to mind and body; (2) the act of diverting or turning aside from a course." The fact cannot be gainsaid that in American colleges today football, baseball, and athletics generally no longer serve their original purpose of affording "recreation to mind and body," but have become, to a most regrettable extent, the baneful means of "diverting or turning aside" the students from their legitimate work. In a trenchant article on this subject in the Popular Science Monthly Prof. John J. Steveson, of New York University, says:

"If a visitor from some outside region should read the college papers, which are encouraged because they give young men an 'admirable preparation for journalistic work in after life,' he would be convinced that American boys in college think of little aside from professional sport. Appeals to college spirit abound, urging the fellows to attend the games and to bring their friends, —to prevent a deficit in the treasury; lamentations are prolonged, deploring the lack of college spirit shown by muscular men who fail to apply for places on the teams; there are doleful predictions because students do not pay up for support of the several crews, and gloomy forecasts abound because the college is in danger of losing its high standing. If a team has gained a victory, the paper is hardly large enough to hold the story; the work done by the coaches is extolled as entitling them to the everlasting gratitude of the college, for whose advancement they have done so much."

Passing into the college buildings, the visitor may well be excused if he concludes that intellectual prowess is respected as little by the professors as by the students.

"The walls are often decorated with trophies won in intercollegiate contests; the names of college champions shine out on the roll adorning the gymnasium, but he finds no roll of honor men in the class-rooms; silver cups and medals of gold, silver or bronze abound for athletes, but prizes for men who excel in study are few and insignificant; victory in the intellectual arena seems to count for little even with the professors; victory in contests requiring only such abilities as a savage possesses alone deserves permanent record in the shrine of learning. If this visitor go farther in examination of the college plant, he may find that great sums of money have been expended in acquiring athletic fields, in provision for comfortable seating of spectators; that buildings for physical culture often excel in equipment those for mental culture, and that the coaches for teams in athletics are, as a rule, better paid for the time expended than are assistant professors or, in some cases, than even the professors. He will have little doubt that those who have control of college affairs think more highly of the extraneous courses than they do of the college curriculum."

Professor Stevenson pertinently inquires what has been gained by the large expenditures for athletic fields and gymnasia.

"Vast sums have been expended, far out of proportion to any possible good that might result. . . Some colleges have a brief compulsory course in the gymnasium; but the great equipment is utilized more and more each year for teams composed of men whose bodies need no such anxious care. The vast majority of students must gain their physical culture by proxy, by paying generously toward the support of their college champions, just as they must secure much of their esthetic culture by supporting publications of teams in chess and debating and by purchasing tickets to glee club concerts,—all for the advancement of the college."

It is not true that, as has been alleged by some of the defenders of intercollegiate contests, those who oppose the waste of time and the diversion of funds are "indifferent to the health of students, desiring that young men become 'mollycoddles.'" On the contrary, most of them are "warm defenders of physical culture; they would be gratified if the course in gymnastics were made more extensive and compulsory, for they recognize that young men who need such training have no desire for it." The ground on which they denounce the present system is that it has "relegated study to the background and has made the proper college work merely an annex to the exhibitions. That which is only incidental has been made all-important." As the professor remarks, "Men from foreign universities are astonished to find that Harvard, Yale, Princeton, and other great universities are known to the public generally only as football associations."

That the effect of the generally existing conditions on the morale of our colleges is increasingly bad is undeniable.

"Alumni of less than fifteen years' standing seem to think that they can show their love for alma mater best by a gift for a grandstand, a stadium or something else to increase interest in team exhibitions; the athlete is the college hero, the mere student is a 'dig' without college spirit; worse than all, the new generation of college instructors has grown up in this atmosphere and favors continuance of the condition."

Professor Stevenson believes that the present wretched condition will grow worse, "unless those in control of our colleges change their conception of what a college should be." It will not be changed until "the control of college affairs has passed from the hands of men unacquainted with the actual needs, and has been placed in the hands of those who know what teaching means and who have respect for teachers."—February American Review of Reviews.

"If you are faithful in the trials and temptations of today, cheer up; the Lord will permit you to suffer again to-morrow.

The Saloon.

The question of the saloon is not the question of the use of intoxicating liquors by the individual. It is the question of tolerating, in a community, a place where men congregate to drink and, in a maudlin condition, utter profane language, tell bawdy stories, and concoct all sorts of mischiefs, and from which they come forth to infest the streets, and to make themselves nuisances. Because the saloon is a menace and a nuisance, it must go; and every man or woman who cares for the good order of society and wants to see a better day for those who are now making themselves the mud-sills of humanity, must be found among those who are seeking to banish the saloon from the face of the earth.—Ex.

Baby-Mindedness.

Dr. Cuyler says to young men: "Don't ask to be everlastingly amused, it is the sign of a baby-mind when a young man cares for nothing but fun and frolic."

If this be so there must be a large number of "baby-minds" in our churches. Why else this asking by our old people in the church to be "everlastingly amused?" "Oh, our sermons are so uninteresting I went elsewhere." "Where were you last prayer-meeting night?" "Oh, our meetings are so dull that I went where they have more life." What is this but a demand for spiritual amusement? The preacher, the official brethren, and the other members must get up something to keep you amused or you will soon absent yourself. Your "baby-mind" cannot content itself in its own church unless it is "everlastingly amused." Why don't you provide some religious amusement for your pastor, your official brethren, and the other members? Start a hymn, tell your experience, lead in prayer, do all you can to make things lively and happy and attractive in your own church, and then neither you nor anybody else will feel like absenting yourselves; perhaps if you provide a little religious amusement yourself, you will not need to depend so much on others for it. Let each contribute his part toward happiness in the church.

And what means this constant cry from the young people in the church for amusements? And whence comes this constant assertion that, if we do not provide amusements for our young people, they will not come to church? Are all our young so "baby-minded" that nothing but amusements will bring them to church and Sunday-school?—Selected.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, April 10.—GOD IS HERE. Ps. 139:1—12.

QUESTIONS:

1. What warning is there for us in God's omniscience? Ps. 139:1—4.

2. What warning and comfort is there in the knowledge of God's omnipresence? Ps. 139:5—12; Acts 17, 27—38.

3. What does Christ teach us about God's nature and the way to worship him? John 4, 24.

4. How did Jacob experience God's presence? Gen. 28:10—17.

5 How do God and Christ dwell in us? John 14:17—23; Mat. 28, 20; 18, 20.

MEDITATIONS:

If we observe the heathen in their worship, we find that they often try to cheat their God; because they do not believe him to be omniscient. We Christians know that God is omniscient, and all confess that they believe Him to be so; yet many a word is said, many a deed is done, which would not be said and done if we really believed that God knew all that we were saying or doing.

God is everywhere. This is a thought which we can express in words, but never grasp with our mind. We can not flee from His presence, can not avoid Him or deceive Him as we can men. On the other hand it is a comfort to know, when we are in trouble and danger and no human helper near, that God is with us, ever near and ever ready to hear and to help us. Paul says to the Athenians: "that they should seek God. if haply they might feel after Him and find Him, though He is not far from each one of us: for in Him we live, and move, and have our being: as certain even of your own poets have said, "For we are also His offspring."

When the Samaritan woman asked Jesus in regard to the right way or place of worship, He said to her: "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth: for such doth the Father seek to be His worshipers. God is Spirit: and they that worship Him must worship in spirit and truth. "Thus Christ reveals to this woman the highest thoughts and teaches her the right way of worshiping God, in opposition to all formal worship without the true spirit, into which all worshipers are prone to fall.

When Jacob left home stealthily for fear of his brother Esau, whom he had cheated out of his blessing, after having bought the

right of the firstborn for a mess of pottage, he came at night to a place where he lay down to sleep; in his sleep he dreamed "and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And behold Jehovah stood above it, and said, "I am Jehovah, the God of Abraham thy father, and the God of Isaac" and Jehovah promised him to be his God and his helper. And Jacob said: "Surely Jehovah is in this place; and I knew it not."

Before Christ left His disciples and through suffering and death went to His heavenly Father, He said to His disciples of the spirit of truth: "He abideth with you and shall be in you. I will not leave you orphans: I come unto unto you." "If a man love me, He will keep my word: and my Father will love Him, and we will come unto Him, and make aur abode with Him." Christ and God live and dwell in us through the presence of the Holy Spirit. Jesus promised His presence even after His depth to His disciples saying: "For where two or three are gathered together in my name, there am I in the midst of them." and "lo I am with you always even unto the end of the world."

QUOTATIONS:

Would men speak so vainly if they considered God overheard them? Latimer took heed to every word in his examination when he heard the pen go behind the hangings: so, what care would persons have of their words if they remembered God heard and the pen is going in heaven?—Watson, 1696.

As birds wheresoever they fly, always meet with the air; so we, wheresoever we go, or wheresoever we are, always find God present.—Sales.

God's prescience, from all eternity, being but the seeing everything that ever exists as itis, contingents as contingents, necessary as necessary, can neither work any change in the object by thus seeing it, nor itself be deceived in what it sees.—Hammond, 1605—1666.

God looks to the bottom and spring of actions; not only the matter but the principle. A man that stands by a river in a low place, can only see that part of the river that passes by but he that is aloof in the air, in a higher place, may see the whole course, where it rises and how it runs. So God at one view sees the beginning, rise, and ending of actions; whatever we think, speak or do, He sees it altogether. He knows our thoughts before we think them,—"Thou knowest my down-sitting and my up-rising; Thou understandest my thoughts afar off."—Manton, 1620—1667.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for April 10.

SUBJECT: The Mission of the Twelve. Matt. 9:35—38; 10:1—15, 40—42.

GOLDEN TEXT: Freely ye received, freely give. Matt. 10:8.

Twice in the three years of His ministry it is recorded that Jesus sent out disciples of His to preach the gospel of the kingdom. Once He sent twelve, who by way of special distinction are called *the twelve apostles*, and later He sent seventy. The latter is recorded only by Luke (10:1—17). Strictly speaking, the seventy were also apostles, which means persons sent forth. Both groups were missionaries, and the mission on which they were sent was the same. They were given the same message to deliver (Matt. 10:7; Luke 10:9), and they were clothed with like power or authority to accompany their preaching with miracles of healing, etc. Their instructions, too, as to their manner of proceedure, were substantially the same. In both cases they were to depend on the hospitality of those to whom they were sent and to dispense peace or indicate coming judgment upon families or communities according as these received or rejected their message.

Jesus was in Galilee when He sent the Twelve on their mission. He Himself had been going about in the cities and villages of that section teaching and preaching and healing. Great multitudes were drawn to Him and followed Him from place to place. They were like sheep without a shepherd; because those who should have been their shepherds leading them into the green pastures of the Scriptures which were being fulfilled before their eyes, were offering them only the dry husks of a self-righteous legality and of confusing traditions. These would-be guides were themselves blind yet refusing to have their eyes opened to the truth (John 9:40). Instead of shepherds they were hirelings who not only forsook the flock at the approach of the wolf (John 10:12), but themselves played the part of the wolf, scattering through persecution those whom the good Shepherd was calling unto Himself (Matt. 23:13).

The feeling of compassion that moved Jesus at the sight of the multitude (v. 36) was that which had brought Him from heaven to earth to seek and to save the lost (John 3:16). He saw not only those before Him but the multitudes of all Israel and of the nations beyond. In His compassion He turned to His disciples, whom He had called not only to be fed themselves but in turn to help Him in feeding others. In the great harvest every one that is gathered out of the world must become a helper in gathering others. There is need of laborers and they will be sent forth by Him who made the harvest possible by sending first His Son to become to all who will be saved the Way, the Truth and the Life, and to be the great Messenger of salvation—the Lord of the harvest.

The disciples are asked to pray for the sending forth of laborers, and then to be the first ones to go in answer to that prayer. We can pray sincerely for laborers in the harvest field only when we are willing to be ourselves sent wherever the Lord has need of us and would have us go.

The twelve and afterwards the seventy were sent not singly but by twos. The workers in the Master's vineyard amid the many difficulties and trials have need of the stimulating and bracing touch of elbow to elbow, shoulder to shoulder. It may at times be necessary to go into the fight single-handed, humanly speaking, though by the promise of Christ we are never alone; yet Jesus' sending out these missionaries in groups indicates the best rule for effective service. As one has wisely remarked, two units placed side by side express more than their added sum.

They were endued with power to work miracles. Jesus proved His authority on earth to forgive sins, a prerogative which belongs to God alone, by speaking the word of exorcising power to afflicting diseases and to tormenting demons (Matt. 9:5). So to authenticate the message of His apostles He gave them the same miraculous power. This power was their credential as special messengers of God. Mark, speaking of their sending forth by the risen and glorified Savior says: And they went forth, and preached everywhere, the Lord working with them and *confirming* the word by the signs that followed (Mark 16:20).

They are warned against the danger of temptation to try to turn the power bestowed on them into a source of selfish gain. They should give as freely as it had been given them. That this injunction can not be made an argument against a minister receiving temporal support from those to whom he ministers, is clear from the context. "The laborer is worthy of his food (v. 10), of his hire" (Luke 10:7). The hireling is not he who receives the hire that is due him according to the Master's own word, but he who works just for selfish ends and makes the question of hire a matter of sordid bargaining.

The messengers of Christ are to be received in His name. Not to receive them is to reject Him and to show oneself unworthy of the blessings He offers to bestow. On the other hand, by receiving and ministering unto a disciple or a prophet or any one representing a righteous cause, and doing so for the sake of that which they stand for, one identifies himself with them, and God is pleased to admit him to a full share in the reward. The least service rendered in this spirit shall in no wise fail of its reward.

A Man of One Work.

The superintendent of one large Sunday-school required as a condition of his acceptance of the office, that he be relieved of all other positions of responsibility in the church. He could not be trustee, steward, or president of one of the societies and do what he was planning to do as superintendent. He promised to give all the time he could sacredly to the upbuilding of the school. The church wisely set him apart to that one work, and in every meeting he stands distinctively and impressively as representing the Sunday-school. He is the Sunday-school incarnated, and talks school, prays for the school, and pushes its interests unwearidely. In these days of specialized work in everything, how can our Sunday-schools keep to the front unless their head is permitted to make himself an expert? What can a man do for the Sunday-school in this cultivated age if he takes upon himself the obligations of several other church offices besides?—Oiterbein Teacher.

Deaths.

HALLMAN.— On March 2, 1910, Henry William, son of Oliver and Louisa Hallman, aged 10 months and 25 days. Funeral services were held on March 7 at the East Swamp Mennonite church near Quakertown, Pa, conducted by Rev. Wm. H. Grubb assisted by Rev. Doubbs, interment in cemetery adjoining

FRETZ.—On March 22, 1910, at the home of her son in Perkasie, Pa, Amanda, wife of Albert Fretz, aged 61 years, 1 month and 12 days. Services were held on March 26 in the church at Perkasie, followed by services in Zion Mennonite church, Souderton, and interment in Hillside cemetery, conducted by Rev. W. H. Grubb, at latter place, Rev. A. M. Fretz assisted.

News of the Week.

Domestic.

CONDENSED FACTS ABOUT HALLEY'S COMET.

FROM SCIENTIFIC AMERICAN.

The diameter of the nucleus of Halley's comet cannot, of course, be stated with anything like accuracy at the present time, but it is not likely to exceed 120,000 miles.

At the end of February Prof. Barnard of Yerkes Observatory estimated the tail to be 14,000,000 miles long. Just before and after perihelion passage the tail will be at least that long, and probably longer. The comet is fast approaching its perihelion point, or point nearest the sun, where it is due to arrive on April 20th.

In April the comet will emerge from behind the sun and will become visible to the naked eye in the eastern sky before sunrise.

On April 20th, when the comet will swing around the sun, it will be 57,000,000 miles away from the sun. Its velocity will be 26 miles a second. The earth travels about 19 miles a second. On May 2nd the comet will travel the orbit of Venus, some 6,000,000 miles above the planet. As it rushes on, Halley's comet will pass between the earth and sun close to its ascending node. On May 18th the earth will be about 13,000,000 miles away from the nucleus or head, as against 5,000,000 miles in 1835. Moreover on May 18th the earth will be enveloped in the comet's tail for a few hours. A few days later the comet will be visible in the western sky after sunset with a 15 deg. or 20 deg. splendor. After that it will speed away from the solar system. The last glimpse of it with the naked eye will be obtained probably at the end of June. It will not reappear for seventy-five years

Halley's comet is noteworthy because it was the first comet for which an orbit was plotted and a time table calculated. It has a history more or less identified with the history of human thought and civilization. The superstitious dread with which it was regarded in medieval and ancient times swayed many a monarch. It was instrumental in forming the policies of Louis le Debonnaire in 837. It blazed in the sky when the Turks threatened to overrun Europe in 1456, and when the Reformation was at its height in 1531. It struck terror to the Saxons under Harold in 1066, when they were conquered by William of Normandy. This fear of the middle ages was dispelled only when Halley made his great prediction in 1682, that the comet would return in 1758, a prediction which was verified after the great astronomer was in his grave.

A comet which has reappeared regularlarly for over two thousand years must be composed of fairly enduring stuff. Just what its composition may be, the present reappearance will for the first time enable us to tell, for in 1835 the spectroscope was not invented, nor astronomical photography perfected.

Gary Annexes All Calumet Cities.

GARY, Ind., March 28.—At a special session of the city council this morning Gary annexed Hammond, East Chicago, Whiting and Indiana Harbor.

Last week East Chicago annexed Hammond and Whiting, and to protect itself from the annexation fever now raging in this part of the state, Gary took annexation steps herself.

The exact description of the limits of East Chicago were obtained Saturday. The regular meeting of the city council is Monday night, but quick action seemed necessary.

"Until we had defeated annexation in the courts we could not sell a bond for any local improvement or for school purposes. We don't want East Chicago, and apparently the only way to defeat them from getting Gary is to annex first," said Mayor Knotts.

If the council proceedings hold good in court the amalgamated city will have 100,000 inhabitants, and be the largest city in Indiana outside of Indianapolis. The news that Gary had annexed all the Calumet region has caused more excitement in this part of the state than anything that has happened since the civil war.

Woman Mere Clothes Horse.

COLUMBIA, Mo., March 26.—The "fashionable woman" was characterized as simply a "clothes horse for some rich man to show off his wealth," by Dr. H. J. Davenport, professor of economics, in a lecture before the Home Economics Club of the University of Missouri, last night.

"Fashion fixes incipient wings on women's shoulders, humps on their hips and balloons about her feet. It creates artificial and unnecessary immodesties. It presides over the color of our baby blankets; it noses us around through life," he said. "Our pocketbooks are emptied by fashion in order that our wardrobes may be filled with exhibition garments. It makes half our garments unwearable when not yet outworn. It pursues us to the grave. If there is anything more vulgar than the wedding, it is the funeral."

20 Girls Trapped in Burning Building.

CHICAGO, March 26.—Twenty or more lives, mostly those of young girls, are believed to have been sacrificed in a fire which destroyed one of the L. Fish Furniture Company's stores at 1906-1908 Wabash avenue today. One of them, Emma Lichtenstein, was killed by jumping from a sixth floor window.

The deaths occurred on the fifth and sixth floors, the two topmost of the building. Employees on these floors were cut off from escape by fire, which enveloped the building almost instantaneously, following the explosion of several cans of benzine.

A spark from a cigar lighter is said to have started the fire.

Chicago Won't Vote on Option

CHICAGO, March 25.—Chicago has lost its chance to vote on the saloon question at the election on April 5, according to a decision reached by the election commissioners to-night.

The commissioners decided that the petition offered by the "drys" to have the question "shall this city become anti-saloon territory" on the ballot, lacked sufficient signatures. The "wets" had filed a complaint asserting that out of the 74,000 names 26,128 were those of persons not registered. The commissioners sustained this charge after an investigation, and the prohibition forces to-night declared that too little time intervened between now and election to permit of court action to have the question submitted to the voters.

The decision nullifies the work of hundreds of prohibition workers, including many women, who for weeks stood in the downtown streets, on elevated train platforms and in public buildings seeking signatures to the petition. According to the "drys" each man was asked whether he was a registered voter before he was allowed to sign. A. E. Wilson, state chairman of the prohibitionists, announced that petitions will be circulated to-morrow to have the question of state-wide prohibition submitted to the voters. He also declared that next year the "drys" would succeed in having the question voted upon in Chicago.

Blizzard Sweeping Over West.

DENVER, March 29.—Heavy rain and snow and high winds are sweeping the entire Rocky mountain region north of central New Mexico to-day. Telegraph service has been seriously crippled and for several hours central Colorado was all but cut off from the outside world.

Heavy snow is reported at Santa Fe, N. M., with a temperature of twenty-four above, a drop of thirty-two degrees since yesterday. The snow extends all the way to central Wyoming. Durango, Telluride and other mountain cities of Colorado report heavy snow. The storm in Denver took on almost the proportions of a mid-winter blizzard.

Canadians and Taft Agree on the Tariff.

WASHINGTON, March 26.—Settlement of the Canadian-American tariff difficulty is assured. The following statement was given out this afternoon by Secretary of State Knox at the conclusion of the conference between President Taft and the Canadian commissioners, Ministers Fielding and Graham:

"The negotiations between the President and the Canadian representatives, begun at Albany some days ago, were resumed today and are concluded. They have taken a form which gives assurance that a friendly understanding will be reached. It is expected the official announcement will be made simultaneously at Washington and at Ottawa, March 30."

Foreign.

RIVER OF LAVA FROM ETNA

SIX NEW CRATERS OPENED. NINE MILES OF LAVA RIVER DESTROYED MANY VILLAGES.

CATANIA, Sicily, March 25.—Thousands of people, rendered homeless by the new eruption of Mt. Etna, which bids fair to be the most destructive of modern times, are fleeing toward Catania today, the scene rivaling that of fifteen months ago, when the city became the refuge of many of Messina's earthquake sufferers.

With characteristic religious zeal, the people first tried to check the flow of lava by the interposition of holy images and relics.

The eruption increased in violence today, six new craters opening in the side of the mountain.

A stream of molten lava, fifty feet deep and a half mile wide, is now sweeping down the southern slope of the mountain at the rate of 1,300 feet an hour. It has already covered nine miles of slope and destroyed, either in part or in whole, the villages of Borello, Beipasso, San Leo, Rinazzi, Copello, and Albaello. Nicolosi escaped destruction through the fact that the town is shut in by hills. The lava surrounds the hills, however, and most of the people of the town have fled.

Eighteen craters are pouring out their columns of sulphurous vapor, stones, cinders and lava. These separate streams run together at a point a few miles down the slope.

The ruin of farms and the destruction of homes have impoverished the entire section.

Many thrilling rescues have been reported, as in many cases the terrified people refused to leave their homes until almost too late. The villagers are forced to cover their faces with wet handkerchiefs to prevent suffocation by the sulphurous vapors.

Cardinal Francisca-Nava, the aged archbishop of Catania, was thrice overcome while administering to the sufferers and was finally carried from the scene in a state of collapse.

75,000 ARE HOMELESS.

NAPLES, March 29.—Owing to the resumption of activity of Mt. Etna, the authorities issued ironclad orders to-day for the evacuation of the entire southern slope of the mountain. This means that 75,000 people will be rendered temporarily homeless.

The reopening of Mt. Etna's craters prevented a serious earthquake, in the opinion of many scientists. During the few hours that the vents were closed the rumblings of the mountain increased in severity, decreasing the moment the eruption was renewed.

As Vesuvius displayed activity when the eruption at Mt. Etna temporarily subsided it seems that both volcanoes are connected.

250 Persons Killed in Panic at a Dance.

MATE-SZALKA, Hungary, March 28.—Two hundred and fifty people were killed and many others injured in the village of Oekocrite, when fire broke out in a hotel where a ball was being held.

A coachhouse connected with the hotel had been fitted up as a ball room and last night was crowded with several hundred guests when the fire started.

The flames were first noticed when a woman's dress was seen to be ablaze. A moment later the gowns of several other women were burning.

A panic followed, and in a mad rush to the exits many persons fell and were trodden to death.

As if to make matters worse, the roof caved in before the hall could be cleared. Many injured persons and those who, because of the crush at the doors had been prevented from escaping, were buried with the dead in the ruins.

† Alexander Agassiz

CAMBRIDGE, Mass., March 29.—Alexander Agassiz, the eminent natnralist, died yesterday on the steamer Adriatic, Southampton for New York.

Alexander Emmanuel Rodolphe Agassiz was a son of the celebrated naturalist, Louis Agassiz, and his career resembled that of his father in that, born in Switzerland, he became an ardent American and shed luster on his adopted country by his scientific attainments. He was fourteen years old when he came to the United States in 1849, and after graduating at Harvard in 1855, he entered at once on a career of scientific discovery and service. A large part of his life was spent in the government service in making deep sea explorations, in geodetic and coast surveys, and other scientific duties. These services brought him distinction in scientific circles throughout the world and recognition from several foreign governments, including appointment as a member of the Order of Merit by Emperor William, an officer of the Legion of Honor of France and other honors.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, APRIL 7, 1910. No. 14.

When the Master Calls.

If the Lord should call in the morning
When life is ringing with glee,
When the light is glinting with pleasure,
Will I greet His coming for me?
If I hear at breaking of day His voice,
Shall I weep in fear, or will I rejoice?

Should the message be given at noontide
When all life is eager with power,
And beauty in richest abundance
Is crowning each short, shining hour,
O will I be grieved at the Master's voice—
Weeping and wailing or shall I rejoice?

If the Master comes in the evening,
When purple and gold fill the west,
Will I be found willing and ready,
And enter with joy on my rest?
Through the evening glow should I hear His voice?
Shall this soul of mine be glad and rejoice?

What if I am called in the midnight,
From the soft, folding arm of sleep:
Shall I wake in great fear and trembling—
Shall I smile at His coming or weep?
In the stillness shall I hear His voice,
And rise to His coming—shall I rejoice?

Have I seen in the dawn of the morning
The lovelight in my Father's face,
And garnered His mercies at noontide,
At evening fruitions of grace?
In the midnight still heard the Master's voice?
Then come when He may, O, I shall rejoice.

—Margaret Roy Radcliffe, in United Presbyterian.

Items of News and Comment.

The world shall hear the gospel of Jesus Christ.

Almighty God has chosen and empowered His ministers for this great work.

The work at Hawaii is to put out of commission 150 saloons which proved to be a menace to that place.

The World's Missionary conference will be held in Edinburgh, Scotland, next June.

Pastor A. M. Fretz will have spring communion in his charge as follows: Allentown, April 17; Deep Run, May 8.

The Bible Institute Colportage Association of Chicago has transacted business during 1909 to the amount of $70,476.00. About 100 colporteurs were at work, and 17 regular employees at the headquarters in Chicago.

The rising wave of the Laymen's Missionary Movement is moving on. About five thousand delegates are expected May 3—6 in Chicago.

Five Mormon missionaries from Utah have been expelled from Saxony, Germany, as undesirable aliens. They had induced many women and girls to emigrate to Utah.

"Fannie Crosby" (Mrs. van Alstyne), the blind poetess whose songs have cheered thousands of hearts and won other thousands into the kingdom, reached her ninetieth birthday March 24.

On March 6, 1910, the Tabor congregation at Goessel, Kan., has chosen the Brethren Jacob J. Schmidt and Jacob J. Voth as evangelists, who were ordained to this office on March 27.

Missionary P. A. Penner, of Champa, India, reports in a private correspondence that at present the workers there are all well. Bro. and Sister Wiens intend to leave after Easter for the mountains, and Bro. and Sister Suckau have gone to Chaud Kuri.

The Sunday-school of the Allentown church, Pa., had a very good and impressive Easter service on Monday evening, March 28, entitled "The Riven Tomb". The children took great delight and appreciated very much the Easter greeting card distributed by A. M. Fretz, the pastor in charge.

By June 1 next Dr. E. Dunna Durand, Supt. of the census, expects to be able to report the number of inhabitants of the United States. On April 15 the 75,000 enumerators will begin the work which is to be completed in the cities in 15 days and in rural districts in 30 days.

Next week the church at Allentown, Pa., of which A. M. Fretz is acting pastor, will have a series of special services when also other ministers will participate as stated in the following program: — Tuesday—The chief aim of Life—Rev. A. S. Shelly; Wednesday—Redemption needed and realized—Rev. W. H. Grubb; Thursday—Blessings of the new life—Rev. A. B. Shelly; Friday—Baptism and reception of members—Rev. A. M. Fretz, Act. Pastor; Sunday — Communion. The evening services will open with a fifteen minute song service at 7:30. The choir will have special music. There will be good congregational singing in which all are invited to join.

A Precious Gift.—A warm friend of the C. M. College has recently given the College a warranty deed for 354 acres of land located in the eastern part of Ohio. Some years ago he gave a deed to be held in escrow for this same property, but in order to be sure that his wishes will be carried out, he has now given an absolute deed and had it placed on the records of his county, reserving a life estate and the control and use of the land for himself and wife during their lifetime. The value of the gift is not less than $30000 00 and may be more when the school secures control of it. Surely this is a princely gift, a gift that brings rich reward to the giver as well as benefit to the College in time to come.— College Record.

The American Bible Society is very happy to announce to all its friends that the effort to raise $500,000 to meet the offer of Mrs. Russel Sage of a similar amount, the whole sum to be perpetually invested as an endowment for the Society, has been completed. The entire amount of $500,000 has been raised. $275, 681.07 has already been paid in. The balance is covered by good and reliable subscriptions payable, most of them, during the year 1910. The officers and the Board of Managers reverently recognize the Divine favor that has rested upon this undertaking and desire most cordially to return thanks to the thousands of interested co-laborers in all parts of this country and in many foreign lands that have helped to bring about this result; to the givers who have given out of their abundance, and to those who have given from their limited store, for this which we believe to be a treasury of God.

Conference Announcement.

The Lord willing the Northern district conference will convene at the Salem church, Marion S. D., May 23, 1910. The preceding Sunday will be devoted to missions as usual. A cordial invitation is extended to attend these services and sessions.

Announcement and Invitation.

The Molotschna congregation at Marion, S. D., who erected a new church building, has set the date for its dedication, the Lord willing, May 15, 1910. The second day of Pentecost, May 16, will be devoted to the cause of missions by appropriate services. A cordial invitation is extended to attend these services.

New Publications.

"The Moody Church Pulpit Testimonials". Separation from Secret Societies is the only true prevention for the Children of God. Published by the National Christian Association, Chicago. 1910.—This booklet is illustrated by over a dozen of photos of the writers. In it are found brief and practical testimonies against secret organizations of nearly all the pastors, assistant pastors and pulpit supplies of the Moody Church, Chicago, during the first fifty years of existence. Too common is at present the feeling, that secret societies have grown to be so numerous and powerful that truth concerning them and the detrimental influence they exert must be withheld. It is encouraging to learn how these strong testimonies against the lodge refute this false theory. This booklet throws "light" on this "dark subject", especially for those who do not want to be "unequally yoked together with unbelievers".

"The Fundamentals". A Testimony of the Truth. Vol. I. Pages 126. Published by the Testimony Pub. Co., 808 La Salle Ave., Chicago, Ill. Contents:— 1. The Virgin Birth of Christ; 2. The Deity of Christ; 3 The Purpose of the Incarnation; 4. The Personality of the Holy Spirit; 5. The Proof of the Living God; 6. History of Higher Criticism; 7. A Personal Testi-

mony.—This book is the first in a series of volumes to be sent to every pastor, evangelist, theological professor, theological student, S. S. Supt., Y. M. C. A. and Y. W. C. A. secretary in the English speaking world, so far as the addresses of all these can be attained. No expense will attach its receipt on the part of those to whom it is sent. It is the "Compliment of two Christian Laymen".—This volume is fine, desirable and recommendable.

Better Bible Coming.— Recently in the "*Biblical World*" there appeared an article by a Philadelphia preacher in which the bold statement is made that a religious book better than the Bible may be produced in the future. The writer claims that the other writings of other nations are as much inspired as the Bible, and that God reveals Himself in each. We quote his own language: "We find Him in the 'Analects' of Confucius; we hear His voice speaking to us in the 'Koran'; we can see His power in the example of Socrates; similar examples could be easily obtained from the Chinese 'Tao Ti King'; from the 'Upanishads' and from the 'Zend Avesta.' In the end we reach the conclusion that the Bible does not differ from other sacred books if we start with an abstract conception of inspiration."

Such statements do not only reveal the writer to be an unbeliever in the Bible as the revelation of God, but they show his ignorance. He does not know the Bible nor does he know the so-called "sacred books" of which he babbles. If he had ever studied the Bible and the books he mentions above he could never have made such an assertion. An uneducated man, without any learning whatever, can discern that the Bible and the Koran, Zend Avesta etc., are as different as day and night' The Bible is the Word of God, the revelation from God; the "sacred writings" of the East are the inventions of demons. What they produce in human degradation, and wickedness may be easily seen in India, China and throughout the Mohammedan world. This preacher mentions the Koran. He evidently does not know that Mohammed used the Bible freely, giving things in a distorted way and added the productions of his own fanatical and diseased brain. These continued attacks upon the authority of the Bible are the evidence that it is come to pass what the Bible so tersely states, "Professing themselves wise, they become fools."

It is the old truths and the old fire we need for the new times and all times.

For the Mennonite.

Our Privilege.

"Ye therefore shall be perfect, as your heavenly Father is perfect." Matt. 5:48. "And forgive us our debts" Matt. 6:12. Now does the latter truth, make void the first one?—We have many champions of the latter text, but a breach exists in the ranks of those who will "Stand up for Jesus" for a full salvation.

In every true child born into the kingdom and become a new creature, there is implanted as inseparably as heat is from fire or the beauty is from the rose, a deep yearning for purity; a hatred for sin; and a mind that leads us to "purify ourselves even as He is pure." I John 3:3. When confronted with a glorious truth of this nature he sees not the obstacle; not the giants; but God only and full well he knows that such tremendous promises are only a disguised form of promising us the necessary power to obey them.

Assume your boy to have been sent to school and his writing teacher sets him to copying after a perfectly written sentence at the top of his copy book. After the boy has been inspired with the excellence of the ideal copy before him, he begins to practice. Now will any sane or tactful teacher upon examining the aspirant's work, begin to discourage him in some such manner as—See this ugly bulge; that crook, that terrible curve, that unsightly letter; that homely capital, why it is no use trying, you can never write like that, you can never hope to write a descent hand, anyway! Ah! no wise teacher would ever do thus but on the contrary he would point out the mistakes just as faithfully, yet not one word of doubt would he ever utter to the student, even though he saw and realized that the student was naturally unfitted to ever do creditable work. But he would ever point to the ideal, the example, and keep the boy's eyes off his own crude attempts.

Under the first teaching the poor boy would stand it awhile and then feel like throwing down his pencil and go off in disgust. Just so our members settle down and say, O well if we can't be perfect, we will do as well as we can.

May we not take a deep lesson from this. Christ also suffered for you, leaving you an example, that ye should follow His steps: "who did no sin neither was guile found in His mouth," 1 Peter 2:21—22. "He that doeth sin is of the devil" 1 John 3:8. If a sincere, God-fearing follower of Christ who doeth all to the glory of God, should unwittingly sin, then is this man of the devil? We surely can not believe this to be the case, but should a man know and yet do not, this man would in his sin surely be of the devil. Then it appears that the forbidden sin, the sin from which complete deliverance is promised, is a voluntary sin of which we are conscious that we do it not in faith. "Be ye perfect" therefore can mean no more than freedom to do what we desire as an enlightened being untrammeled by power and dominion of sin and from loving God with our *whole* heart, mind and strength, thus keeping us ready, free from condemnation, and knowing nothing against ourself.

In 1 Cor. 4:4 Paul tells us "*For I know nothing against myself;* yet am I not hereby justified; but He that judgeth me is the Lord."

Then why the prayer "Forgive us our debts?" Because as Paul said, even though God had empowered him to live free from sin as he himself knew it, yet this did not justify him before God's far reaching eye. Just so with the delivered child of God, he rejoices greatly in the cleanness and consciousness of having done all in his power, after having lived each day as profitably as if it were his last, yet none is more quick to recognize that before God's eyes there may yet be failures and sins and none is more quick to seek a sure forgiveness for all unconscious sins by a prayer as given above.

But the freedom from conscious sins is a work greatly superior to what is generally met with in the ranks today for the majority seem condemned perpetually and only half-hearted fighters for holiness and against sin.

Just the other day a modern magazine told us of evil men, who plunged into crime and only when landed in jail did they realize the shame brought upon their wives, instead of rightly thinking of her before doing the crime and sparing her the injustice.

Poor wife, she was only an after-thought with her husband, his first thought being of himself. Then if man would have thought always first of his wife, this fore-thought would have saved both him and her from shame.

Now dear friend, is God a fore-thought with you, saving you from all your sin, or is He only an after-thought subjected to shame through your self-will?

Ponder this deeply, read it over, it is a saving rope thrown out to the "poor in spirit" who have been discouraged by failures and made their bed in a half way, second class house. Surely God has complete deliverance for you, read these...."But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation, make also the way of escape." Glorious, is'nt it? Now just because the majority of followers have not always found their ever present way of escape, is it any just or excusable reason why we should say it cannot be done or that we must be led about by the tyrant sin as long as we are in these bodies, etc.?

Dare any man deny the above deliverance just because he has not taken the trouble to find it himself? "Wherefore also He is able to *save to the uttermost* them that draw near unto God through Him, seeing He ever liveth to make intercession for us."

May our gracious Master see fit to fully deliver more of His people and in the words of Christ Himself "Sanctify them in truth."

HOWARD YODER.

Waldensian Work in Italy.

Of this important work the Record of Christian Work gives the following account:

Much interest has been aroused in this country for missionary work in Italy through the visit of Rev. Dr. Arturo Muston, president of the missionary work of the Waldensian Church (Rome, Italy), and Rev. Prof. Giorgio Bartoli, the former Jesuit, who has joined the Waldenses. Both gentlemen are fluent speakers in English, and their message is stirring. Large audiences in Philadelphia and Germantown have been reached, and addresses have been given at Princeton and Union Seminaries. Arrangements have also been made for these gentlemen to speak at Harvard, Syracuse and Rochester Universities, etc., besides "union meetings" of the various Protestant denominations in all the larger cities of the United States as far west as Chicago. They expect to sail for Italy at the beginning of May.

The religious awakening in Italy has opened wonderful opportunities for Christian work. The Waldenses, who have only sixteen churches in their native valleys of Piedmont where they kept the Evangelical truth throughout the ages, have now organized over two hundred missionary churches and stations through the Italian Peninsula and Sicily. As they are an historical community and part of the Italian people, they are meeting with much sympathy from the descendents of their persecutors, and they are reaching the highest classes of Italian society. Fourteen Roman Catholic priests and monks of the highest type joined the Waldenses last year; sixteen more are under instruction.

With love for their fellow countrymen, and without any unnecessary controversy, the Waldenses are bringing back to these Italians the truth that through fiery persecutions they have kept since the twelfth century from primitive times.

There are in Greater New York over three hundred Waldenses from the valleys of Piedmont, engaged in various pursuits, who have been gathered into a union for religious and social purposes. They meet every Sunday at Christ's Mission (331 West 57th Street, New York City), which has been placed at their disposal by the pastor, the Rev. James A. O'Connor. The Rev. Prof. Alberto Clot, delegate of the Waldensian Church in the United States, organized this Waldensian Union in January, and the attendance has increased every Sunday since. In April a regular pastor, from their own valleys, will be installed to care for the congregation.

Secret Fraternity Conference.

A conference of national character for the discussion of the good and evil, which may be found in secret fraternities, will be held in the Moody Church, Chicago, on Thursday and Friday, April 7, 8, 1910.

This conference is open for the expression of any and all shades of well crystalized thought upon the subject.

Never before has this subject been so generally recognized as an issue worthy of careful investigation. Never before have there been so many to openly champion the cause of secret organizations, and certainly never so many eager to rebuke these orders for their evil effects upon our religious, educational and political institutions.

The condemnation of fraternities and sororities in the high schools throughout our land, is well nigh universal, and there seems to be a growing conviction that our colleges and universities could banish their Greek letter fraternities without injury, to say the least, to their reputation.

This conference, near at hand, promises a goodly attendance with much more than usual interest.

A Scourge of Small Cords.

God ordained His house as a house of prayer. Keen money lovers made it a place of merchandise, and when the Lord came suddenly to His temple He found it was a den of thieves! A scourge of small cords cleared the house. Who knows what methods He would use if He came again to the houses erected for His service?

James W. Hart asks the following questions of his brethren in the ministry:

"Can one of you name a man who in the past was mighty in lifting men from sin to holiness and God, who used a pop-corn ball for the fulcrum for his lever? When Christ called the fishermen from their nets at Galilee, was it to catch jumping-jacks in Japanese fish-ponds? Did Paul find it necessary to supplement the power and glory of the cross with a butterfly social? Were the prayers of John Knox feared because they would draw a larger crowd to a necktie festival at his church than the queen could rustle to hers? When the Wesleys, Asbury, and their coadjutors founded a mighty movement designed to revolutionize the theology of the world and lead in Christian thought and activity, did they build with mush and milk mortar? Did Jonathan Edwards shake New England with a baked-bean bazaar? Did any of you ever know a successful revival to go hand-in-hand with preparations for making God's house a house of merchandise?

Is it not time for the "scourge of small cords?"

Home Circle.

Mother's Comfort.

I know a little girlie,
With loving eyes of blue,
And lips just made for smiling,
And heart that's kind and true;
She wears no dainty dresses,
No jewels does she own;
But the greatest of her treasurer
Is her little self alone.

Her name is "Mother's Comfort,"
For all the livelong day
Her busy little fingers
Help mother's cares away.
The sunshine loves to glisten
And bide in her soft hair,
And dimples chase each other
About her cheeks so fair.

Oh, this darling little girlie,
With the diamonds in her eyes,
Makes in mother's heart a sunshine
Better far than floods the skies!
But the name that suits her better,
And makes her glad eyes shine,
Is the name of "Mother's Comfort,"
This little treasure, mine.

—Friend for Boys and Girls.

Promise Yourself.

Never to get angry with a single living creature.

Never to criticise or find fault.

Never worry or feel anxious whatever conditions may be.

Never to think ill of any person or any circumstance.

Never to hate or despise a single creature.

Never to measure your kindness or count your gifts.

Never to limit your sympathy or hide your light of love.

Never to borrow trouble or allow others to borrow from you.

Never to be less than your best at any time.

Never to do anything that is not worth while.

Never fail to encourage everybody.

Never to speak unless you have something good to say.

Never to look at any other side but the brightest side.

Never to wear any other countenance than a cheerful countenance.

Never to meet anyone without giving a smile. And promise yourself never to forget these promises you have made to yourself.—Epworth Herald.

Cancellation.

Most of us have studied cancellation in school. Here is a kind that can be studied in vacation. Two boys were speaking of a third. "He is slow in games!" said one.

"Yes," replied the other; "but he always plays fair."

"He is so stupid at school!" said the first.

"But he studies hard," returned the second.

Every unkind word was cancelled by a kind one. The next time one of us hears an unkind word, let us see if we can not cancel it.—Selected.

Seeking Personal Improvement.

Never be satisfied with what you are. Look up and out for things better and nobler. The very fact that we are not what we may become, should inspire us to effort for improvement. No man, however good and great, can say, I am now all that I can be. In striving for higher attainments, there may come much opposition, but that very opposition may be an aid to improvement.

"He that strives though oft undone,
To realize some nobler plan,
And through dire failure still strives on,
Helps God create the higher man."

Teaching Social Habits.

Home is the school for teaching social habits. They who do not learn in that school the art of living with others are very apt never to learn it anywhere. And it is of prime importance that this school be kept up to the highest degree of excellence. And there needs to be a wide recognition of the fact that no one does a little thing who does anything to make his home bright and good and lovely. Rather he does a noble thing, an important service. He is working upon the foundation of the world's temple of prosperity and happiness with honest work that will endure. He can do no better service than that of building a home where character is constructed of justice, honesty, purity and love. And this is a sphere of service open to everybody. For God hath set the solitary in families.—*Christian Intelligence.*

Strange Happenings.

"Who was Ireland's greatest benefactor?"

"Columbus."

"Why, what did he do for Ireland?"

"Discovered America."

Tom, aged five, accompanied his father to church one cold Sunday morning, and upon their return his mother asked if he could repeat the minister's text.

"'Course I can," replied the little fellow.

"He got up and rubbed his hands together and said, "Many are cold, but few are frozen.' "—Chicago News.

Eunice (coming home from Sunday-school): "Mamma, I learned a new verse this afternoon."

"What is it, dear?"

Eunice: "Lo, I am with you alway. I don't know who Lo is, but I know he is not the one that built the ark."

One morning last spring little Ruth, aged seven, was watching a meadow lark in the adjoining field and listening to his song. In a little while she came running into the house to her mother and said: "Mother, he wasn't a bit afraid! He looked at me and then turned 'round and sang another verse."—The Delineator.

Jenny's uncle, who was a schoolteacher, met her on the street one beautiful May day and asked her if she was going to the Maypole party.

"No, I ain't going."

"Oh, my little dear," said her uncle, "you must not say, 'I ain't going.' You must say, 'I am not going.' " And he proceeded to give her a little lesson in grammar. "You are not going. He is not going. We are not going. You are not going. They are not going. Now, can you say all that, Jenny?"

"Sure, I can. There ain't anybody going."—Exchange.

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Editorial.

Our Duty to the Whole World.

The political, commercial and religious powers all regard the whole world a prize worth struggling for. As a nation becomes strong it seeks to strengthen its position and increase its wealth by adding other lands to its domain. Political powers are only kept in check because other powers equally strong have an eye upon the same prey and so we have a balance of power which can only be disturbed by one of the other of the powers becoming either poorer or weaker. Blessings and curses attend the political assimilation of a weaker nation by a greater one. With the white man's civilization come the white men's sins. Too often the white man is the only reason why the native will have nothing to do with the white man's religion. Subjected nations are full of whites who feel themselves at home

"Somewhere east of Suez
Where the best is like the worst,
Where there ain't no ten command-
ments
And a man can raise a thirst."

Yet in spite of this the assimilation of weaker nations by the civilized powers may open the way for the blessings of the cross. As the Great Roman highways, built that Rome might quickly and easily transport her armies from one end of the Empire to the other, became an easy way by which the gospel might travel with its message of Salvatian to every part of the Empire so the modern conquests of the world have opened a way by which Christ may be preached to all nations and races.

The commercial ambitions of to-day prompt the merchant to seek a market for his goods everywhere. The "*Made in Germany*" or "*Made in the U. S. A.*" marks on the products of the factory have an easier access into and a wider conquest of other nations than the craziest dreams of the wildest jingo could ever suggest for the arms of Germany or the United States. In China they see at night by the light af oil manufactured by the Standard Oil company. In Europe and many parts of Asia Singer sewing machines get into the most obscure hamlets; American breakfast foods are sold in the trader's shacks in the wilds of Soudan, and Baldwin locomotives, made in Philadelphia, carry the tourist from Joppa to Jerusalem.

An objection against foreign mission enterprises to which many listen is that it is folly to waste so many lives and spend so much money in christianizing inferior races while we still have so much sin at our own door. We frequently meet with people who will only be ready to support foreign missions after America becomes really Christian. The merchant does not look at things that way when he has goods to sell. We notice that many railroads in America do not use Baldwin Locomotives at all, and that there are plenty of American families who would much rather have a dish of saw-dust or excelsior for their morning meal than many of the so-called breakfast foods with which the market is crowded, and that Singer machines are not always the choice of those who make a living by sewing, and that many of the American people, if they had their way, would burn every trust made article but oil, that they would send back to those who make it. If our manufacturers, then, do not wait until they have won the home markets before trying to win those of the rest of the world is it reasonable to expect that we should win all the souls in America for Christ before trying to win those in other lands? We will never win all men, either at home or abroad, there will always be plenty of individuals who will resist every offer of Salvation; should these hinder us from bringing the gospel of the Son of God to those who would be glad to accept it?

G.

Correspondence.

SCHWENKSVILLE, Pa, March 28.—To the readers of the MENNONITE —The blessed Easter season is now again a thing of the past and it was a special season of good things for Schwenksville. Two weeks previous to Easter, services were held most of the evenings in one of our town churches, the pastor taking part in every one and occupying the pulpit in both Lutheran and Reformed churches, and these brother servants in our own dear church. Some were afraid of having slim audiences every night, but the people of our town showed a manifest interest and audiences above expectations were present at all services.

Our Sunday-school has a larger enrollment and average attendance than ever before. Our active superintendents and teachers and combined efforts of the scholars have attained our present standing. A young men's Bible Class recently organized has brought our young men to the front. Our young people are actively engaged in church and school work.

We had many sick during the past winter and have some yet but most are on a speedy way to recovery. Our missionary society meets monthly and the meetings are very interesting. Addresses are made at these meetings by different members. The beautiful spring weather should bring even more to these services. Our Sunday-school laments the absence of many of the children of our families not living in town. Our spring communion will be celebrated here on May 8th, at the Bertolet church May 14, and Souderton May 22nd.

STERLING, O, March 28 — Easter was an ideal day. Our pastor, Rev. Amstutz, preached a powerful sermon on the resurrection of our Lord and Savior. In the evening instead of C. E. meeting and preaching, which is held every second Sunday evening, the S. S. gave an Easter entertainment consisting of essays, declamations, solos, duets, quartets, and two songs by the children's choir. Mrs. L. Amstutz gave a short address to the children, which was very interesting. The exercises were of such a nature as becomes the true Christian spirit, and may the blessings of this great Easter joy remain with us throughout all our days.

QUAKERTOWN, Pa., April 2.—Our Young People's Society held an Easter service on Easter Sunday evening, which was combined with the regular church service. The wonderful story of Christ's resurrection and appearances afterwards, was told in numerous references read and remarked upon in order by different members. This was followed by singing, recitations and readings, all repeating and impressing the glorious fact of the resurrection. Rev. Wm. H. Grubb, the assistant pastor, spoke very earnestly of the resurrection from spiritual death to life, in the brief sermon with which the service was closed.

On Thursday evening, March 24th, all the single young people of the church gathered at the home of one of them and marched in a body to the home of our pastor's son-in-law, Mr. U. S. Stauffer, where Rev. and Mrs. Andrew B. Shelly had their home this winter. When the laughing, merry crowd entered the home, they learned that the pastor was calling on a neighbor. He was called home, expecting to meet a few friends but, lo, he found the sitting-room and parlor filled, with room left only for himself and his dear wife. We spent a very pleasant evening with singing, reciting and reading. Our pastor was presented with a book and his wife with flowers, as a mark of our love for them; and then refreshments were passed around. To judge by their faces and voices, Rev. and Mrs. Shelly enjoyed the evening not a whit less than we, and they gave us a most hearty invitation to come again. COR.

REEDLEY, CAL, March 28.—Before this time I had hoped to send you another correspondence informing you and your readers of the things that have transpired here, but I have been too busy to find time to do so. Now that the rush is over and we are having a splendid rain to-day that kept us indoors I find time to attend to this neglected duty. You'll wonder what kept us so completely engaged. There were a number of things and first among these might be mentioned the union revival meetings that were held in our town for three weeks by an evangelist, a singer and his wife. The meetings were held in the Opera House, sometimes as many as three a day, and cottage prayer meetings besides. Four churches united in these meetings and held union prayer meetings in preparation for them. Much good was accomplished though some things were done that did not meet with our approval.

One was that on a Sunday when many children were there the evangelist asked all the children who wanted to be Christians to come forward. Of course nearly all the children came and some of these were then sent to get the rest. We rather suspicion that it was a trick on the part of the evangelist to swell the number of converts which would be reported to his credit in the papers. But with this great number of children some young people and adults were converted who knew what they were doing and realized that it meant a complete change of their heart and life. On the whole we have reasons to thank God for

the result and influence of these meetings. One of these results is that the congregations participating have come into closer fellowship and have decided to continue the union meetings in the Opera house on Wednesday and Sunday evenings and are also making an effort to build a tabernacle in which to hold such union meetings in the future.

In the midst of these revival meetings came two other important events. Our Co. S. S. convention held here for two days and the Layman's Missionary convention for three days in our Co. seat, Fresno. Wish I might tell you about these feasts of splendid things, but space does not permit. Suffice it to say that we had inspiring addresses at each of these conventions. Returning from the S. S. convention our Supt. said to me: "It makes you feel as though you were doing nothing at all, compared with what might be done", and surely that was the way we all felt after hearing the addresses of the seven returned missionaries from different countries telling us of the splendid opportunities and the urgent need of more help; this under a large chart showing that the Christians of this rich fertile valley have been giving 62c a year for the evangelization of the world. To evangelize the world in this generation would require four times as many men as are now engaged in the missionfields and four times as much money as now given.

Everybody knows that even a nominal Christian could give $2.48 a year for foreign missions without practicing much self denial. The church members of the San Joaquin valley, as a result of this convention, have pledged themselves to do this much. I am proud to be the pastor of a congregation whose members need no pledge like that, for last year they gave cheerfully an average of $8.50 per member for foreign missions. If the Lord prospers we hope to make it $10 for this year. What does an angel think of the Christianity of the three great Christian nations, the U. S, Great Britian and Germany, when he looks at the record and finds that they are spending $800,000,000 a year for their armies and navies and only $15,000,000 for the evangelization of the world?

Several of the families of the Menn. Brethren who lost about everything in the Marten swindle at Martindale have moved into our community. It seems that Marten has reached the end of his rope and his sins have found him out (Num. 32:23) for I read a few days ago that he was arrested in Kansas.

I am building a home and like the wise man in the Sermon on the Mount I am building upon a rock, but I have discovered that this too has its disadvantages, especially when you want a cellar. By the help of dynamite we have succeeded in making the excavation and hope that by the time of the Pacific Conference this fall we will be living in our new home.

The Easter decorations and program in our church yesterday were very appropriate and helpful. We exclaim in gratitude with Peter: "Blessed be God and the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again into a lively hope by the resursection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us". I Pet. 1:3—4.

H. J. KREHBIEL.

The Power of Medical Missionaries.

BY DELAVAN LEONARD PIERSON.

God eternally set His stamp of approval on the united ministry of healing and teaching when He sent His only Son to be a medical missionary. There is the same need for this ministry in heathen lands to-day,

The lepers are outcasts. In Siam they are called "dead people," but the great "Mission to Lepers" is maintaining eighty hospitals for these sufferers in India and Burmah, China, Korea, and Japan. They are not healed in body, but their pain is much relieved, and last year over five hundred of them asked for baptism as Christians. Three new churches for lepers were recently dedicated in India.

To-day, as in the days of Christ, the medical missions attract great multitudes to the Saviour. Suffering people learn that He, through His servants, still bears our infirmities and heals our diseases. Men, women, and children believe in the love and power that is shown in the healing of the body, and are ready to listen to the message that shows the remedy for the sickness of the soul. Then, like Peter's wife's mother, the infirm receive new power to minister to their Master. An old man who came to a hospital in India and was there healed of a painful disease, went away saying, "I was a dead dog when I came here, but I go away a living man. Give me some books, that I may tell my friends of this Christ who has given me life."

It was the centurion—"a dog of a Gentile"—whose faith was a rebuke to the Jews who despised him. It is often the neglected and ignorant heathen of Africa and Asia whose faith in Christ's power and willingness to help is a rebuke to the Christians at home. A few years ago a blind girl was rescued from a sinful life in Canton, China. She became diseased and one leg was amputated. Then she was discovered to be a leper. After a time she learned to know the Friend of lepers, and memorized the whole New Testament. Then she went to a leper village and told of the Saviour she had found. A year later many of these lepers came to the missionary to be baptized, and seventy were received into the church. This leper woman evangelist took for her new name Un-Ho, meaning "Changed for good."—S. S. Times.

All men, if they work not as in a great Taskmaster's eye, will work wrong.—Carlyle.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, April 17.—GOOD CHEER IN DARK DAYS. Acts 27:20 – 36.

QUESTIONS:

1. What comfort does it give us in dark days, that we are God's and that we serve Him? Acts 27:23.

2. What help does our faith in God and Christ give us? Acts 27:25; John 14:1; Jas. 1:2—4; Rom. 8:32.

3. Can we thank God in trouble? Acts 27:35; Phil. 4:6b; Rom. 5:1—5.

4. Why shall we not be anxious? Matt. 6:31—34; 1 Pet. 5:7; Phil. 4:6a.

5. What brings us good cheer? Matt. 9:2; 14:27; John 16:33; Acts 23:11.

6. What is one help for us in dark days? Ephes. 6:18; Phil. 1:10.

7. How can God's promises cheer us? Josh. 1:5—6; John 16:20; 14:18; Matt. 28:20.

MEDITATIONS:

Dark days will come even in the life of a child of God; for through many tribulations must we enter into the kingdom of God, and if by tribulations we are tested, we should count it joy. Whatever may befall us, God knows it, God sends it or permits it. If we are God's own, how could He let anything harm us? If we serve Him and do His will, how can He let anything do us real harm.

It is in time of trouble that our faith in God is tested. We are tempted to doubt either God's love, because He allows things to come to pass, which we do not like, or think to be detrimental, or we doubt His power, since we can not believe that He would let us suffer, if He could help it, for we are His children. If we have really faith in God and in Christ our Saviour, we know that whatever He sends us is good, is prompted by His love. James says: "Count it all joy, my brethren, when ye fall into manyfold temptations; knowing that the proving of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing." And Paul says: "He that spared not His own Son, but deliyered Him up for us all, how shall He not with Him freely give us all things."

Paul being justified by faith rejoiced in hope of the glory of God and not only so, but he also rejoiced in his tribulation: "knowing that tribulation worketh steadfastness, and steadfastnes approvedness; and approvedness hope; and hope putteth not to shame, because the love of God hath been shed abroad in our hearts, through the Holy Spirit which was given unto us." We can thank God in trouble and for trouble, if we really have faith in God and His love, and can in prayer bring everything before our heavenly Father.

We shall not be anxious, because we know our heavenly Father, who knows our every wants, and who can and will supply whatever we need. Our anxiety does not help us any, but only hinders; we shall trustfully bring everything to God in prayer.

We can be cheered on our life's way by the knowledge that for Christ's sake our sins are forgiven, which deprive us of joy. If our task in this world seems too hard, we know that our Master has overcome the world, and is willing to help us overcome it. Christ has promised: "My grace is sufficient for thee: for my power is made perfect in weakness. God cheered Paul by telling him of the work, which He had yet to do for him.

One help in dark days is the knowledge that others are praying for us. This was an encouragement and help for Paul to know that the congregations were praying for him. Many a saint is cheered by the knowledge that others pray for him; and if we believe in the efficacy of prayer, we will experience its power.

The greatest help in dark days are the promises of God, which are so manifold and reassuring. "I will not fail thee nor forsake thee". "I will not leave you orphans." "Lo, I am with you always, even unto the end of the world".

QUOTATIONS:

A man who acquires the habit of giving way to depression is on the road to ruin. When trouble comes upon him, instead of rousing his energies to combat it, he weakens, and his faculties grow dull, and his judgment becomes obscured, and he sinks into the slough of despair. And if anybody pulls him out by main force and places him safe on solid ground, he stands there dejected and discouraged, and is pretty sure to waste the means of help which have been given him. How different it is with the man who takes a cheery view of life even at its worst, and faces every ill with unyielding pluck! He may be swept away by an overwhelming tide of misfortune, but he bravely struggles for the shore and is eyer ready to make the most of the help that may be given him. A cheerful, hopeful, courageous disposition is an invaluable trait of character, and should be assiduously cultivated.

Patience and cheerfulness adorn the ruins of fortune, as ivy does those of castles and temples.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for April 17.

SUBJECT:—The Question of John the Baptist. Matt. 11:1—19.

GOLDEN TEXT: But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me.—John 5:36.

When Jesus sent His disciples on their mission of preaching, He gave them minute instruction how they should go about it, and He endowed them with full power over demons, disease and even death. Having received their commission and instructions, it is implied that they immediately set out to engage in the work with which they were charged. Mark (6:12) and Luke (9:6) make brief mention of their going forth and their work. The same writers also mention the return of the twelye, when they gathered unto Jesus and told Him all things whatsoever they had done and taught (Mark 6:30; Luke 9:10).

While they were gone, doing His bidding, Jesus Himself was not idle. The first verse of our lesson says, He also "departed thence to teach and preach in their cities. Thus the evangelization of the whole country was hastened by their united work. One is reminded of His words spoken to the disciples on another occasion, when He said: "We must work the works of Him that sent me while it is day, the night cometh when no man can work" (John 9:4).

While Jesus and His disciples were thus carrying the message of the kingdom with its accompanying blessings into every city and hamlet around, John who had prepared the way for and introduced His work, had been languishing for some time in prison and now about this time suffered a cruel death, all brought about through enmity aroused by his fearless rebuking of sin and faithful preaching of repentance. The sending of his disciples to Jesus with the question regarding His Messiahship, as recorded in our lesson, belongs to an earlier part of the time of his incarceration.

What caused John to ask the question of Jesus? The last part of Jesus' answer (v. 6) suggests that possibly John's faith in Him was somewhat beclouded—that he was in danger of stumbling at the failure of Jesus to answer to the popular Messianic expectation. He heard of the marvelous works of Jesus, which seemed to indicate clearly enough that He was the Christ, the promised One; yet on the other hand where was the evidence of His kingship? Would not the Messiah assume temporal as well as spiritual authority, and sitting on the throne of David, restore the kingdom to Israel (Acts 1:6)? How should he reconcile the manifestation of divine authority on the one hand with the seeming failure to measure up to prophetic description on the other? Why should he the herald of the King be languishing in prison, and the King Himself be seemingly unconcerned about it? Such may have been some of the thoughts underlying John's question, Art thou He that cometh or look we for another?

Compare the answer of Jesus here with His answer on Olivet as He was about to ascend to heaven. He did not put aside the suggestion of the restoring of the kingdom to Israel as erroneous; but the time for it, said He, is in the Father's authority (Acts 1:7)! John's question He answers by bidding him to consider the unmistakable evidence of His works, and not to stumble in his faith because all that was prophecied was not fulfilled at once. The Messianic prophecy of Isa. 35:5, 6 and Isa. 61:1 were being clearly fulfilled by what the messengers could see and hear of the works of Jesus (Luke 4:21). Tell John to rest his faith on the evidence so far vouchsafed, and wait for the Father's time, when the rest will be fulfilled in the glories that shall follow the sufferings first to be endured (1 Pet. 1:11).

The testimony of Jesus concerning John is instructive. He was not a man of a fickle, wavering character like a reed shaken to and fro. If his question from the gloomy confines of Machaerus indicated any wavering of faith, it was due to the extra-ordinary circumstances and to an honest questioning after the truth. He went to the right source for the clarifying of his temporarily dimmed vision. Every honest doubt that may trouble us will be cleared away if, like John, we go with it to Jesus.

Again, he was not one who had desired the soft luxuries enjoyed by the world's favorites. He had not trimmed his teaching and his life's course according to the liking of men, and was even now enduring hardship for the truth's sake. He was one of those of whom it is written that the world is not worthy of them (Heb. 11:38).

He was more than a prophet in that he stood close to the One who is the focus of all the rays of prophetic revelation. He was the friend of the bridegroom, the mystery of whose prospective coming not only human prophets and believers but even the angels desired to look into. But as the position of the bride is above that of the bridegroom's friend, so the position of even the least in the kingdom of heaven is above that of John the Baptist. Yet, praise the Lord, in the glory-kingdom to come there will be no peace-and-joy-robbing rivalry as to who is the greater. Neither shall there be any such rivalry now as between candidates for admission into that kingdom, but only loving emulation in humble service.

Deaths.

KRAMMES.—At Steinburg, Pa., on March 18th, 1910, Mary Anna Krammes, wife of Jacob C. Krammes, nee Shelly, aged 72 years, 5 months, 1 day. Funeral services were held and burial made at the West Swamp Mennonite church on March 23rd. Funeral services conducted at the house of mourning by A. B. Shelly and at the church by W. U. Kistler. The deceased was a member of the Ev. Lutheran Church and is survived by her husband, 4 sons and 3 daughters.

MOYER.—At Bethlehem, Pa., on March 24th, 1910, Ray K., aged 1 year, 10 months, less one day, and on March 26th, Nettie Irene, aged 1 month, 10 days, the only children of Clarence and Nettie (Keller) Moyer. Funeral services were held and interment made in the Fairview cemetery on March 28th. Funeral sermon preached by A. B. Shelly.

BERNDT.—On March 20th, 1910, near Spinnerstown, Pa., Annie Berndt, wife of Edwin Berndt, nee Fretz, aged 40 years, 9 months, 19 days. Funeral services were held and interment made at the Trinity Reformed church, of which the deceased was a member at the time of her death, on March 24th. Funeral services conducted by A. B. Shelly. The deceased is survived by a sorrowing husband and seven small children.

HALLMAN.—On March 26th, 1910, Milford, Bucks County, Pa., Susan Hallman, wife of Jesse Hallman and daughter of the late Levi and Barbara Shelly, aged 52 years, 12 days. Interment was made at the East Swamp Mennonite church, where the deceased was a member, on March 31st. Funeral services conducted at the house by A. B. Shelly and at the church by W. H. Grubb. She leaves a sorrowing husband and three sons to mourn their loss.

BAUER.—On March 26th, 1910, in Milford, Bucks Co., Pa., Lydia, nee Miller, wife of Jonathan B. Bauer, aged 62 years, 7 months, 1 day. Funeral services were held and interment made at the West Swamp Mennonite church on April 2nd. Funeral services conducted and funeral sermon preached by A. B. Shelly. The deceased is survived by her husband, two sons and one daughter.

Contributions.

Home Mission

A. GENERAL TREASURY From the Halstead church, Kan., $30.

B. CITY MISSION TREASURY. From the Halstead church, Kan., $63 11; bequest of Barbara Dester, Upland, Cal., $25; Salem S. S., Childstown, S. D., $10.

Gratefully acknowledged,
M. HORSCH, Treas.

For Foreign Mission.

During the month of March the following gifts were received:

FOR THE GENERAL TREASURY.—From a mission friend, Bethel College, Newton, Kan., $10; David Habegger, Berne, Ind., $70; Sunday-school do. $166 21; birthday gifts, do. $ 65; from mission boxes, do. $2 15; H. F. Reimer, Beatrice, Nebr. $5; Bethel College church, Newton, Kan. $20; Neuhoffnungstal church, Meno, Okla $43 85; Hillsboro church, Kan. $26 48; Alexanderwohl church Goessel, Kan. $46 11; from mission friends at Rocky Ford, Colo. $25; Springfield S. S., Guessel, Kan. $7; Halstead church, Kan. $70; church at Aberdeen, Sask. $7; Menn. church at Kurn, Okla $13; bequest of the late Sister Jacob Dester, Upland, Cal., for the mission in India $50; and for the mission in Montana $50, total $100; West Zion church, Moundridge, Kan. $18; Christian church, Monndridge, Kan. $32 17; Menn. Mission Soc., Trenton, Ohio, $50.59; Jacob D. Goering, Moundridge, Kan., thankoffering, $25; Menn. church at San Marcos, Cal. $12; Johannestal S. S., Hillsboro, Kan. $30 49; Bergtal church, Pawnee Rock, Kan. $17.77; bequest of the late Andrew and Barbara Schrag, Marion, S. D. $303; Bergtal S. S., Korn, Okla. $10; mission friend, Moundridge, Kan., for mission in India $35.

SOCIETY TREASURY.—Adam Bixel and Katie Basinger, Pandora, Ohio, from S. S. classes, for support of a teacher in India, $52 00; mission friend at Goessel, Kan., for P. A. Penner, $25.

FOR LEPERS.—From Mrs John Biechsl, Berne, Ind. $100.

Gratefully acknowledged,
GUSTAV HARDER, Treas.
JOHN G. REGIER, Asst. Treas.

News of the Week.

Domestic.

GOVERMENT RAIDS BROKER OFFICES.

THREE CONCERNS, WITH MORE THAN 250 BRANCHES, ARE ACCUSED OF CONSPIRACY.

WASHINGTON, April 2.—Armed with bench warrants issued by the supreme court of the District of Columbia, special agents of the department of justice this morning at 11 o'clock (eastern time) simultaneously raided brokers' offices in New York, Philadelphia, Jersey City, Baltimore, Cincinnati and St. Louis.

Conspiracy indictments in which twenty-nine persons are named—five of them said to be millionaires, and all interested in brokers' offices in large cities of the United States, were returned late yesterday by the federal grand jury of the District of Columbia on evidence which agents of the department of justice had been gathering for more than a year. The indictments were withheld yesterday on the request of Attorney-General Wickersham, so that detectives might make the raids simultaneously on the places suspected of being "bucket shops."

This is the United States government's first attack on stock gambling and the preliminaries had been thoroughly prepared, but with the greatest secrecy. The scope practically covers the United States from the Missouri river to the Atlantic. The three concerns indicted maintain more than two hundred and fifty offices and branch offices scattered from New England to Oklahoma.

The theory of the conspiracy indictments is that every man who was connected in any way with the operation of the three firms which did business in the District had entered into a conspiracy to relieve people of money. The government maintains that every alleged bucketing transaction of the local brokers named was the act of each and every person charged to the indictment.

Millions of Lady Bugs.

LOS ANGELES, April 1.—Millions of lady bugs are receiving free transportation on the various railroads as guests of the Wells-Fargo Express Company while traveling from the state insectary at Sacramento to the melon fields of the Imperial valley.

Three consignments have passed through Los Angeles en route to El Centro and other valley points where the creatures will be turned loose to browse upon aphides and other insect pests that harm the melon crops. There are on hand in the insectary at Sacramento fifty-two million lady bugs, weighing in the aggregate more than a ton. These are to be distributed free among farmers who apply for them.

Disfranchisement Bill is Passed in Maryland.

ANNAPOLIS, Md., April 2.—The so-called Digges bills for the disfranchisement of the negro in all state and municipal elections in Maryland were passed by the senate at a late hour last night. They now go to the house, where their passage is assured because of the large Democratic majority in that body.

It is not proposed to attempt to prevent negroes voting at congressional or presidential elections, the restriction applying only to state and municipal balloting.

ANTI SALOON MEASURE.

BILL BEFORE CONGRESS AIMED AT LIQUOR SELLING IN "DRY" TERRITORY.

WASHINGTON, March 30.—S. E. Nicholson, legislative agent of the national Anti-Saloon League, announced to-day that the league intends to start immediately a great national campaign in behalf of the bill just introduced in congress to give states jurisdiction over interstate shipments of intoxicating liquors.

"This measure has been under consideration by the Anti-Saloon League for a good while," said Mr. Nicholson, "and a good deal of attention has been given to its preparation, in which Representative Miller, of Kansas, and Senator Curtis, of Kansas, have played an important part. The measure undertakes to constitute intoxicating liquors as a special class of commodities, to be admitted to and carried in interstate commerce upon condition that the interstate commerce character of interstate liquor shipments shall cease at once upon arrival within the boundary of the state to which consignment has been made, and before delivery to the consignee. The measure, if passed, will give the states complete jurisdiction over all liquors within their borders, whether domestic or interstate. Under the present law imported liquors are delivered to the consignee before state jurisdiction can attach.

"BOOTLEGGERS" DIFFICULT TO WATCH.

"In prohibitory or local option territory the states meet with serious embarrassment in the enforcement of their state regulations, owing to the fact that, when once liquor comes into the possession of the bootleggers, it is well-nigh impossible to guard against the numerous devices which are resorted to evade the state law."

Mr. Nicholson said that there was a pronounced conviction now throughout the country that prohibitory laws will never prove entirely effective until congress makes it possible for the states in the exercise of their police powers to have control over interstate shipments before they reach the consignee.

The national Anti-Saloon League, through its legislative department, expects to go to the country on this issue for an appeal to congress for speedy action by that body upon this new bill, and, failing to get such action, will make the appeal to the country to send men to congress who will support this legislation.

The league's bill raises the old question as to how far congress may go in surrending to states jurisdiction over an article of interstate commerce. The Nicholson bill is entitled a bill "to constitute intoxicating liquors as a special class of commodities and to regulate the interstate commerce shipments of such liquors."

TEXT OF THE BILL.

The language of the bill is as follows:

Be it enacted by the senate and house of representatives of the United States of America in congress assembled, that all fermented, distilled or other intoxicating liquors shall constitute a special class of commodities, and, as a special class, shall be admitted to and carried in interstate commerce, subject to the limitations and restrictions hereinafter imposed upon interstate commerce in articles of such special class.

That the interstate commerce character of all fermented, distilled, or other intoxicating liquors admitted to interstate commerce in accordance with the provisions of this act, and transported from one state, territory or district of the United States, into any other state, territory or district of the United States, or from any foreign country into any state, territory or district of the United States shall terminate upon their arrival immediately within the boundary of the state, territory or district of the United States, in which the place of destination is situated, and before the delivery of said liquors to the consignee: Provided, That shipments of such liquors entirely through a state, territory or district of the United States, shall not be subject to the provisions of this section while in transit through such state, territory or district of the United States.

300,000 Miners Quit Work.

INDIANAPOLIS, April 1.—With the expiration of the wage scale, last night, about 275,000 organized miners of the bituminous coal fields of Pennsylvania, Ohio, Indiana, Illinois, Iowa, Missouri, Kansas, Oklahoma and Arkansas quit work.

The miners are members of the United Mine Workers of America, and their president, T. L. Lewis, softened the war-like aspect of their action by having proclaimed a holiday for to-day in celebration of the anniversary of the eight-hour day, which has prevailed since 1906. It is generally believed, however, by both operators and miners that the walkout is more of a suspension than a strike, pending the signing of a new wage scale, which, in most districts, will take place with little delay.

Greatest of Tunnels Opened.

NEW YORK, April 3.—The Pennsylvania railroad opened to public inspection for the first time to-day 16¼ miles of the most expensive construction work, foot for foot, ever attempted—namely, its tunnels and terminal improvement from Harrison, N. J., to Sunnyside, Long Island. The average cost of a mile of steam railroad is about $25,000; the cost per mile of the tunnel and terminal improvements has been more than $9,000,000. The company has thus far expended $102,000,000, and will expend $160,000,000 before the improvement is completed. Train service is due to begin late in June or early in July, with an initial card of 1,000 trains daily.

Michigan State Capital to Be Dry.

DETROIT, April 5.—The Michigan state legislature next year will meet in a "dry" county. This is one of the results of yesterday's local option election in which twenty counties of the thirty-six voting on the question voted "dry." Grand Rapids and Kent county remain "wet" by over seven thousand.

Foreign.

Roosevelt Refuses to Meet Pope Pius.

ROME, April 3.—The audience which it was believed ex-President Roosevelt would have with the pope on Tuesday next will not take place, owing to conditions which the vatican has imposed and which Mr. Roosevelt refuses to accept.

While at Gondokoro in February last Mr. Roosevelt wrote to Ambassador Leishman saying he would be glad of the honor of an audience with King Victor Emmanuel and the pope. The audience with the king was promptly arranged. Before an arrangement could be reached relative to an audience with the pope, several telegrams were passed, and the negotiations were ended by Mr. Roosevelt refusing in any way to be limited as to his conduct and announcing that an audience with the pope under the circumstances was now impossible.

As a matter of fact Mr. Roosevelt, while declining to accept any conditions in connection with his audience with the pope, had neither directly nor indirectly, before, during or after the negotiations, made or considered any engagements in Rome except those of an official character, and he actually entered Rome to-night with but two definite engagements, the audience with the king and the dinner to be given in his honor by the municipality.

ROOSEVELT AT NAPLES.

NAPLES, April 2.—The blue bay of Naples, bathed in glorious sunshine, never was more beautiful than when the steamer Prinz Heinrich, with the Roosevelt family aboard, steamed into the harbor at 8:20 o'clock this morning.

The water front was lined with thousands, who wished to share in the welcome to Mr. Roosevelt on his return from Africa.

Mr. Roosevelt attired in a gray sack suit and wearing a soft black hat, appeared in good health and spirits. His weather-beaten face gave him the appearance of a trained athlete. He spoke with boyish pleasure of setting his feet again on European soil and of feeling that at last he was homeward bound.

ROOSEVELT WROTH; BETWEEN TWO FIRES.

ROME, April 5.—Theodore Roosevelt was not in his happiest mood today. His wish that the vatican audience incident be regarded as personal to him had not been respected, and he was intensely annoyed.

About the first thing that the former President did today was to call off the reception to the members of the American colony, which had been set for tomorrow night. This action can be traced directly to the issuance yesterday of a statement by the Rev. B. M. Tippie, pastor of the American Methodist church, in which opportunity was taken for an attack on the Roman church. Mr. Roosevelt does not propose to be used by any one to the disparagement of any one else.

Buddhism in England

LONDON, April 1.—Buddhism is declared to be making headway in English society, although as yet few have openly declared their allegiance to it. Lord Mexborough is one of the strongest adherents, and, it is said, several of his near relatives are taking to his way of thinking.

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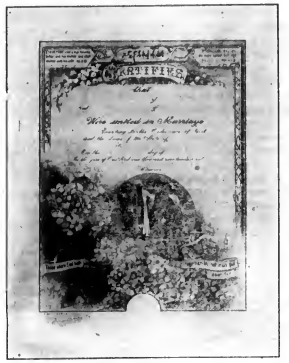

No. 611

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Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, APRIL 14, 1910. No. 15

Be Careful What You Say.

In speaking of a person's faults,
Pray don't forgot your own;
Remember those in houses of glass
Should never throw a stone.
If we have nothing to do,
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.

We have no right to judge a man,
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some have faults and who has not?
The old as well as young;
We perhaps for ought we know,
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well:
To try my own defects to cure
Before of others tell.
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all, when we commence
To slander friend or foe,
Think of the harm one word may do
To those whom we let know.
Remember that of course sometimes,
Our chickens roost at home;
Don't speak of others' faults until
We have none of our own.—Selected.

Items of News and Comment.

Rev. J. H. Epp, of Inman, Kan., started on April 8th on a trip to Escondido, Cal.

On March 25, Rev. E. Vornholt, of Mt. Eaton, O., filled an appointment at the Salem church at Dalton, Ohio.

There are moments or occasions when honest persons, especially in times of despondency, earnestly seek for divine truth.

There are many causes for doubts. We may not be responsible for doubts arising in our minds, but we are undoubtedly responsible if we neglect to go to Jesus to have them settled.

Reduced Rates.—The various Passenger Associations offer round trip tickets at reduced rates to attend the World's Sixth Sunday School Convention to be held at Washington, D. C., May 19—24, 1910.

On April 1 and 2 an important meeting of directors was held at Beatrice, Nebr., in the interest of erecting there a Deaconess Home and Hospital. Subscriptions to the amount of some twenty thousand dollars have been solicited for this cause. A resolution was passed to erect as soon as feasible a building of 93x54 feet for said purpose.

The committee on Home Mission of the Northern district conference has succeeded to engage Rev. C. Hege, of Henderson, Nebr., to serve as itinerant of that district, from May 1 to June 12. He is to take up the work first at Wisner, Nebr.

Cough Medicine.—Dr. Wiley was asked by a man whose children all had colds, for a cough medicine which did not contain alcohol. His prescription was: Go home and put the windows of their sleeping-room wide open. Fresh air is the cough medicine.

Greatness of John the Baptist.—He never wrote a book, never held any public office and never founded a church. He was not a rich man, commanded no armies, made no conquest. He was not a great inventor, nor a philosopher, nor a scientific man. He healed no one and wrought no miracles. He was not even a cultured man; for he had no special educational advantages. In fact he had nothing of worldly value to distinguish him above other men. Yet in the face of all this Jesus exalted him above all the great men that were born before him. He was a man of exalted character. Otterbein Teacher.

An Active Pastor.—Bro. W. S. Gottschall, at present located at Bluffton, Ohio, is quite active in his parish. He preaches in the German and in the English language. There are three places of worship—one church in the town of Bluffton and two in the country. Complying with present arrangements he fills regularly two appointments every Sunday—in the morning in one of the country churches and in the evening at Bluffton. During the winter months he conducted three catechetical classes at the respective churches. Since his arrival at Bluffton be quite frequently officiated at marriages and funerals. In addition to all this Bro. Gottschall made within five months "pastoral calls" at every family of his (about) 800 parishoners. In order to save time and to enhance his important work be has recently bought an automobile.

Card of Thanks.

It is impossible for us to express personally our gratitude for the sympathy of our many friends, which was accorded us in these days of sorrow. We would therefore express through the papers our deep appreciation of all kindness shown us. May God bless bountifully the good will shown us in our bereavement of our beloved husband and father.

MRS. C. H. WEDEL and FAMILY.

Conference Announcement.

The annual meeting of the Eastern District Conference will be held in the First Mennonite Church of Philadelphia, the business sessions to begin on Monday, May 2, at 9:30 a. m. The Conference sermon by the retiring chairman, Rev. A. B. Shelly, will be preached at the service on Sunday evening, May 1. At the Sunday morning service the Lord's Supper will be celebrated by the conference delegates and visitors joining with the members of the local congregation. Rev. J. W. Schantz has been asked to preach the communion sermon. A platform meeting for the afternoon will probably be arranged. A full attendance of representatives of the congregations is desired, and all having the work of the conference at heart are cordially invited to attend both the Sunday services and the business sessions. A. S. SHELLY,

Sec. pro tem.

Laymen's Movement and Unity.

One of the impressive effects of the conventions being held in the interest of the Laymen's Missionary Movement is their contribution to the cause of Christian unity. In the first place, these meetings are interdenominational. They are possible not because the various Churches ignore each other, but because they recognize one another. In the second place, many of the speakers are missionaries fresh from the foreign field. These bring with them that atmosphere of intense emphasis upon the essentials and of utter disregard of nonessentials in which the normal missionary lives and moves and has his being. The fine indifference of these men to minute questions of denominational peculiarities is captivating the laymen. The average layman feels much that way himself. The oneness of evangelical Christianity, especially as manifested in the several leading American denominations, is a fact so real and so valuable that increased consciousness of it should be hailed as genuine progress in the kingdom of God.—Nashville Advocate.

For the Mennonite.

The Girls' Mission School at Janjgir, India.

At the east end of a village of probably 1500 inhabitants is a beautiful water-pond or lake, surrounded by trees, under which a person can count several temples and still more idols. Were it not for the idols and heathen temples it would be an ideal spot. Across the road to the north stands a good sized new brick building known as the Janjgir Girl's Mission School. At the opening of the present new building we had the pleasure of the presence of the chief men of the village, as well as many of the common class Such gatherings make one feel as though the people as a whole were taking an interest in the education of the girls; however when one hears such remarks as the following, one can see how their customs and superstitions have blinded them.

The other day while visiting the home of a school girl, a friend of hers was there to play with her. I was told that the friend did not come to school because her mother would not give her permission to do so, as she did not believe in education, and furthermore she knew that if she sent her, the girl's father would surely die. We trust that time will prove that education and the coming in contact with Christianity will not be a loss to them but a gain.

Since you have heard about the work of the school from time to time, it may be interesting to you to hear about some incidents which come to one's notice in the work. Only last week the wo-

man who brings the drinking water for the children came late. Upon inquiry she told me that the brass vessel which she used was borrowed and could not always be obtained at the same time. So it was decided that I buy one for the purpose. You may say, why buy brass? Earthen vessels are cheaper and answer just as well, or even wood, and so it would in America, but not in India. Wood is not durable here, and an earthen vessel when touched by a lower caste, not only defiles the water but the vessel just as well, and makes it worthless and needs to be thrown away. The smallest child coming to school will not think of getting water herself from the general drinking vessel unless she is of the water carrier caste or a Brahman. One cannot understand these things unless one lives among the people and customs. It is such a comfort that the caste subject is so rarely mentioned in school these days. Of course, when they get cross at each other then caste and family position must suffer.

Shortly a girl came in the school room almost weighed down with jewels and asked to be excused from school for a few days to go to another village. A feast was taking place to which she was invited. The occasion of the feast was the first hair cutting of a little boy. Such feasts also take place when the boy eats his first rice.

One day the daughter of a washerwoman, a girl of four years of age, got cross at me, so she said, "I am not coming to school any more. We are dying from hunger because you will not give your clothes to my father to wash. How can we live here when we have no work?" This shows that there are some bright girls, who might be a praise to God, could we implant the truth of the love of our dear Savior in their hearts.

Several days ago I was told that one of the girls was quite sick and no better the following day, so I went to see her and fortunately found her much better. They had called in the doctor of this district and she was greatly relieved. Everything about the place was in festal array, as a heathen feast was about to take place. All the boys in the family had died and they feared that this girl might die too, so they came to the conclusion that they must have displeased one of their gods, and now to appease the wrath of the God, they offered a goat as an offering and made a feast for their caste fellows. As we were leaving quite a number were gathering for the occasion. It is our prayer that the little girl in whose behalf the festival was made, may learn to worship Him who alone is worthy of worship and that she may bring herself as an offering to Him. We long to see our girls believe in our loving Heavenly Father and not in those meaningless pieces of wood, stone, or mud.

It makes us sad to know that some of our girls are going to be married, which means a discontinuation in school and also partly a shut in life, at least not a life of freedom. It means that some will leave this place and we may never see them again. We trust, however, that the teaching and influence of the school may ever remain with them and be a source of help and comfort to them. We love to watch the progress that some of the girls are making and trust that through it they may lift themselves as well as those who may come in contact with them, to a higher level in life.

I am sending two pictures along to give you some idea as to who the girls are that I have been talking about.—(We are sorry to state that these pictures were deficient to produce a satisfactory cut.—Ed.)

Pray for them and for us who are trying to teach them both Bible truths and book knowledge.

Yours in the Master's service.

ANNIE FUNK.

Janjgir, C. P., India, March 1910.

For the Mennonite.

Boys, Here is a "Chip."

Did you ever see two bad boys along the street, faces drawn, fists clenched and eyes flashing? Oh, yes, and one of the fellows would put a chip on his shoulder and challenge the other fellow to knock it off, which would be the signal for the chip bearer to start in and whip the one who had dared to knock it from his shoulder.

Well now, God has put a chip over in Matt. 7:7 which is a standing challenge to all comers. Listen and we will read it, "Seek and ye *shall* find." "Seek and ye SHALL find." Now God hereby challenges even *you* to do this (to seek) and if you dare He has said you *shall* find. Isn't that a great challenge? Only when you have accepted it you get, instead of a whipping as with the fighting boys, just what you wanted. Hurrah, three cheers for God. Dare we take Him up?

Will your manliness permit you to be thus challenged by God to get your desires? Come on, boys, let's take Him up and seek for the biggest and best things we can think of. Now He has told us that our first attempts at accepting His challenge should be to "seek ye first His kingdom and His righteousness, and all these things shall be added unto you."

So this will be our chip, for to seek first for anything else would be to disobey God and we could not expect to get it.

Go after it, boys, for it will keep you peaceful, joyful, righteous, and guarantee you a life of bliss when you leave this earth for the next. Remember you are alive to stay and you will live for ever throughout eternity, also that this life upon this earth is just a little drop in the bucket, a testing room to sort out honest fellows for heaven. May God help us, to nerve up and go in for a life and death struggle for the kingdom.

Fine Preaching Without Spiritual Power.

The men who are saving souls today are not they who tell men that the Bible is full of myth and allegory and incorrect statements; but they who have searched the Scriptures to learn what the Spirit of God has to say to men about their estate both here and hereafter. They are the men who have less to say about science, evolution, sociology, and the absurdity of creeds, and more about man's sinful estate in the sight of God, his need of repentance, his need of grace and justification, and his hope of salvation in the blood of Christ that was shed on Calvary.

The chief difficulty with the church to-day is that too many of its leaders and teachers know a great deal about everything else except the one thing needful—how may I be at peace with God. They can furnish you with an array of learning on almost any suject that touches the circumference of God's truth, but do not grasp the meaning of Paul's words: "The natural man perceiyeth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned." They can preach many nice and new things about this life and this world; but have no uplifting message about the other world and eternal life. And yet these are the themes around which the word of God revolves.

They dissect the Scriptures; the fathers searched them. They seem more concerned to tell people what there is in the Bible that should be doubted; the fathers were intent to teach men what they must believe if they would be saved. They weigh the Scriptures in the balances of man's thinking; the fathers weighed them in the balances of God's thinking. Their range of knowledge about things in general is wider; but the knowledge of the fathers went deeper and touched the marrow of the Gospel so that it became the power of God unto salvation.

The truth is, there is an amount of loose thinking and teaching about the Bible to-day that is appalling.

There is only one remedy against the doubt and uncertainty that is so common, and that is the prayer that the Gospel may become a living power within our souls. When we once grasp the truth, there is no power on earth or in hell that can take it from us. We prove the truth of God's Word as we prove that water quenches thirst or food satisfies hunger. We do not analyze it; but we drink it and feed on it until it becomes a veritable manna from heaven, or a well of water within us bubbling up into everlasting life.

When the Bible becomes that to our souls, no power under the heavens will ever destroy it for us.—*Christian Advocate.*

SPURGEON AND THE YOUNG DUTCHMAN.

A young man came all the way from Holland once to ask Mr. Spurgeon the oftrepeated question, "What shall I do to be saved?"

The great preacher was sitting in his study, seeing inquirers, when the young Dutchman came in and spoke in broken English.

"Where did you come from?" asked Mr. Spurgeon.

"I came from Holland, sir, by boat."

"And you want to know what you must do to be saved? Well, it is a long way to come to ask that question. You know what the answer is: 'Believe on the Lord Jesus Christ, and thou shalt be saved.'"

"But I cannot believe in Jesus Christ."

"Well, now," said Mr. Spurgeon, "look here. I have believed in Him a good many years, and I do trust Him; but if you know something or other against Him, I should like to know it, for I do not like to be deceived."

"No sir; I do not know anything against Him."

"Why don't you trust Him then? Could you trust me?"

"Yes, I could trust you with anything."

"But you don't know much about me."

"No, not much; only I know you are a preacher of the Word, and I believe you are honest and I could trust you."

"Do you mean to say," said Mr. Spurgeon, "that you would trust me, and then tell me that you cannot trust Jesus Christ? You must have found out something bad about Him. Let me know it."

The visitor stood still and thought a moment and then said:

"I can see it now. Why, of course, I can trust Him; I cannot help trusting Him. He is such a blessed one that I must trust Him. Good-by, sir," he added. "I will go back to Holland; it is all right."—Selected.

Unity and Evangelization.

Dr. R. L. Selle sends us a copy of the St. Louis Advocate, with a marked article outlining a scheme of Christian union and world-wide evangelization. The scheme in brief is to have all Christians combine in three groups, Methodists, Baptists and Presbyterians. Then divide the unchristianized world into three fields, each Church taking its territory and becoming responsible for its evangelization in the shortest possible time. He believes that with this division there would be no conflict of mutual interests, no lapping of territory, no explanations to make in heathen lands as to the differences among Christian sects, no multiplication of Churches where one is sufficient, no waste of money, no waste of men, but all would work in harmony under the best possible advantages for the accomplishment of the same purpose for which Christ died!

Dr. Selle writes us that he desires his scheme discussed, and has sent copies of it in order to secure opinions from "various leaders of Christian thought for publication in book form."

We are in favor of any plan which will promote Christian unity without the sacrifice of truth, and hasten the evangelization of the world, and would rejoice to be among the leaders of such a movement; but candor compels us to say that Dr. Selle's scheme will not work. It is a little broader than the Lambeth unity proposals, in that it provides for three divisions instead of one; but weaker than these proposals, in that it takes no account at all of the Episcopalians, who can not be counted in either of the three groups without their own consent, and who, so long as they deny the ordination of Methodists, Baptists and Presbyterians alike, will certainly not consent. They would have to be counted out, or given place as a fourth great denomination. Other denominations also would refuse consent. Baptists and Disciples have talked of union, but are as far apart as ever. That branch of the Disciples which regards denominationalism as the greatest sin would hardly agree to become part of one of the three great denominations, and that which counts missionary societies an unscriptural innovation would not consent to assume responsibility for its share of the world. The Congregationalists, too, with great missionary zeal, would probably demand recognition for independents as the fifth great denomination. The Quakers would be the sixth, and there would be others.

Such schemes have a certain interest and value. They grow out of and stimulate Christian zeal; but, after all, as things are, and until the Churches are able to get together, the best scheme is for each Church to push its work at home and abroad to the extent of its ability, working in harmony with other denominations and cultivating the spirit of unity.

A far better and more practical scheme than that of Dr. Selle's is the Laymen's Missionary Movement, which brings men of all denominations together, not in union, but in unity, and has for its purpose the preaching of the Gospel to the whole world.—The Herald & Presbyter.

"I am Going to be with Jesus."

Mother, I am going to be with Jesus; I shall soon lean on His gentle breast. I have known Him since I was twelve years old, and *now* I am going to see Him as He is."

The speaker, a young colored woman in Demerara, lay dying. Of this fact she was well aware, having been faithfully acquainted with her condition by the medical man in charge of her case.

But instead of anguish at the thought, her soul was filled with peace unspeakable, and she lodged for the moment of deliverance. True, she had come near to "the swellings of Jordan," and was about to pass through death's dark and and angry billows, but she knew no fear. Christ, "a living, bright reality," was hers, and faith penetrated through the gloom and darkness of death, and fixed its vision on Christ, the living first-fruits of a glorious resurrection.

Thus can the Christian die. Death has lost its sting, and he passes from a scene of sorrow to one of deathless joy in the presence of God.

Reader, what of you? Are you saved and ready for the call of death?

It may summon you suddenly; and, if ready, it will be but a transition from earth to heaven. If otherwise, remember, hell must be your portion throughout the undying ages of eternity.—Sel.

All those who pay their subscription in advance for 1910 will receive the Mennonite Year Book FREE as premium.

Home Circle.

Rules for Letter-Writing.

Have you any unkind thoughts?
Do not write them down:
Write no word that giveth pain;
Written words may long remain.
Have you heard some idle tale?
Do not write it down.
Gossips may repeat it o'er,
Adding to its bitter store.
Have you any careless jest?
Bury it and let it rest;
It may wound some loving breast.
Words of love and tenderness,
Words of truth and kindliness,
Words of comfort for the sad,
Words of gladness for the glad,
Words of counsel for the bad—
Wisely write them down.
Words, though small, are mighty things,
Pause before you write them.
Little words may grow and bloom
With bitter breath or sweet perfume,
Pray before you write them.—Sel.

Is the Church Too Little for Big Men?

Why is it that the local church often loses so many of our big and capable men? Is it not because its plans and counsels are of such limited and circumscribed areas that our largest men feel cramped and uncomfortable in it? These are days when men outside the church are giving themselves "to enterprises of great pith and moment." When these same men come into the church and find it has to do only with some little self centered, two-by-four, cheap John, chewing gum, oyster supper, candy pull, pastor's salary, pipe-organ fund, two-cent-a-week program, is it any wonder they soon make a break for the door and get out in the open where they can breathe in the largeness of God's great universe? Pastors, we need to be big enough ourselves so as not to allow little fellows who may be in our local churches to shape the policy of these churches; otherwise we will drive out all of our big men, and fail to bring any more within. Study the Great Commission, and insist on such a policy for your church.—The Missionary Messenger.

Where to Begin.

"If you want a revival draw a chalk line around yourself, and then ask God to begin inside that line," says Gypsy Smith. There is no copyright on the prayer, "Lord, send a revival and begin in me."

Censorship of Moving Pictures.

A censorship of moving-picture films has been established in New York City, and none can be exhibited until approved by the proper officials. There is much that may be said in favor of the moving-picture show. It is both amusing and instructive. As a catch-penny it is perhaps no worse than a hundred other things, and it does provide a place of evening entertainment for many who formerly spent their evenings in the saloon, but the killing of a little four-year-old girl in Burlington, N. J., by a boy who was imitating a hold-up which he had seen in a picture show was but one more evidence of the necessity of censorship of the films presented. If it is practicable in New York it is practicable everywhere. Films reproducing sensational crimes, murders, burglaries, and highway robberies, others lewd and suggestive in their character, and still others which suggest mischief to the children, or which make disrespect to age and authority their subject, have been working tremendous harm. The New York censorship is directed particularly against the delineation of crime and mischief, the lewd being already covered by law. Similar censorships should be established wherever the moving-picture shows are found. The need for it is evident.—Lutheran Observer.

The Praying Boy.

A boy who had been brought to the Lord Jesus at a mission Sunday-school was anxious that his father should know the Saviour too. His father was a wicked man, who kept a drinking saloon, and thus not only got drunk himself but caused others to do so. The lad asked his Sunday-school teacher what he should do, for his father made him wait on the customers, handing out the poison to them; and if he had not better leave home. His teacher told him not to leave home, but to begin at once to pray for his father, and she would also pray for him, and for his father too; and they both commenced to pray for that father.

In a few weeks the father left off drinking, and soon after left selling, and went to work to earn an honest living.

"For," said he, with tears running down his face, "something has been the matter with my dear boy for some time: and the other day I heard a noise in the room where he sleeps—it was a mournful noise—and I listened; and he was praying for me! He prayed that I would leave off selling—for I had given up drinking some little time before. I felt I was doing wrong, and I have quit it all; and the next time you have a meeting I am coming with the boy."—Weekly Baptist.

There is no substitute for thorough-going, ardent and sincere earnestness.—Dickens.

The Mennonite.

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Editorial.

That Deluge Tablet.

Our attention has been called to the fact that there is a cloud upon Dr. Hilprecht's claim to have discovered a very ancient account of the deluge. A few weeks ago we had occasion to call our readers' attention to this discovery and we are not at all inclined to change our opinion expressed at that time in regard to its value, now.

The charge that the learned Archaeologist is a fakir is rather vague and not worth considering without further particulars. The charges that his methods are sensational, that his translation of the tablet is faulty, and that the tablet is of little or no value to scholars any way, it seems to us, show more malice than scientific sense. That some archaeologists not quite as able as Dr. Hilprecht do not like him goes without saying, of course. That those who are now making the most noise are those same men who several years ago brought charges against him, in regard to one of his books, which sound very much like the present charges, only goes to show that even learned men are capable of meanness. The trustee of the University of Pennsylvania gave the former charges a full and careful investigation and found them without foundation. We are certain that should they deem it worth while to investigate the present charges the result would be the same as that of the first investigation.

G.

Christanity In Burma.

Ninety-seven years ago the American Baptists sent Adoniram Judson to preach the Gospel in Burma. The pioneer missionary always has to bear the severest trials. The story of Judson's sufferings is one of the most affecting in modern missionary history. When Burma was at war with the English and all the foreigners fled, Judson remained. Imprisonments and sickness made his work doubly hard, yet he kept faithfully at his task. A pioneer missionary must give a country a Christian literature before Christian work can be carried on on a large scale. Judson made the first Burmese dictionary and translated the Bible into the vernacular. He died in 1850. His work opened up the largest mission field of the Baptist church. It has many missionaries at work there, there are eight hundred native churches and sixty thousand communicants. Remembering that no one is rated a communicant Baptist until his actual baptism, which means after he has become an adult, the number of natives under the influence of the Baptist churches in Burma should number three or four times more than the number of communicants. Besides preaching the Gospel missionary work calls for medical, educational, and literary activities. In Burma, as in most other missionary countries, work along these lines has not been neglected. With schools hospitals and printing presses busy the Kingdom of God is bound to make tremendous strides. Burma today, after a century of missionary activity is wonderfully different from Burma of a hundred years ago.

G.

The World's Sixth Sunday School Convention.

Our readers should carefully watch the reports that will be given of the World's Sunday-School Convention at Washington May 19-24. They will be worth reading. This convention should be a source of great helpfulness and inspiration to the cause of Sunday-schools through the whole world and particularly in our own country. It is not necessary for us to point out the advantages of the Sunday-school to the church and what a power for Christ it is as an institution that cares for young people's spiritual needs in the most important periods of their lives. Yet we know of churches that are without Sunday-schools and do not want any. Is it necessary for us to say that they are dead? A Sunday-school would soon usher in a resurrection for them.

G.

Correspondence.

BLUFFTON, OHIO, April 9.—Dear readers of the MENNONITE:—The blessed Easter is past once more and it was a blessed one indeed. Baptismal services were held at St. John's church on Friday morning, March 25, at which 36 were baptized. On Friday evening baptismal services were held here in the Bluffton church at which 23 were baptized. On Easter Sunday morning communion was administered to about 480 in the Ebenezer church and the following Sunday morning at St. John's church about 30 communed, the majority having communed at Ebenezer. On Sunday evening, Apr. 3, three more catechumens were baptized in the Bluffton church, these having been sick when the rest were baptized. Communion was also held at the same time, about 130 participating. The total number admitted by baptism and certificate was 69 and the total number which communed was about 700. The churches were crowded at all the services, especially so at the Easter service rendered at the Bluffton church on Easter Sunday evening, at which time even the vestibule was full of standing people.—Quite a few who were sick had the pastor come to the house and administer communion.

Four boxes of clothing, collected from the 3 churches were packed by members of the Ladies' Sewing Society and forwarded to the poor in Chicago during March.—The field is large and work is plenty but everything is progressing harmoniously.

The Ministerial Dead Line.

The ministerial dead line, generally, has its origin in the imaginative brain of some worldling whose conception of a minister is one who can play a good game of golf, tennis, or root loudly as a ball fan. I love athletics, but Jeffries or Johnson can give us points, and yet none of our churches want them for pastors. Some of the most God-used ministers I have ever labored with were past the sixty-year line, and would scarcely know a golf club from a whist club.

A man who is called of God to preach has no dead line. Death can not even draw a dead line for him. No two ministers speak to me more loudly than the two ministers who had charge of the service when I was won to Christ. They have been dead long years, as time is reckoned, but they live in my heart.

Many a minister struck his dead line before he ever left college. He hit it hard when he imbibed skeptical principles in the class room presided over by one who should have been training horses, rather than men, as candidates for the ministry.

We often go over the dead line, and kill ourselves with some of our members in our handling of the amusement question. We may be too rabid, or, so non-committal as to merit the contempt of church and world.

More than one minister found his dead line when he earned a reputation as a loafer around groceries, barber shops, or in playing checkers by the hour with some of the brethren "down town."

A minister may hit his dead line in his own study over his books, puffing an old pipe, until the neighbors gossip about his laziness, for when a preacher is lazy he is the limit.

Display of learning has marked a dead line for more than one man of God. I always regret to hear members of a church say: "Our minister always preaches over our heads."

No race horse ever went under the tape more rapidly than some ministers have gone over their dead line driving a horse that went to fast. Whenever a horse goes too fast, all that the horse gains in speed the minister loses in ministerial office, and he hits his dead line in that community at a two-forty gait.

An imaginary dead line has been drawn for more than one minister by his shabby appearance on the street. I don't mean clothes that have patches on, but untidy clothes, and tobacco running down the corners of the mouth.

Some dear men of God have gone over the dead line with their congregations by their long sermons and monotonous delivery.

I have mentioned nothing new. We all know these things, and yet many of us will go on stumbling and rising with good resolutions, and doing what we can with the weight of flesh that we have to contend with, and the unscriptural atmosphere that most ministers are forced to breathe, and some day God will call us higher, and then some one will remember us for a song, or sermon, or kind word spoken, after we may have gone over some imaginary dead line with many in the congregation.—Rev. Chester Birch in Herald & Presbyter.

Baneful Prophecies of War.

We are having just now the usual crop of prophecies of war to which we are treated annually when the navy bill is under consideration at Washington. Our war folks are entitled to be considered double first cousins to their like in Great Britain who were recently, during the Parliamentary election, working the German scare for all that their fertile and unbridled imaginations could make of it.

Washington's birthday seems to have been taken advantage of by some of these war mongers to stir up excitement and thus promote, if possible, a greater army and a bigger navy. Hon. Leslie M. Shaw, ex-Secretary of the Treasury, said at Morristown, N. J., on the 22d of February, or is reported to have said, that "war between the United States and Japan is inevitable." Gen. J. Franklin Bell, in advocating, at New Haven, a larger military establishment, is reported to have predicted another war "within thirty years," just because we have had one that often in the past! Gen Francis Greene, speaking on February 23 before the members of the Canadian Club at St. Catharine's, Ontario, declared that "the prospect of war between Japan and the United States is a great deal more likely than official circles in the United States are willing to admit."

The mischief of these groundless predictions is that they tend to revive to some extent the jingo spirit in Japan, and that they make it more difficult to prevent extravagant military and naval appropriations at Washington. That was evidently their purpose, conscious or unconscious. But that they will have any serious effect is not probable. War, at least, they will not bring any nearer than it was before. The "official circles in the United States" do not believe that there is any risk of war with Japan, and they have the best means of knowing the real spirit of Japan. Official circles in Japan are just as assured that there will be no war between the two countries. Every wind that blows from the Orient brings us word that Japan is our unfaltering friend. The winds that blow from our shores to her waft back the word that the American people, as a whole, are thoroughly loyal to the historic friendship between the two peoples, and that the pessimistic speeches of a few military and naval men—a very few—have no appreciable effect upon public sentiment.

There is one encouraging phase of the situation. These predictions of war are much less numerous than they were a year or two ago. Some of the noisiest of the war prophets have in considerable measure hushed up, having been unable, after four or five years of eloquent and frantic effort, to bring on the conflict which they were so sure was about to burst upon our western shore. Mr. Shaw and Generals Bell and Greene ought also to cease to prophesy. If they possessed a fair share of the best sort of modern patriotism, they would hesitate long before letting go reproachful words, the mischief of which, when directed against a brave and sensitive people, is not easy to foretell. They ought to know that no war is inevitable in our time unless it is made so by injustice, falsehood and insolence. If the United States ever again fights another people, it will be, ninety-nine chances to one, because the dragons' teeth sown by such speeches as those we have cited, have sprung up into armed men across the sea.—Advocate of Peace.

Leaks and Left-Overs.

There lives back in one of the Atlantic States an old gentleman who was fond of quoting as "true as Gospel" the saying: "A wasteful woman can throw out with a teaspoon at the back door faster than a provident man can throw in with a shovel at the front door," and he was well-grounded in the belief that all failures and debt might be traced to the extravagance and wastefulness of women. I might mention in passing that he always chews tobacco, but I never heard him mention the amount of money "spit out in tobacco juice" as a matter of extravagance. That is not germaine to the question of carelessness on the part of women, but it shows the offenders against a wise economy are not all of the feminine gender.—Baptist Standard.

Abiding.

Do you abide in God? Is God the main thought of your life, the chief delight and object of your being? If it be not so, I earnestly invite you by the Spirit's help to make it so. You must engage your heart to come to God in Christ. There is no coming to God without sincere resolve and eager desire. Are you engaged to such an end? Alas! it may be you are drawn elsewhere. Are you engaged? Alas! some are engaged to Madame Bubble; some are engaged to Belial; some are engaged to self; some are engaged to mammon; some are engaged to the very devil of the pit. Be wise and break these unlawful engagements. Let your covenant with death be broken and your league with hell be disannulled. Though you be weary of my words, yet would I stir you up to the interest in this all-important matter. Break those deadly bands asunder. God help you, by sudden energy which He shall give you, to snap your fetters once for all, and then at once firmly engage your hearts to Christ.—C. H. Spurgeon.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, April 24.—CHRIST WINNING THE WORLD. John 12:20—32.

QUESTIONS:

1. Are any wishing to see Jesus now and why? John 12:20—21.

2. How can they now see Jesus? John 12, 21; 17, 23.

3. Is the law of life through death in force yet? John 12:24—25; Rom. 6:3—11.

4. What promise does Jesus give His servants? John 12, 26; 17, 24.

5. What comfort lies there in Jesus' question: "and what shall I say"? John 12, 27.

6. How does Jesus when lifted up from the earth draw all men unto Himself? John 12:32, 33; 1. Cor. 1, 18.

7. For whom has Jesus come? John 3:14-18; 1. Tim. 2:3—6.

8. What prophecy did Jesus give in regard to unity? John 10:14—18.

9. How does Christ through love unite humanity? Ephes. 2:11—19; 3:14—21; 1. Cor. 12:13—14; Gal. 3:28.

MEDITATIONS:

In our time there are many who call themselves Christians, but think, though Jesus was a great and good man, He was only that and therefore He is not necessary for the salvation of mankind. The word of God and Christian experience teach us differently. There is a longing in men for salvation. Many may not know the name of Jesus, but they long for what He brings, forgiveness of sins, peace, joy, being children of God, righteousness in and through Him. Many a noble heathen has sought peace and joy and righteousness in vain until he found Jesus.

How can men see Jesus, who is in heaven? They can not see Him personally, but by His representatives, the Christians, in whom He wants to show Himself to the world. Do we represent Christ? The more we do, the more we will attract to Him. And the nearer we are to Him the more we will be like Him. When we are true Christians Christ lives in us.

Jesus gives us a natural law, which like most natural laws holds good in the spiritual world. Life through death. The grain of wheat must fall into the earth and die or it abideth by itself alone; but if it die, it beareth much fruit. Jesus must die for us in order to bring life to us; His mediatorial death brings life to those who believe in Him. Our old nature, our selfishness must die before the new man born in Christ Jesus for righteousness can live. We must be crucified with Christ to live with Him in a new life to the honor of God in God's service.

Jesus promises to His faithful followers and servants, that they shall be with Him. He promises to be wherever they are as long as they are here in His service and He will bless them and help them and when they depart He will take them to Himself and they shall partake of His glory.

When we are discouraged and in temptation and trouble we sometimes do not know what to pray and this discourages us perhaps more, but if Jesus, the perfect man could ask: "what shall I say?" this question is surely not wrong in sinful men like we are, and we can come with confidence to Him, who knows our infirmities from experience.

There is a great attraction as well as a great repulsion in Christ the crucified. "The word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God." "Christ crucified is unto Jews a stumbling block, and unto Gentiles foolishness: but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." Whenever in the crucified Saviour the love of God is recognized, the cross is of the greatest attraction, for here sinners find forgiveness. He suffered for us, that we might be justified and sanctified in Him.

Christ came for all men, if only all would accept Him. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." Jesus said: "And I if I be lifted up from the earth, will draw all men unto Myself." He draws all men, but not all will be drawn and so do not come.

Jesus as the good shepherd knows His own and His own know Him, but besides the flock gathered out of Israel He has other sheep, which are not of this fold; "them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd."

The sheep from the fold of Israel and from the other fold of the Gentiles have become one flock, but not only that, but Paul says: "For in one Spirit were we all baptized into one body; whether Jews or Greeks, whether bond or free: and were all made to drink of one Spirit. For the body is not one member, but many." "For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one in Christ Jesus." If we look upon Christian gatherings, International C. E. Convention or World's S. S. Convention, we find there represented many nations, races and colors all one in

Christ and the many denominations hardly noticeable because all are one in Christ.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for April 24.

Subject: Warning and Invitation. Matt. 11:20—30.

Golden Text: Come unto Me all ye that labor and are heavy laden, and I will give you rest. Matt. 11:28.

When the disciples of John had left, to take back to him the answer of Jesus to his question, the latter spoke to those about Him of John and closed with words of reprobation for the unbelieving criticism uttered by some, first against John because he lived an ascetic life, and then against the Son of man because He mingled with the people, eating and drinking with them at their feasts. Comparing such carping fault-finding to childish play, He stamps it as unworthy of men attempting thus to justify their rejection of the truth by finding fault with the messengers who bring it to them. Wisdom, on the other hand—Divine wisdom—is justified by the effects produced in the lives of those who embrace her. Unbelievers may reject the wisdom of God and suffer loss as their just recompense, being finally cast out into outer darkness because they rejected the light; believers on their part glorify God by their present walk as children of light and by their being made heirs of the eternal weight of glory.

These thoughts are further emphasized by the verses of our lesson, which Matthew brings in here because of this thought connection, though they were probably spoken later. These verses contain a solemn warning of dire consequences to those who embrace not the opportunities that come to them, and who apprehend not the light that shines into their darkness (John 1:5). Contrasted with this pronouncement against failure and loss, stands the beautiful ascription of praise to the Father for His revealing of Himself through the Son to the hearts responsive in childlike faith, and a loving invitation to all who will, to come and learn at this fountain of knowledge where they may drink their fill of that wisdom which is from above (Jas. 3:17), which gives rest of soul (v. 28), and which makes life a complete success in the service of the Master (v. 29).

Chorazin and Bethsaida are mentioned as cities in which mighty works were done. There is no record in the four gospels of any miracles wrought there, which goes to illustrate and prove John's statement (John 21:25).

From the words of Jesus here and elsewhere (Luke 12:47, 48) we learn that there are degrees in judgment as there are also in reward. Condemnation will be in proportion to neglect of opportunities, to the light against which one sins. The question of the nature and measure of retribution that will be visited upon one and another class of the unsaved, is one we have no right to meddle with: it belongs to Him who doeth all things right, and whose judgment is ever tempered with mercy where mercy is possible. But let it be remembered that there is no way to escape the judgment, which in any shape or degree is fearful to contemplate, if we neglect so great a salvation which is offered to us in Jesus (Heb. 2:3). He that believeth not, hath been judged already (John 3:18).

We may join with Jesus in thanksgiving to the Father for His condescension to those of low estate, for His revelation of the great truths of salvation so as to bring them within the comprehension of the lowliest, so that the very babes no less than the giants of intellect may by faith come into living touch with the Infinite. Let us with Isaiah (35:8) rejoice in the fact that the way of holiness unto eternal life is for the redeemed: the wayfaring men, yea fools shall not err therein. Whatever may, by the grace of God, be our intellectual attainments, let us not forget that it is with the heart that man believeth unto righteousness (Rom. 10:10).

The invitation of verse 28 is one of the sweetest and most comforting passages in all the Scriptures. Such words coming from a mere man would be preposterous; from the lips of the Son of God, to whom all authority hath been given in heaven and on on earth (v. 27; 28:18), they come with sweet assurance. He can and will give rest to every sin-burdened heart. Whatever form that burden may assume, it will yield to His touch. As Fanny Crosby has put it, I am

Safe in the arms of Jesus,
Safe from corroding care;
Safe from the world's temptations,
Sin can not harm we there.
Free from the blight of sorrow,
Free from my doubt and fears;
Only a few more trials,
Only a few more tears.
Safe in the arms of Jesus,
Safe on His gentle breast;
There by His love o'ershaded,
Sweetly my soul shall rest.

When He speaks pardon to the soul He lifts the yoke of bondage to sin, or of attempted legal self righteousness. Instead of that galling yoke, He calls upon us to take cheerfully the yoke of His service, which He carefully adapts to our capacity, and to share with Him the burdens of which He Himself bears the larger part. Being thus laborers together with our risen Lord we are to be steadfast, unmovable, always abounding in the work of the Lord, inasmuch as we know that our labor is not in vain in the Lord (1 Cor. 15:58).

Contributions.

Donations to the Mennonite Home for the Aged at Frederick, Pa.

Cash Donations:—Deep Run Cong., $7; Flatland Cong, $11 and $13; Saucon Cong., $10; Bethel Cong., Perkasie, $6 25; Springfield Cong, $15 25; Stauffer sisters, Boyertown, $1; I. H. Smoyer, Greenlane, $1; M. A. Kratz, Greenlane, $4; West Swamp Cong., $22; J. K. Laudenslager, $5; Mrs Chas. E. Wren, Boyertown, $1; Upper Milford Cong, $25.50; Zion Cong, Souderton, $31 90; Bethany Cong, Quakertown, $11 50; Hereford Cong, $63; First Men. Church, Phila., $87 85; Second Church, Phila., $8.20; Otto Eisenlohr, $20; Mrs. Mary S. Geiger, $10.

Provisions, Etc:—M. C. Gottshall, 1 barrel vinegar, 1 empty barrel, 1 barrel potatoes; Mrs 1. W. Stetler, lot lettuce; Benjamin Bertolet, lot crab and other apples, lot red beets; Jacob W. Markley, repairing organ; J. K. Laudenslager, 4 lbs. cayenne pepper; Jacob C. Gottshall, 1 barrel flour; J. K. Wright, lot tomatoes and lettuce.

Anniversary Donations.

Schwenksville Cong:—$10 for bread and cakes, 10 lb. butter; Miss Hannah Wisner, 1 fancy cake; H. B Kratz, 25 lbs. sugar, 3 bus. oats; J. R. Allebach, 2 hams, 5½ lbs. cheese, 2 cakes, oatmeal, 5 lbs. sugar, 2 lbs. coffee, ½ gal. jar beets; Mrs. Dr. H. F. Scholl, 2 lbs. coffee, 6 lbs. sugar; Wm G. Hunsberger, 2 qts. cream; Jacob Markley, 10 lbs. sugar, 2 lbs. butter; Hannah Kratz, 2 lbs. coffee, 4 lbs. sugar, 2 layer cakes, 3 lbs. cheese; Minnie Clemence, 2 hams, 2 fancy cakes M. C. Gottshall, 3 hams, 10 lbs. bologna, pot potato salad, pot peaches; N. K. Ziegler, 3 lbs. coffee, 3 lbs. rice, 4 lbs. sugar, box corn starch, 2 bus. oats; M. M. Kremer, 1 basket tomatoes, 2 lbs. mixed cakes, 5 lbs. sugar, 2 jars chow chow, jar cherries, jar pickles, 2 cups jelly, 2 jelly rolls, 1 sponge cake, 1 fancy cake; Mrs. E. Edwin Moyer, 1 ham, 2 lbs. peaches; Josiah and Nathan Umstead, 2 pots pickled cabbage, pot apple butter, basket grapes, bsaket tomatoes.

Boyertown Congregation: — Joseph Wile, 2 bus. oats, ½ bus. potatoes, 3 gal. milk, 1 qt. cream, 1 ham, 2 lbs. peaches, 4 lbs. prunes, 3 fancy cakes, lot apple sauce; Mrs. W. H. Rose, 2 fancy cakes, 2 lbs. peaches; John Bechtel, 10 lbs. sausage, 2 lbs. cakes, 2 lbs. sugar, 1 qt. apple sauce, lot tomatoes, 1 bouquet; Jarius Stauffer, 1 bam, 1 fancy cake; Mrs. Thomas Renninger, 2 fancy cakes, lot small cakes; A. T. B. Stauffer, 2 pots potato salad, 2 cakes, 2 basket grapes, 1 bus. pears.

Bertolet Cong. and Frederick:—Mrs. I. W. Stetler, 1 bus. potatoes, lot pickled cabbage, 8 lbs. sugar, 1 lb. pepper, small bag salt, 1 qt. vinegar, 4 fancy cakes, 1 lb. soda crackers, 1 pot apple butter; Mrs. Irvin Gilbert, 2 bus. oats, 2 pots dried peaches, 1 fancy cake; Mrs. Jonathan Gilbert, 2 pots prunes, 1 fancy cake; Mr. and Mrs. M. H. Dehaven, 7 lbs. coffee; I. S. Stetler, 2 qts cream, 2 fancy cakes; Mrs. John Shealer, Boyertown, lot apples, 1 bouquet; Mrs. Ben Nyce, Boyertown, 1 bouquet; Lizzie Ziegler, Boyertown, 1 bouquet; Mrs H. D. Detwiler, Souderton, 1 fancy cake; Mrs. H. W. Stetler, Pennsburg, 5 lbs. sausage; Mrs. L. Y. Meschter, East Greenville, fancy cake, 1 beef roast; Milton Oberholtzer, East Greenville, 2 fancy cakes, 10 lbs ham; Eugene Oberholtzer, East Greenville, fancy cake; Mrs. Jos. K. Schultz, Niantic, 1 bouquet; O. F. Hedrich, Souderton, fancy cake, lot doughnuts, Elizabeth Lachman, Pottstown, 1 bouquet; H. D. Eagle, Pottstown, 1 bouquet, A. C. Stetler, 10½ lb. beef; Mrs G A. Weida, 4 lbs. coffee, 3 fancy cakes; Hiram W. Stetler, 25 lbs dried peaches.

Members of Schwenksville Cong., cash for Anniversary expenses:—Menno Rosenberger, $2; Jacob G. Umstead, $1; M. M. Kremer, $1; Sarah Lonacre, 50 cts; Laura Miller, 50 cts.; H. F. Stauffer, $1 50; Lizzie Heimer, $1; Katie Neidig, 50 cts. John Longacre, $1; Katie Allebach, $1; Annie Allebach, $2; J. W Schantz, $1.

The following donated the hauling of coal from Bechtelsville:—John Latshaw, 1 load; Harvey Bechtel, 1 load; William Little, 1 load; Irvin Gilbert, 2 loads; Isaac Hunsberger, 1 load; Amos Oberholtzer, 1 load, Jacob L. Bauer, 2 loads; H. H. Stauffer, 3 loads; Henry Schweinhart, 1 load, John L. Bauer, 2 loads; John R. Grubb, 1 load; Elmer B. Oberholtzer, 1 load; Joseph Wile, 1 load; W. Atlee Burpee & Co., 2 dollars worth of seeds.

Upper Milford Congregation:—J. B. Geissinger, $2, 1 bag potatoes; H. Hiestand, bag oats; A Geissinger, lot tomatoes and cabbage; H. S. Stauffer, $1; Mahlon Antrim, 50 cts.; H. Geissinger, $2; W. G. Moyer, $1; H. Diehl, $1; Mrs. G. Carl, $1; Mrs. C. Moyer, bag flour; Albenus Schelly, $1; H. N. Schelly, $2; D. M. Schantz, 2 bus. oats, lot soap and beans; Mrs. H. G. Schantz, bag corn; Mrs D. Moyer, lot groceries; H. B. Schantz, bag potatoes; Mrs. H. Schreiber, bag potatoes; Mrs. Eugene Oberholtzer, $1; Mrs. Mary Longacre, 50 cts; Mrs. Reuben Reoder, 50 cts, bag corn; Daniel Rickert, $1; Wallace Stauffer, bag potatoes; Fietta Fegley, bag apples, bag oats, 2 qts. beans, 2 qts. corn, 2 pumpkins; Milton and Aaron Schantz, bag corn, bag potatoes, 6 head cabbage, 1 qt. lima beans; William Stauffer, bag corn; John S Schantz, bag potatoes, bag oats, 4 head cabbage, 3 qts soup beans; Mrs. Adam Kranse, bag apples, jar apple butter, $1; Mrs. Howard Stetler, $1; Francis Shelly, $5; Mrs. Levi Meschter, $1. Stauffer Bros., $2; H. S. Hiestand, bag corn; Jacob Hiestand, $1.

Hereford Cong.:—1½ bus. apples, 210 lbs. flour, 2 bus. oats, 1 bus. corn, 3 bus. potatoes, 5 lbs. lard, 3 lbs. prunes, 1 bolster case, 2 lbs. dried elderberries, 7 lbs dried apples, 1 broom, 10½ lbs. dried beef, 2 lbs. dried cherries, 18½ lbs. smoked saussge, 10 jars canned fruit, 124 pieces soap, 2 pots apple butter, 1 case tomatoes.

Flatland Congregation:—Mr. and Mrs. D. M. Landis, $5; Harvey D. Fellman, $2; John L. Rosenberger, $2; John Bourde, $1; Henry L. Baringer, $1; Charles Thatcher, $1; John H. Landis, $1.

Anniversary advertising bill donated by Joseph B. Bechtel. $14.90. The Schwenksville item 6½ inch 2 column advertisement of anniversary several weeks.

Gratefully acknowledged,
John L. Bauer, Financial Secretary.

News of the Week.

Domestic.

Day's Rest Each Week for Steel Trust Toilers.

Washington, April 9.—As a result of an investigation into labor conditions in the steel industry, ordered by President Taft some time ago, the United States Steel Corporation has announced that it will reduce Sunday work to a minimum in all of its subsidiaries. The corporation's order, it is said here, will give one day's rest each week to approximately thirteen thousand men. This investigation was ordered by the President after formal complaint had been lodged with him by the American Federation of Labor, represented by President Gompers, of that organization. One of the allegations in the charges was that the men in many of the steel plants were compelled to work seven days a week. The President referred the bill of complaint prepared by the federation to the department of justice, with instructions that all the allegations in it be investigated. The steel corporation, it is understood, voluntarily agreed to afford its employes one day's rest each week wherever it could be done. The complaints on which the President acted are identical with those recently presented to Governor Marshall, of Indiana.

To Check Illegal Raising of Prices.

Chicago, April 9.—"In the checking of the growth of illegal monopolies and combinations and the preventing of practices which have for their purpose the increase of prices, will be largely found the remedy for the high cost of living. The way to do that will be to indict persons guilty of such conspiracies, to ask for the dissolution of combinations resorting to such illegal practices and to produce comprehensive injunctions."

George W. Wickersham, United States attorney-general, gave expression to this opinion in discussing the present high cost of living during an interview to-day. Mr. Wickersham arrived from Washington early to-day and will deliver an address on the "Administration" at the Hamilton Club's Appomattox day banquet to-night.

"There never will be a complete nostrum for public discontent. "We are proceeding by indicting where the facts justify us and we are contemplating asking for the dissolution of combinations apparently legal, but which enable certain persons to get an illegal control of commodities. We took a step in this direction in Pittsburg the other day when we indicted a number of people who composed a window glass trust. They had organized to suppress competition and increase prices, and had increased prices over 50 per cent.

"Just what are the powers of the department of justice under our laws, however, remains to be seen until the supreme court passes on the Standard Oil and tobacco cases.

Ballinger Must Turn Over Papers.

Washington, April 8.—Under complaint of attorney Brandeis, for the prosecution, the committee to-day directed that Secretary of the Interior Ballinger be notified to produce all papers called for by the committee with "all due speed."

This was done despite the protest of Mr. Ballinger that the requests of the opposition attorney were unreasonable.

Winter Wheat Crop Condition 80.8 April 1.

Washington, April 8.—The average condition of winter wheat on April 1 was 80 8 per cent. of normal, against 82 3 April 1, 1909, and 87, the average for the last ten years on April 1. The decline in condition from December 1, 1909, to April 1, 1910, was 15 points.

The average condition of rye was 92.3 per cent. of normal April 1, against 87.2 April 1, 1909, and 89.5 the average for the last ten years on April 1.

St. Louis, April 8.—The Modern Miller's crop outlook bulletin says: Reports from winter wheat millers on April 1 on the condition of the crop in the principal producing regions indicate the following averages by states: Michigan, 88; Ohio, 85; Indiana, 83; Illinois, 88; Missouri, 68; Nebraska, 70; Kansas, 63; Oklahoma, 90; Texas, 90; Kentucky, 90; Tennessee, 92. Winter wheat killing is reported as the chief cause of the damage, which is most extensive in Kansas, Nebraska and Missouri. Recent rains covered the greater part of the wheat belt and improvement in the crop is generally reported from the sections where good rains fell. Rains were light in Nebraska and none has fallen in central and western Kansas.

To Prevent a Merger and $45,000,000 Deal.

Cincinnati, April 9.—Suit to prevent the purchase and joint operation of the Hocking Valley and the Kanawha & Michigan railroads by the Chesapeake & Ohio and the Lake Shore systems was filed in the common pleas court at Columbus, O., today. The deals involve property valued at $45,000,000.

It is asserted that the two railroads which are being purchased for joint operation are really competing railroads through the same territory and that, therefore, the law prevents any sort of a merger, joint operation or combined control of the two.

Sugar Trust Fined $500.

New York, April 8.—Judge Lacombe, of the United States circuit court, today adjudged the American Sugar Refining Company in contempt of court and fined the corporation $500. The contempt consisted in a failure to respond to the subpena calling for the production of two books of account before the federal grand jury yesterday. The company refused on the ground of an intention to appeal from the order of the court directing the admission of the books.

Tobacco and Oil Decision Held Up.

Washington, April 11.—The supreme court of the United States today reassigned for argument the cases of the United States against the American tobacco and the Standard Oil companies. The government asks that the two companies be dissolved on the ground that they are operated in violation of the Sherman anti-trust law.

The reargument of these cases comes as the direct result of the death of Justice Brewer, who died a few days after the Standard Oil case had been argued. As Justice Moody was unable to participate in the consideration of these cases only seven justices were left to give a decision.

New York, April 11.—The order of the United States against the American Tobacco Company and the Standard Oil Company came as a surprise to the financial district, and the news was greeted with a sharp upturn in security prices. The expected decisions in both of the suits have been hanging over the local security markets for several weeks, causing general reactionary tendencies to the security lists. Prices bounded up from 2 to 5 points when the ticker flashed the news of the reargument.

Praying for Pittsburg.

Pittsburg, April 11.—The special "prayer day" ordered by Bishop Cortland Whitehead was observed yesterday by all the Episcopal churches of the Pittsburg diocese. Sermons were preached on civil righteousness, political chicanery, graft and fraud and a special series of printed prayers prepared by Bishop Whitehead was read as a form of corporate repentance.

Pork Again Takes Tumble.

Chicago, April 11.—Cured hog product, which declined a dollar last week, repeated the performance today on the Board of Trade. the fresh decline is attributed not only to the government's report showing the number of brood sows on the farms to be far in excess of what had been expected by the trade.

Thus far the decline has not been reflected in the retail prices charged for ham, bacon and salt porks.

No Sign of Cook on the Mountain Top

Fairbanks, Alaska, April 12.—The Fairbanks expedition to Mt. McKinley, the tallest peak in North America, reached the summit April 3, after a climb of one month from the base, it was announced today. No traces of Dr. Frederick A. Cook's alleged ascent were found.

Points Regarding the Census.

The census begins April 15 and must be completed in two weeks in cities and in thirty days in all other areas.

The enumerators will wear a badge inscribed "United States Census, 1910.

The law requires every adult person to furnish the prescribed information, but also provides that it shall be treated confidentially, so that no injury can come to any person from answering the questions.

The President has issued a proclamation, calling on all citizens to cooperate with the Census and assuring them that it has nothing to do with taxation, army or jury service, compulsory school attendance, regulation of immigration, or enforcement of any law, and that no one can be injured by answering the inquiries.

Is is of the utmost importance that the census of population and agriculture in this state be complete and correct.

Therefore every person should promptly, accurately, and completely answer the Census questions asked by the enumerators.

Foreign.

600 Rebels and 500 Turks Slain in Battle.

Philippopolis, Bulgaria, April 9.—Ten thousand Turkish troops are now being mobilized to go as reinforcements to the soldiers who are trying to suppress the revolt in the northern part of Albania.

The Turkish government will also bombard the Albanian coast and several warships are being put in readiness to go to the Adriatic.

A careful estimate of the dead in this week's fighting in Albania places the number of troops at five hundred and the rebels at six hundred. The wounded far outnumber the dead.

Much of the fighting is being done hand to hand, with knives and bayonets and the resulting butchery is the most barbaric Turkey has known in years.

Albanian Tribesmen Bombarded by Turks.

Belgrade, Servia, April 8.—Only the restoration of Abdul Hamid, the deposed sultan, to the throne of Turkey will satisfy the Albanian tribesmen, who are now in revolt throughout almost the whole extent of that province. Today dispatches say the large rebel army near Prishtina, which was temporarily checked by the goverment troops under Djavid Pasha, has been reinforced and is now engaged in another battle with the loyalists. The fighting is also continuing at Ipek and Djakova, in northern Albania.

The rebellion is gradually spreading to other provinces, though there have been no outbreaks other than in Albania. That Djavid Pasha fears additions to the rebel ranks is shown in his demand on Chefkek Pasha for ten thousand more troops immediately.

Gifford and Teddy Almost Embrace.

Porto Maurizio, Italy, April 11.—Gifford Pinchot, former chief forester of the United States, arrived in Porto Maurizio at midnight and after a few hours, sleep at the Palace hotel early this morning to the villa of Miss Carow, where he was greeted by his old friend, Colonel Theodore Roosevelt.

"Hello, Gifford! Well, this is fine!" shouted the colonel, who had not expected to see Pinchot until later in the day.

"Hello, Teddy!" responded Pinchot, while the men were still several paces apart. And then they clasped hands like long lost brothers. It was almost a case of falling into each others' arms.

Pinchot was hustled inside the house and the two reappeared in a few minutes and departed on a walking trip to the mountains. Their stroll lasted two hours and if the same eagerness that marked their conversation at the start of the walk was maintained throughout, the last year in America was pretty well covered.

Rooteveit expressed to Pinchot his desire to hear the full story of the various controversies from the administration's point of view. Pinchot reiterated the statement that he came here to meet Roosevelt on his own iniative. He will remain with Roosevelt for several days. The ex-forester seemed to be in the best of spirits, particularly after his walk with the colonel.

Porto Maurizio, April 12.—Colonel Theodore Roosevelt today accepted an invitation, personally delivered by Gifford Pinchot, the man whom President Taft removed as chief forester of the United States, to address the meeting of the National Conservation Congress this summer. Pinchot is president of the National Conservation Association.

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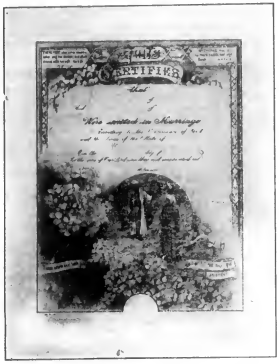

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Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, APRIL 21, 1910. No. 16.

All Things Beautiful.

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

Each little flower that opens,
Each little bird that sings,
He made their glowing colors,
He made their tiny wings.

The purple-headed mountains,
The river running by,
The morning and the sunset
That lighteth up the sky,

The tall trees in the green wood,
The pleasant summer sun,
The ripe fruits in the garden,
He made them every one.

He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who hath made all things well.

JOHN KEBLE.

Items of News and Comment.

Am I true to my privileges?

Jesus' yoke is a useful instrument for God's servants.

Services next Sunday: German, at Deep Run, Pa., 10:15 a. m.; English, at Allentown, 7:30 p. m.

Plain warning and earnest invitation were vital features in the teachings of Christ. One without the other is seldom complete.

Elder Henry Ummel arrived at Langnau, Switzerland, on March 26. On Easter Sunday he filled an appointment at that place.

The amount of light and the greatness of the opportunities spurned will determine the proportion and severity of divine punishment.

In connection with the Northern district conference which will convene, if the Lord willing, at the Salem church, Marion, S. D., on May 23, a ministerial conference will be held.

The First Mennonite church in Caddo Co., Okla., was dissolved recently. The majority of the members moved to other Mennonite settlements and joined the local congregations.

William G. Moyer, of Clayford, Pa., who since its organization has been deacon of the Souderton church, has resigned his position, and with his family will resume membership in the Deep Run church.

It is a sad affair for any person who does not regulate his or her life in accordance with the teachings and warnings placed throughout the Bible.

Elder David Goerz, of Newton, Kan., on his trip to the East, writes very interesting "Reise-Gruesse" for the "Bundesbote". His last one is from Palestine. He enjoys his trip immensely.

Rev. F. B. Meyer, Bishop Hartzell, Marion Lawrance, Mr. E. K. Warren, Prof. E. O. Excell, and other prominent men are engaged for the Indiana State S. S. Convention. The first meeting will be held in Indianapolis on Monday, April 25, at 4 p. m.

The Liquor Traffic is still upheld by the brewers, distillers, liquor dealers, saloonkeepers, corrupt politicians, tipplers and friends of booze. With plenty of money it goes a long way in spite of the convincing arguments and shocking evidences against it. Is there necessarily any doubt in regard to the proper attitude to this monstrous evil? John B. Finch was forever putting the liquor traffic on trial before the jury which was the American people. He declared that "the whole issue involved is simply a question of fact." If the dramshop of this country is a blessing; if it makes honest voters, honest citizens, kind husbands, and loving fathers; if it leads to an observance of the Christian Sabbath; if it leads to morality, manhood and intelligence; if it discourages crime, vice, pauperism, illegal voting and false swearing, then there are no two positions for you and me to take on the question.

If the reverse is true; if the liquor traffic of this country makes drunkards, cruel husbands and unkind fathers; if it breaks women's hearts and degrades children; if it fills our penitentiaries, our almhouses, our jails; if it stimulates riot in our great cities; if it stands and laughs at the stuffing of ballot-boxes; if it causes men to swear falsely on the witness-stand or in the jury-box; in other words, if it is an enemy to this government, if it is an enemy to law and order and civilization, then will you give me a single reason under heaven why you, as an honest man, can vote for and sustain it with such a record." Such was his direct and masterful way of putting the facts before the jury, and of insisting that the verdict of guilty be rendered against the Liquor Traffic!

Conference Announcement.

The annual meeting of the Eastern District Conference will be held in the First Mennonite Church of Philadelphia, the business sessions to begin on Monday, May 2, at 9:30 a. m. The Conference sermon by the retiring chairman, Rev. A. B. Shelly, will be preached at the service on Sunday evening, May 1. At the Sunday morning service the Lord's Supper will be celebrated by the conference delegates and visitors joining with the members of the local congregation. Rev. J. W. Schantz has been asked to preach the communion sermon. A platform meeting for the afternoon will probably be arranged. A full attendance of representatives of the congregations is desired, and all having the work of the conference at heart are cordially invited to attend both the Sunday services and the business sessions.

A. S. SHELLY,
Sec. pro tem.

For the Mennonite.

Man's Attitude Toward God.

BY HOWARD YODER.

A young and enthusiastic convert, as he mingles with his associates, soon finds that they care very little about his changed life and joyous testimony, and in fact rather avoid his presence and most emphatically his references to the glorious hope which has arisen in his soul. Yet these same men who seem to be ill at ease when approached upon "spiritual" things, might be leading members in the church, or even teachers of her youth.

Such a paradoxical condition among professing believers is certainly worthy of analysis, that we may assure ourselves as to which course is the reasonable, safe and sane one to pursue.

The mystery seems to clear satisfactorily as we resort to an illustration from life. If you were to be cast ashore upon a land whose inhabitants had never before seen a white man, to be sure they would ring up about you, scrutinize you from every view point, remark upon each new discovery and appear intensely interested indeed. Yet there exists a gulf between you which renders fellowship impossible, and maintains a distant, reserved and awe struck attitude. Yet with all their scrutiny; they cannot know you, but only your appearance and exterior.

Now is not this the attitude of many too easily satisfied souls toward God?

They gather together to look upon His works and scrutinize His attributes, yet the gulf between their fellowship seems not to depart. This explains the fact that while they come to study and learn, yet they seem never to get the real heart knowledge and fellowship with the inner and hidden God of the heart, and to *delight* themselves in Him. There is too much distance, too much awe, too much form. The great and heart warming truths of salvation, beyond comparison with any other subject in the world, are lightly and unfeelingly spoken of as one would speak of butter, cheese and eggs. What we want is the attitude of the child toward its father. O Father, break the bonds from off Thy scrutinizers and fill them with all the knowledge of thy infinite personality. Wadsworth, Ohio.

"Prayed Up."

D. L. Moody was once in a storm on the great ocean, when the sea divided into awful chasms, and it looked as if the liner, with every forge ahead, was about to make her last plunge and go down to her grave in sea-bottom depths.

Around him were men and women in great concern, thinking their probation was nearly over, falling on their knees and praying for mercy. Mr. Moody, in great contrast, maintained his composure, unterrified by the threatening elements. A man seeing his quietness came up and asked him: "Mr. Moody, why don't you pray, like the rest?" "Oh!" he replied, "my friend, I am all prayed up."

Better or Worse.

It is sometimes said: "The world is growing better," and sometimes "the world is growing worse." The truth is the world is growing better in some things, and worse in others, and that we cannot safely neglect either fact. The forces of righteousness must continually fight, not only to make gain for improvement, but against tendencies to evil, and against tendencies toward worse conditions than in the past. There will be a continual war between good and evil until the Millennium. We must not mistake knowledge for righteousness. The world knows a good deal more than it did. During the last century it has learned how to use steam and electricity. But this knowledge does not necessarily make the world any better. There is more wealth than ever before, and there are also many more people than even a hundred years ago. But the greatest wickedness sometimes exists by the side of the greatest wealth. We used to look to the wealthiest periods of the Roman empires as those of depravity, and many of the old Roman excesses in wickedness are paralleled in modern cities.

A generation ago the stock illustration of the statement that the world is growing better was the abolition of slavery. Perhaps at present one of the most encouraging facts is the progress of Oriental nations. The Turkish revolution has surprised the world, not alone by its success, but by the revelation of the spirit and opinions of the men who have come to the front. The leading Mohammedans of Constantinople now claim that Mohammedanism does not require the persecution of Christians; that they desire religious liberty, and the equal rights of all inhabitants of the empire. The fact that they claim that this has always been the principle of Mohammedanism only shows their eagerness to get upon the plsins of western nations, which owe their elevation to Christianity. All the world knows what the spirit of Mohammedanism was in past ages. Here we have what has been regarded as one of the most hopeless nations of the Orient suddenly taking the position of a modern nation, and accepting the results of Christianity in its political affairs. It is true that the fearful conditions of the past generation were due, in part, to the ex-Sultan, and that the great mass of Asiatic Turks by no means accept the principles of the leaders in the new government at Constantinople. Many of them would be pleased to see a return of old conditions. But the revolution has succeeded, and the entire Turkish Empire will feel its influence. There will be troubles enough, perhaps wars, but nothing like what has occurred. The world is growing better so far as Turkey is concerned.

The same is true of Persia. Persia is further off, and we are more likely to make mistakes in estimating the effect of recent changes. But the adoption of a good constitution and the success of the men who have dethroned the Shah are sure to mean better government, more justice in the administration of law, and better opportunities for the mass of the people. It means more righteousness, and probably better opportunities for mission effort.

We may not be too sure about Japan. She has become a military and naval power. She has learned Western science. For one thing the sick will have better treatment. Japan has good surgeons for the injured. Her people are absorbing Western knowledge and Western customs —not all good. Whether the great changes in Japan mean that the country is growing any better morally, is not yet certain.

There is more reason to hope for moral improvement in China than in Japan. The powers at the head of the government seem to be on the right track. A good constitution has been outlined, to go into effect in ten years; and there are practical changes to prepare for it each year. The use of opium seems to be curtailed, with what seems an honest effort on the part of the government to suppress its use gradually. The influence of missions in both these countries extends far beyond the number of converts. Their influence has helped to change the moral ideas of China, and affects men in official position who would not admit it. The Y. M. C. A. has had an influence in Japan, partly gained during the war. Although this does not count so much for evangelical Christianity as the work of the churches, it does lead to improvement in morals and righteousness.

Nor should we forget the Philippines, which were nominally Christian. Catholicism is a very different thing in different parts of the world—very different in Spain from what it is in the United States. It is greatly affected by the influence of the Protestant Churches where it has them to meet, and by the spirit of Protestant Christianity as it is felt on our society and government. In the Philippines Catholicism was as bad as anywhere. The influence of the United States has told on the Romish Church.

The world is less cruel than in former times. The records of ancient Babylon and Assyria are shocking. All Asiatic nations are essentially cruel. There has been an improvement in Japan, and there is certain to be an improvement in Turkey and Persia.

Whether the United States is growing any better is an open question, although we are so accustomed to boasting that most people assume improvement. Crime is certainly on the increase. This is not because of fuller reports in daily papers, because they have been reporting crime as fully as people would read it for thirty years. It is doubtful if minor crimes are reported as fully as formerly. Now and then there are exposures of graft such as in San Francisco and Philadelphia. The most guilty parties usually escape punishment, and while this particular form of graft in one city is broken up for the time, new men often lay plans for its repetition. New forms of crime are continually brought to light. The spirit of the people is changing. Society is growing better in some respects and worse in others. On whichever side the balance may be, there is every reason for Christian people and the forces of righteousness to do their utmost. It is easier to take part in some moral reform than to prevent the introduction of new evils, or to prevent society from slipping back into old evils. It requires eternal vigilence for society to hold what it has gained.—G. P. O. in Herald and Presbyter.

Evil of Tobacco.

It is now time to strike a more effective blow against the insidious tobacco habit and the powerful trust that is back of it. The infernal liquor business is now in a condition of panic and retreat. In their desperation for a means of staying the great tide of opposition they are to give the saloon business as much the appearance of a Sunday-school or prayer-meeting as possible. But we are growing a new generation of strong sons of America who have been thoroughly schooled in total abstinence, and who constitute a mighty army of opponents to the liquor demon.

Now, let us learn wisdom and proceed in the same judicious manner against the tobacco evil; that is, grow a new race of total abstainers. Too long we have been trying to mop up the floor with the faucet open. Let us close the faucet and the floor will gradually become dry. The tobacco trust knows better than many of us do that the only way to perpetuate their business is to keep training innocent boys to smoke. Out of one hundred men smokers whom I questioned ninety-nine proved to have begun smoking under eighteen years of age; while every one of them advised against a boy acquiring the habit. The ratio will run in just about this way the country over. Men do not take up the habit after reaching maturity. So the right method of opposing the tobacco traffic is to me perfectly clear. It is this: For the sake of direct and certain results, stop fighting the adult smoker. Enlist his voice and vote and money contribution in the interest of enacting laws against the use of tobacco by minors, and in the interest of instructing boys in reference to the deleterious nature of the tobacco habit. The members of the Kansas legislature arose, almost to a man, and enacted the most radical anti-juvenile tobacco-using law in existence, and note this most significant fact: Probably eighty per cent. of them had their own pipes and cigars in their pockets at the time of voting. Fellow-workers, there is a great secret here, and we have been too slow catching the meaning of it. Many of the Kansas towns have enacted the state law as an ordinance, thus making it double-acting. I suggest that the workers throughout the country seek this same twofold end, prevailing upon the members of the legislatures and councils for an enactment modeled after the Kansas statute, which is given below.

I am satisfied that the average total abstainer is more or less unfair to the man who smokes. You must remember that he feels good and cheerful and optimistic only while the effects of tobacco are present. And he feels mean and miserable and pessimistic whenever he tries to abstain from the habit. Hundreds of thousands of the best men in the country are smokers. They understand the evil effects of their habit better than you do, but well knowing the desperate, long-continued struggle necessary to break up the practice in their lives, they naturally go on, making the best of an undesirable situation. But these same good men will gladly help you to keep tobacco away from boys, if you will quit calling them names. See them about it, and all unite in a campaign of education and prohibition dealing directly with the young American and heaven will bless your efforts.

For the past ten years I have been making a study of the boy smoker. It is now no longer necessary to argue the point that tobacco using is very hurtful physically, morally, and intellectually to growing boys. I have written a bulletin entitled "The Cigarette Smoking Boy," which records a careful study of 2,500 cases. Among other things are shown, by pictures and tables, the physical ailments and the mental and moral delinquency of these boys. And then, all the best-known methods of cure are reported, together with specific means of preventation. Over six hundred thousand copies of this bullentin have already been sent out for use in the campaign against the tabacco evil. The following is the Kansas law on the subject:

"It shall be unlawful for any person, company, or corporation to sell or give away any cigarettes, or cigarette papers, or to have any cigarettes or cigarette papers in or about any store or other place for free distribution or sale.

"Every minor person and every minor pupil in any school, college, or university, who shall smoke or use cigarettes, cigars, or tobacco in any form, or in any public road, street, alley, park, or other lands used for public purposes, or in any public place of business, shall be guilty of a misdemeanor and on conviction punished for each offense by a fine of not more than $10, and every person who shall furnish any cigarettes, cigars, or tobacco, in any form, to such minor persons, or who shall permit such minor persons to frequent any premises owned, held, or managed by him, for the purpose of indulging in the use of cigarettes, cigars, or tobacco in any form, shall be guilty of a misdemeanor and on conviction be punished by a fine of not less than $25 nor more than $100 for each offense.

"Every person, company, or corporation violating Section 1 of this act shall be deemed guilty of a misdemeanor and on conviction shall be fined not less than $25 nor more than $100.—*Prof. W. A. McKeever*, in Religious Telescope.

Do Something.

Each member of a Christian church should be a worker for Christ. Our Lord has never granted a dispensation to a single one of us; would any of us desire that He should? His vows are upon us all without exception. Are we each obedient to His word: "Occupy till I come?" Are we putting out our talents to interest? If we are not doing so, we can never enter into rest. Rest implies previous labor. We are bidden by the Holy Spirit to labor to enter into the rest of God; it is the way thereto. Idlers are unrestful, fidgety, worried and worrying, fretful and fanciful, troubled and troublesome. They are happiest who are most completely consecrated to the service of God and most fully absorbed in obedience to His will.

Oh, that all our church-members were constrained by divine grace to do their utmost for the Lord! There would then be no lack of laborers; no vine would be left unpruned, no wheat ungarnered. Under God we have in the Church all that is needful for her great work; it only needs bringing out and setting in order —perhaps we ought to say arousing and quickening. The world is full of stir—social, political, scientific, selfish—and shall the Saviour's household be given to slumber? Heaven can be no heaven to us if we do not labor here, by either doing or suffering the divine will. As six days of work preceded the Lord's Sabbath of rest, so must it be with us if we would enjoy the Sabbath of the skies. Remember how Bonar puts it, and let us put it so:—

"Death worketh,
Let me work, too;
Death undoeth,
Let me do.
Busy as death my work I ply,
Till I rest in the rest of eternity.

Time worketh,
Let me work, too;
Time findeth,
Let me do.
Busy as time my work I ply,
Till I rest in the rest of eternity.

Sin worketh;
Let me work, too;
Sin undoeth,
Let me do.
Busy as sin my work I ply,
Till I rest in the rest of eternity."
—C. H. Spurgeon.

Not Great Things. But Something.

We cannot always do great things, but we can always be doing something, for the good of others and for the glory of God. But to do this we must watch opportunities, we must be willing to do little things, we must condescend to men of low estate. A word, a smile, a kindly thoughtful act, which we may do in a moment, will brighten someone's life for all day long, and if we are ever ready to do such things we shall find them ever waiting to our hand.

Let us do something to-day. We may never see to-morrow. Our great plans may fail; let us work our little plans; let us do what our hands find to do, and in being faithful over a few things we have the best prospect of becoming rulers over many things by and by.—Sel.

All those who pay their subscription in advance for 1910 will receive the Mennonite Year Book FREE as premium.

Home Circle.

An Alphabet of Bible Commands.

Abhor that which is evil.
Be ye kind one to another.
Cease to do evil. Learn to do well.
Do good and sin not.
Enter not into temptation.
Fear God and keep His commandments.
Glorify God at all times.
Honor thy father and thy mother.
In every thing give thanks.
Judge not.
Keep thy tongue from evil.
Little children, love one another.
My son, give me thine heart.
No man can serve two masters.
Obey your parents.
Pray without ceasing.
Quench not the spirit.
Remember now thy Creator.
Speak the truth.
Trust ye in the Lord forever.
Use not vain repetitions.
Vow and pay unto the Lord your God.
Watch and pray.
(X) Exhort one another daily.
Yield yourselves to God.
Be Zealous. —Sel.

Huffy People.

There are a great many huffy people in the world. You meet them almost anywhere. You can scarcely crook your finger at them without giving them offense. They are always on the lookout for slights and insults, and can take them when they are neither intended nor given. Huffy people are not pleasant companions. You never know when a spell will take them. You must always be paying them homage, and doing them reverence, or they will think they are not appreciated. Such persons need a little humility, so that they may not think of themselves more highly than they ought to think, and a little of the grace of God in their hearts, to sweeten their temper.—Selected.

The Boy Without a Reference —How He Found One.

John was fifteen, and anxious to get a desirable place in the office of a well-known lawyer, who had advertised for a boy, but doubted his success, because, being a stranger in the city, he had no reference to present.

"I'm afraid I'll stand a poor chance," he thought, despondently: "however, I'll try to appear as well as I can, for that may help me a little."

So he was careful to have his dress and person neat and when he took his turn to be interviewed, went in with his hat in his hand and a smile on his face.

The keen-eyed lawyer glanced him over from head to foot. "Good face," he thought, "and pleasant ways."

Then he noted the neat suit—but other boys had appeared in new clothes—saw the well-brushed hair and clean skin. Very well, but there had been others there quite as cleanly. Another glance, however, showed the finger nails free from soil.

"Ah, that looks like thoroughness," thought the lawyer.

Then he asked a few direct, rapid questions, which John answered as directly.

"Prompt," was his mental comment, "can speak up when necessary. Let's see your writing," he added, aloud.

John took a pen and wrote his name.

"Very well, easy to read and no flourishes. Now what references have you?"

John's face fell. He had begun to feel some hope of success, but this question dashed it again.

"I haven't any," he said slowly. "I am almost a stranger in the city."

"Can't take a boy without references," was the brusque rejoinder; and, as he spoke, a sudden thought sent a flush to John's cheek.

"I haven't any references," he said, with hesitation: "but here's a letter from mother I just received. I wish you would read it."

The lawyer took it our. It was a short letter.

"My dear John: I want to remind you that wherever you find work, you must consider that work your own. Don't go into it, as some boys do, with the feeling that you will do as little as you can and get something better soon, but make up your mind you will do as much as possible and make yourself so necessary to your employer that he will never let you go. You have been a good son to me and I can truly say that I have never known you to shirk. Be as good in business, and I am sure God will bless your efforts."

"H'm!" said the lawyer, reading it over the second time. "That's pretty good advice. I rather think I'll try you, even without the references."

John has been with him six years, and last spring was admitted to the bar.

"Do you intend taking that young man into partnership?" asked a friend lately.

"Yes, I do. I couldn't get along without John: he is my right-hand man," exclaimed the lawyer, heartily.

And John always says the best reference he ever had was his mother's good advice and honest praise.—Selected.

The true secret of happiness is not to escape toil and affliction, but to meet them with the faith that through them the destiny of man is fulfilled.

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Editorial.

At a meeting of the Society of Friends a few days ago attention was called to the fact that the broad brimmed hat and the poke bonnet are becoming rare just now. To some of the Friends this might be discouraging but their speakers find encouragement in other things. They emphasized the fact that Friends' principles have many adherers outside of the circle of broad-rims and poke-bonnets. The doctrine of Univeral Peace, for example, has long ago gotten beyond the narrow circles of the peace sects and is now accepted by many serious minded men and women of nearly every race and creed. We are reminded of a remark made by our late Brother Christian Krehbiel many years ago and repeated to us by one who was then a child but who has not forgotten it. He was commenting upon the *wanderlust* from which, it seems, our Mennonite people will not be weaned. He said, The scattering of our people may be weakening our churches, but if our churches faithfully instil into our people just what our church stands for, the scattering of our people may be like so many seeds among so many kinds of people and in so many corners of the earth. Providence may be using them for scattering our principles in a field which the church can never reach." It is, we admit, discouraging to find here and there a church becoming feeble and perhaps in danger of going to pieces altogether because its people have become wanderers. But the loss should, after all, not be regarded too seriously. The church may not be perpetuated through them, but if it has done its duties by them, the doctrines for which it stands will be spread abroad to bring forth fruit in new soil. G.

The Situation in the East.

The meeting of the Eastern District Conference, which takes place next month, will simply emphasize a fact which is becoming more and more apparent. Men are needed to fill the pulpits of our Eastern churches. Conditions are peculiar in the Eastern Conference. The congregations are generally small but they are located close together. Starting from a given point in the Eastern District one can reach any of the churches, traveling by steam or trolly, in three hours or less. The people of the East need ministers who have been specially trained for the work and who are so situated as to be able to give their charges pastoral attention at any time it is needed. This means that the minister must be supported so that he can live and support his family. A small church or even a combination of several small churches find it difficult, if not impossible, to raise sufficient support for their minister. The result of this condition is that there are many congregations that are simply *supplied*. They must have their services at such time as will suit the minister supplying them. If they get pastoral attention it can only be when the minister supplying them finds time from his regular work to give it to them. Many of these churches have been putting up with years of this kind of make-shift. Of course, churches thus served cannot grow, the wonder is that they do not die. If it were not for the few loyal families, in each of these little churches, who faithfully stand by the old church, they would long ago have closed their doors. What is needed in the East to-day is a pastor for every church. Even the weakest will grow if they get anything like the attention other denominations give to their weaker congregations. Must we leave our old churches to die because we have not money enough to support preaching? Certainly not. The preaching of the Gospel never depended upon money. What is needed is men, men who have a higher regard for the sacred office than for the money there is in it. Too many of our young people are tainted with the Materialism so common in our generation and they choose their life's calling by the money there is likely to be in it for them. We don't want a minister composed of such material. But we do need consecrated men of God ready to take up the work. It is because we want such men that we present such a discouraging picture of the situation. One way by which the problem might be solved, it seems to us, would be by establishing a denominational school in the East, not an ordinary high school or college but a school for training ministers. The East has facilities such as libraries, large cities with opportunities for city mission work etc. that no other part of the country can rival. Every seminary furnishes its denomination with student preachers. In fact most new churches are the result of student effort and if old and worn out churches are revived it generally is by work of students who find time in connection with their studies to throw the necessary energy and enthusiasm into the work. With eight or ten young enthusiastic students at work in the Eastern churches we could see the salvation of so many of our smaller churches. It does seem a pity that those of our young men who study theology often choose seminaries so far away from Mennonite churches that they are of little or no use to the church during the years of their student career. There is no questioning the fact that the time has arrived when we ought to have our own theological school. Let us hope that it will be so located that the student and the church will derive the greatest benefit. G.

Correspondence.

ALLENTOWN, Pa., April 18.—The church here enjoyed a spiritual feast through last week, and since reports of such joyous seasons are always helpful and encouraging to others we feel impelled to send a brief report for the readers of the MENNONITE. A. M. Fretz, the pastor at present in charge of the work here, who still resides at Souderton, spent all week with us. The series of services were opened with a sermon on John 10:14—16. The Brethren A. S. Shelly, W. H. Grubb and A. B. Shelly assisted in the week evening services. The subjects of the different sermons were so arranged as to be helpful, for non-Christians to convince them of the need of finding the Savior and in Him the new, the true life and to enjoy its manifold blessings; for Christians and especially the members of the congregation in encouraging them and leading them into a more intimate relationship to their Lord and Master, and in preparing them for the Lord's Supper. The sermons were also specially helpful to the members of the catechetical class as a closing feature of the instruction given them during the past few months. On Friday evening a class of eight young men were admitted into the church through profession of faith and baptism, and one by right hand of fellowship. On Sunday the 17th the Lord's memorial supper was observed and we were directed both in the sermon and by the elements used in the sacred rite to the truth of John 1:29. The services through the week were mainly in English, the communion services are always conducted in both languages. In the evening we had after-communion services, the pastor spoke on the petitions concerning us in the Savior's intercessory prayer, John 17. The various auxiliaries of the church are in a harmonious and flourishing condition and on the whole the congregation is recovering from discouragements.

The World's Missionary Conference.

The near approaching great World Missionary Conference is to be held in the city of Edinburgh, Scotland, from coming June 14–23. Since the recent great and historic sweep of the Laymen's Missionary Movement from east to west across this continent, a new missionary fire has been kindled which is destined to focus in a great blaze at Edinburgh. To all those who are keeping their eyes on the firm, steady, strong and accelerating footstep of the Christian missionary in these latter days, it will surely appear that God's hand is leading on. God is evidently getting both His church and the world ready for some still greater event at no distant day. There seems now to be a stronger unity of effort by all Protestant Christianity toward the foreign field than this world has ever before seen. The Christian denominations are pulling together for one great purpose as never before known in the world's history. Like a great bugle note the call is sounded for some mighty gathering of Christian forces at some great center of commerce and population, and almost instantly God's army from all points of the compass, from near and from far, respond to the call at any cost, until trains on land and ships on the sea at once most willingly fall into line as instruments of transportation. Whose voice is this, to which the whole world listens? What singular magic can there be in those wonderful words: "Go ye therefore, into all the world?" No wonder that the men of the initial days of Christianity "marvelled," saying: "What manner of man is this, that even the winds and the sea obey Him?"

This conference to meet in Edinburgh is the third of the series. The first was held in London in 1888, and the second in New York in 1900. "The initiative for the third Conference was taken by the joint action of the Scotch and American Foreign Missionary Societies and led to the formation in June, 1907, of an Executive Committee representing the societies of Great Britain and Ireland. A similar committee was created in the same year for the United States and Canada, and in the following year for the continent of Europe."

The British and American Executive Committees are working in unison to accomplish the one great end. The American Committee consists of 21 men, most of whom are officers of various missionary societies. The International Committee, composed of 19 members, met in Oxford, England, in July, 1908, and agreed upon the name and basis of representation. This committee also fixed or made up the program of the conference. This "basis of representation was determined with a view of making it a Conference of foreign missionary societies working among non-Christian peoples. Societies administering funds, sending out missionaries, and having an average annual income for the past three years of $10,000 and upward, devoted to work among non-Christian peoples, are entitled to appoint one delegate; if having an income of $20,000 or more, two delegates, with an additional delegate for every $20,000 or fraction thereof above $40,000.

Upon this basis some fifty-eight missionary societies in the United States and Canada have appointed about 480 delegates to the World Missionary Conference. They are also appointing an equal number of representatives to the Synod Hall sessions, which are to be held simultaneously with those of the official Conference in Assembly Hall. There will also be about 25 delegates at large, appointed by the American Executive Committee, making in all about a thousand Americans who will attend the Conference as delegates and representatives."

We have not room in our limited space for a presentation of the full program to be carried forward, but a few of the most important subjects to come up for discussion are the following: "The Central Place of Missions in the Life of the Church," "Christianity the Final and the Universal Reltgion," "The Missionary Work of the Church in the Light of History," "Missionary Work from the Standpoint of Missionary Leaders on the Continent of Europe," "Changes in the Character of the Missionary Problem in Recent Years, and Their Effect on Missionary Work," "The Duty of Christian Nations," "The Problem of Co-operation Between Native and Foreign Workers," "The Demands Made on the Church by the Present Missionary Opportunity," and last, but not least, "The Sufficiency of God."

Many other subjects of vital interest will come under discussion in various meetings. Aside from press reports, the full report of the great Conference will be issued in 9 volumes, including the general addresses, reports of commissions, and an account of the discussions. The average number of pages in each volume will be from 300 to 350. Orders for the complete set will be accepted *prior to the conference*, duty and post free to the United States and Canada for $4.00. All orders from this country should be sent to W. Henry Grant, 156 Fifth Avenue, New York City. All orders to be accompanied with remittances by draft on New York, by registered letter, or by postal money order.

"Delegates are especially reminded that it is the earnest wish of the British and American Executive Committees that they make no engagements which would draw them away from the Conference. The British Committee is arranging for a series of meetings in Scotland, England, and Ireland for the days immediately following the Conference and desires that delegates accustomed to speaking will put themselves at the disposal of the Committee for these after meetings. American delegates willing to do this may address Secretary Carroll, 156 Fifth Avenue, New York."

It is understood that free entertainment will be provided in Edinburgh for all official delegates to Assembly Hall, and their wives, but to secure this application should be made at once to "Secretaries (Hospitality) World Missionary Conference, 100 Prince Street, Edinburgh, Scotland.

"The Bureau of University Travel, Trinity Place, Boston, Massachusetts, with the approval of the American Executive Committee, has chartered the Red Star Steamer *Kroonland* for delegates and visitors to the World Missionary Conference. It will sail from New York 9 A. M. Tuesday, May 31, arriving in Southampton June 9, where a train will be in waiting to convey to Edinburgh those who wish to go direct. A reduction in rate of ten per cent. is offered by this steamer, the minimum price to Southampton being $82.50."

Prayer for This Conference.

It is especially desired and important that earnest prayer be offered by all Christians for Divine guidance in the work of this conference. Especially should prayer be made for the hearty co-operation of the churches, through their representatives, to the end that the world may be speedily evangelized. To be specific, prayer should be made for "Missionary Societies," "Laborers in the Fields," "Commissions," "The Conference," "The Awakening of the Church to Her Missionary Duty," and "For Unity and Co-operation."—The Evangelical.

Oh, do not pray for for easy lives!
Pray to be stronger men!
Do not pray for tasks equal to your powers.
Pray for power equal to your tasks!
Then the doing of your work shall be no miracle,
But you shall be a miracle.
Every day you shall wonder at yourself, at the richness
Of life which has come into you by the grace of God.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, May 1.—CHRIST OUR KING. John 18, 33—40. (Consecration meeting.)

QUESTIONS:

1. What has Jesus done? John 18:35b; 10:10—11; 6:38.

2. Why and how is Christ's kingdom not of this world? John 18:36.

3. How is Jesus a king? John 18:37a; 10:28; Mat. 25:31; 8:26—27; Luke 1:33; Ephes. 1:20–22.

4. What was the purpose of Jesus' coming? John 18:37b; 9:39; 12:46; 17:6; 3:34; Mat. 10:34; 11:28; Marc. 2:17; Luke 12:49; Rom. 14:17.

5. How does every one that is of the truth hear Jesus' voice? John 18:37c; 8:47.

6. What is truth? John 18:38; 14:6; 1. John 5:20; Ephes. 4:20—21.

7. When is Jesus our king? John 3:36; Luke 17:20—21; 1 Pet. 2:9.

8. What is the consequence of Jesus being our king? Rom. 6:12–14; 1 Cor. 5:7—8; Ephes. 4:25–32.

MEDITATIONS:

When Pilate asked Jesus: "What hast Thou done?" He was not aware of the fact, that this man which stood before him, had done more for mankind than all the great Caesars of Rome. Jesus has "existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea the death of the cross." He gave His life for sinful mankind and died for them, that they might live through Him.

Jesus said to Pilate: "My kingdom is not of this world;" but it is in this world and for this world, though it did not originate in this world, but came from God and leads to God. Pilate could easily see the truth of Jesus words, for Jesus had no soldiers to fight for Him, He did not compel others to be His subjects as worldly kings do; but his servants are all voluntary subjects. Jesus does not reign by force, but by the power of His love. He guards and protects His people against their enemies and will come at last in His glory and judge the world.

He came not to judge the world, when He came in the form of man, yet He brought a crisis, a judgment, because those who reject His word, the loving invitation to partake of His happiness, are lost and remain in death. He came that He should bear witness unto the truth. He revealed unto men the true character and will of God. Thus He is the way, the truth and the life.

Who is of the truth, since all men are sinners and do not love truth but error? In John 1:4—5 it is said of the Word: "In Him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not. There was the true light, even the light which lighteth every man, coming into the world." Those who were influenced by this light to seek for truth, Jesus calls of the truth, because they will gladly accept the truth, when it is brought to them. Such we find in all nations and all religions, they are drawn by the Father to the Son and gladly hear His voice.

Pilate said sneeringly: "What is truth?" This question has been asked by anxious seekers of the truth, and sneeringly by doubters of all truth. Truth is "exact accordance with that which is, or has been or shall be." Nobody knows the real character of persons or things and especially of God; but one, who was with God, the only begotten Son of God; He is the full revelation of God, the image of the invisible God, "for in Him dwelleth all the fullness of the Godhead bodily." Therefore Christ is the truth, showing us true humanity and true divinity in one person. The more we learn to know Him, the more we will know the truth of ourselves, the world, God and eternity.

Jesus is our king when we have given our allegiance to Jesus, renouncing the service of the devil and of our own selfish will. Peter says: "But ye are an elect

race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvellous light." This "kingdom of God cometh not with observation: neither shall they say, Lo here! or, There! for lo, the kingdom of God is within you."

The consequence of our accepting Jesus as our king is, as Paul says: "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God." Our life must show to whom we belong and who is reigning in us, directing us by His word and His Holy Spirit.

The Sunday School Lesson.

By A. S. Shelly.

Lesson for May 1.

Subject: Two Sabbath Incidents. Matt. 12:1—14.

Golden Text: I desire mercy and not sacrifice. v. 7.

The expositions of the law made by the Jewish rabbis, called "the tradition of the elders" were very minute on the question of Sabbath observance, as well as on various other points, such as tithes, ceremonial washings, etc. With their endless rules for the formal observance of the law, they made of it a burdensome yoke which, Peter said, "neither our fathers nor we were able to bear" (Acts 15:10). The more sincerely conscientious the individual Israelite was, the heavier this burden weighed upon him. To the conscience thus heavy laden and weary, the words of Jesus' sympathetic invitation came with refreshing relief. Come to me, said He, and I will give you rest. Take my yoke upon you and learn of me, for my yoke is easy and my burden is light.

Matthew connects with this invitation of Jesus (ch. 11), His controversy with the Pharisees regarding the question of the Sabbath (ch. 12), since in this there is seen a concrete illustration of how Jesus repudiated the yoke of literalness and formality, and substituted for it the liberty of the Spirit (2 Cor. 3:6, 17) in the interpretation and application of the law. He made clear the true intent of the law for the spiritual good of man. His action illustrated and emphasized His assertion that the Sabbath was made for man, to foster his allegiance to God and further spiritual communion and worship.

The first incident of our lesson was a case where uncharitable judgment according to man-made rules for the keeping of the Sabbath resulted in condemning the guiltless. The rules which the disciples were held to have transgressed, were indeed based on the law as given to Israel through Moses. In the case of the Manna, they were not to gather nor even to bake and prepare it on the Sabbath (Ex. 16:23; 35:3), and the commandment, written by the finger of God on Sinai, stated explicitly. "Thou shalt do *no work*." However, no rule, though based on such explicit laws, may be applied without regard to circumstances. In God's economy a higher law may create circumstances by which a lower law is set aside, and thus exceptions arise.

This was the argument used by the Savior in defense of the disciples. As David was guiltless when, driven to an extremity by persecution as the anointed of God, he took and ate what under ordinary circumstances it would have been against the law for him to appropriate to his use; and as the law of priestly sacrifices on the Sabbath made in their case an exception to the law regarding work on that day; so the disciples, having left all to follow Him who in the accomplishing of God's redemptive purpose had become so poor, (2 Cor. 8:9) that He had not even where to lay His head, were not to be judged harshly for an act which though in the letter might be regarded a transgression, yet not so in spirit. If the service in the temple could exempt the priests from a literal application of the law of Sabbath work, how much more the self-denying following of Him to whom all the temple service had pointed and who was therefore greater than the temple (v. 6)!

Again, if they had understood the prophetic meaning of the temple and its service, how in all the prescribed sacrifices God was trying to teach men His desire to mercifully forgive their sins, and if these fault-finding Jews had been willing to accept this Divine mercy and had by reason of such acceptance realized in their own nature the quality of mercy, even as God is merciful, they would have seen the whole situation in a wholly different light (v. 7). They could then have seen that even the Sabbath was a Mosaic institution fulfilled in Christ—that Christ, the Son of man, was Lord of the Sabbath also (v. 8). In this saying of Jesus we may see a clear intimation that by His coming and the inauguration of the new dispensation the Mosaic Sabbath was fulfilled and its legal observance was to give place to the spiritual service and worship of the resurrection life, which naturally revolves around a new pivotal day, the day of His resurrection—the Lord's Day.

The healing of the man having a withered hand illustrates in an especial manner this thought of the new life in Christ. Jesus was here considered the offender in that He did a work of mercy on the Sabbath. But He had told His accusers just a little while before (John 5:17) that in doing such work He was keeping the Sabbath in the Father's own way. God stayed His work of creation on the seventh day, but then began His work of love and mercy for man whom He had made in His own likeness and placed over all the other works of His hand. The whole universe must be sustained and ordered for the good of man. But more than this. Like the sheep fallen into the deadly pit, man fell from his high estate into misery and death; and now the greatest work of God has been that of merciful correction and restoration of fallen man. This was and is Christ's work, and in this work we all shall share, having risen with Him into the new life and having received from Him the abiding presence and power of the Holy Spirit. The true idea of the Lord's Day, the Christian Sabbath, is cessation, on the one hand, of all labor for personal gain, and active service, on the other hand, in the furtherance of the mercy of God toward fallen and suffering humanity. And the more this dominant note of the first day of the week is carried into the work of all the week, the better we shall measure up to the thought of the Master when He said, "We must work the works of Him that sent me while it is day" (John 9:4).

Program.

for the 112th session of the Eastern District conference of the Mennonite Church to be held in the First Church of Philadelphia, beginning, Sunday morning, May First, 1910.

Conference beginning with communion at 10:45 a. m.
Communion sermon to be preached by Rev. J. W. Schantz
Platform meeting, Sunday afternoon at 2:30.
Conference sermon at 7:45 p. m. by the retiring chairman, Rev. A. B. Shelly.
Business session Monday at 9:30 a. m.
Devotional.
Roll call of congregations.
New representation.
Report of Ordinations.
Application for admission to conference.
Minutes of last conference to be read.
Appointment of tellers.
Election of officers:
  Chairman
  Secretary.
New officers take their places.
Appointment of committees:
  Auditing Committee
  Resolution Committee.
Report of conference treasurer.
  Election of conference treasurer,
Reading of applications for appropriations.
Report of standing committees and action:
  The Mennonite home for the Aged:
    Report of the secretary of board of managers.
    Report of the treasurer.
    Election of three members on board.
    Election of treasurer.
    Action on proposed amendment to article 5, section 4 of by-laws to the home.
  Home mission and church extension committee:
    Report.
    Action on report.
    Election of one person on board.
    Action on applications for appropriations.
  Educational committee:
    Report.
    Discussion and action.
    Election of two persons on board.
  Historical committee:
    Report.
    Discussion and action.
  Publication committee:
    Report.
    Disussion and action.
  Election of one person on board.
  Church building and maintenance fund.
    Report.
    Discussion.
    Election of committee.
  Election of one person on program committee.
    New business.
  Report of resolution committee.
    Discussion and adoption
  Report of auditing committee.
    Invitation for next conference.
    Parochial reports
    Adjournment.

John W. Bayley
William M. Gehman } Program Com.
William H. Grubb

Correction.—In last week's issue on page four in the correspondence from Bluffton, O., it should be, that the additions to the congregation there since Jan. 1 have been 89 instead of 69

Deaths.

Conrad.—On April 12, 1910, Milton, son of Frank J. and Selma Conrad, at his home in Wayland, Iowa, aged 8 yrs., 2 mos, and 10 days. Funeral services were held on the 14th at the Wayland Mennonite church, Rev. S. M. Musselman preaching the sermon.

Moyer.—On April 4, at Springfield, Pa., Katie M. Moyer aged 79 years, 4 months and 25 days. Funeral services were held at her late residence with Jacob Geissinger, on April 10, by Revs. Henry Mack, John Beidler, in German, and F. F. Gabel in English. Interment was made in the Mennonite Cemetery, Springfield, Pa., at which church she was a faithful member at her death, where further services were held by Revs. Jonas Mininger and Henry Rosenberger.

Contributions.

For Mennonite Fund.

From Mrs. Dina Weity, Ft. Wayne, Indiana, $25.

Gratefully acknowledged,
Mennonite Book Concern.

News of the Week.

Domestic.

Women Present Huge Petition to Congress.

Washington, April 18.—Suffragists moved on Capitol Hill today and presented to congress a petition from half a million signers praying for votes for women. All the delegates to the convention of the National American Woman Suffrage Association and no small number of other enthusiasts took part in the procession to the capitol.

The petitioners rode in flag-bedecked automobiles, a string of them reaching from the hotel, where the convention has been in session, down Pennsylvania avenue almost to the capitol.

Mocking laughter from the galleries crowded with suffragists greeted Vice-President Sherman when he sternly announced: "Applause is not permitted in the United States senate."

The clerks had been almost buried under great stacks of petitions for equal suffrage and Senator LaFollette, in offering the signatures of 17,000 persons from his state, had said: "I hope the time will come when a great body of intelligent people in this country will not find it necessary to petition for a right which should be granted without request in a land of equal opportunity."

The Vice-President had great difficulty in checking the cheers which greeted the statement.

At the annual election today Dr. Anna A. Shaw was unanimously chosen president and Mrs. W. F. Avery first vice-president of the suffrage association.

Lake Cities Opposed to Annexation.

Hammond, Ind., April 19.—The city of East Chicago has filed its remonstrance against the annexation of that city by Gary in the Lake circuit court at Crownpoint. There are about thirty-eight signatures, which is high above the two-thirds required and is nearly equal to the vote that was cast at the last election. As it stands now overwhelming remonstrances have been obtained against the annexation of Whiting by East Chicago, against the annexation of Hammond by East Chicago and against the annexation of East Chicago by Gary.

When Hammond files its remonstrance against annexation by Gary there will be six annexation matters up for adjudication in the courts.

The only case in which there is believed to be any possibility that annexation will "take" is the case of Gary and Tolleston. It is possible that the court will sanction the annexation of Tolleston. In the case of the other annexation matters it is believed that the court will act in line with the action taken by the citizens in signing the remonstrance. It is understood that the annexation proceedings against Gary by Hammond will be filed next Thursday.

Rivers and Harbors Bill Passed.

Washington, April 19.—The rivers and harbors bill, carrying an appropriation of about $52,500,000, was passed to-day by the senate.

The portion of the bill receiving the greatest degree of consideartion was the provisions for the continuation of the waterways committee until 1913.

Contending in the same connection for a more systematic effort in the improvement of the important waterways, Senator Owen declared that more than a hundred streams mentioned in the bill are unknown to students of geography. He said that basic streams like the Mississippi, the Ohio and the Missouri should be improved in advance of their tributaries. He pointed out that the Arkansas river in Oklahoma is entirely unprovided for in the bill, while he said $1,500,000 is to be expended on inconsequential streams in New Jersey.

Mr. Burton replied that the New Jersey streams are not unimportant. Racoon creek, being one of the New Jersey water courses to receive Mr. Owen's scornful attention, Mr. Burton said that with an expenditure amounting to about one-one hundredth of the amount appropriated for the Arkansas, it had developed a tonnage as large as that of the western river.

Among the amendments adopted just before the bill was passed was one by Senator William Alden Smith, authorizing the waterways commission to make inquiry into the feasibility of a ship canal across the state of Michigan within nine months.

"White Plague" in Eggs.

Portland, Ore., April 16.—Tests made with the albumen of eggs laid by hens infected with tuberculosis show that the "white plague" is communicable by this means, according to a report by W. H. Lytle, state veterinarian, filed with the Oregon state board of health. Lytle states, however, that eggs moderately cooked, even though previously infected, are not dangerous as an article of diet. The tests have also shown that the yolks of eggs failed to inoculate.

About the Moody Bible Institute.

The Rev. Francis L. Patton, D. D., LL. D., President of Princeton Theological Seminary, gave the graduating address at the close of the winter term of The Moody Bible Institute on April 17 on The Integrity of the Bible. Twenty students graduated, most of them men, some of whom are going to foreign fields, some will engage in evangelistic work in this country, and two or three are to take further studies in theological seminaries.

The Institute keeps its doors open throughout the year, however, the summer term beginning May 3rd. A special course is planned for the latter part of this summer beginning in July, when Prof. G. Frederick Wright, Dr. C. I. Scofield, President W. G. Moorehead, Marion Lawrance, and possibly Stuart Holden, of London, will be special lecturers. All the instruction is free.

Aldrich and Hale Will Retire.

Washington, April 19.—The report that had been circulated for several days in Rhode Island and Washington that United States Senator Nelson W. Aldrich, of Rhode Island, would retire from senate March 3, next, has been confirmed by the senator himself.

On the heels of this confirmation there comes a story from Maine to the effect that United Senator Eugene Hale, of that state, is also serving his last term. Aldrich and Haie are the original stand-patters and for years the leadership of Aldrich has not been disputed.

Foreign.

House of Commons Adopts Premier Asquith's Motion.

London, April 19.—After another stormy sitting, arising out of a personal incident between William O'Brien and Chancellor Lloyd George, attacks by the Conservatives on the government's alleged surrender to John Redmond, leader of the Nationalists, and a warm repudiation by the ministers of any such bargaining, the house of commons, last night, adopted by a vote of 345 to 252, Premier Asquith's guillotine motion, under which the finance bill must be disposed of by April 27. Premier Asquith, in closing the debate, repeated his emphatic denial that there had been any bargain or agreement between the government and Mr. Redmond.

RIOTS ARE SPREADING.

Foreigners Forced to Flee. Mission Building Destroyed.

Chang Sha, China, April 17.—All of the foreign owned buildings in Chang-Sha have been destroyed by fire, with the exception of the British consulate. All the buildings rented by foreigners have been looted. The Chinese officials on Thursday issued a proclamation that they were unable to protect the lives and property of foreigners, and thereupon all foreigners made haste to leave the city. So far as is known no foreign resident lost his life.

The governor of Hu Nan province, Wou Tchung-Siu, and his son were killed and several other government officials fled. Eveh yet a section of the city is in flames Six thousand foreigners drilled soldiers are stationed here and a few of these protected the government's house for a time, but soon all joined the rioters.

The rioters began on April 13, when the famine sufferers looted the rice shops.

Turn Against Foreigners.

To-day the disturbances became anti-foreign, this being a strong anti-foreign province. The China Inland mission and the Norwegian and Catholic missions were burned. The other missions were destroyed on April 15. The missionaries attached to the American Episcopal Missionary alliance, the United Evangelical church and the Wesleyan and Yale missions, numbering forty-one in all, took refuge in boats.

They left all of their effects. The destruction of all foreign property, including the Japanese consulate and the British warehouses, followed. The fate of the Standard Oil company's newly erected tanks is unknown.

The British consul detained two steamers for the refugees, who include seventy Japaneses. Owing, however, to the shortgage of provisions and the hopelessness of the situation it was decided to start for Hankow.

Mobs Made Frantic by High Prices

The official buildings were destroyed the same day, the troops joining the rioters, who numbered not less than 24,000.

The chief cause of the rioting was the scarcity and high prices of rice. For a long time there has been an anti-foreign propaganda carried on, and conditions were such that any opportunity that arose from whatever cause caused the excuse for the demonstration of the anti-foreign sentiment in a graphic manner. According to one report the governor of Hu Nan committed suicide after notifying the Chinese government that he was responsible for the trouble. The latest advices regarding the situation throughout the district are far from encouraging.

Roosevelt on Side Trip.

Budapest, April 19.—Colonel Roosevelt and his party left here at 10 o'clock this morning on a special train for Babaina, where they were to spend the day as the guests of Count Serenyi, the minister of agriculture of Hungary, and visit Hungary's famous Arab breeding farm. They will return to Budapest to-night.

Fishermen Rescue Scared Passengers.

Hughtown, St. Marys, Scilly Isiands, April 18.—The ocean steamer Minnehaha, of the Atlantic Transport line, struck on the submerged rocks near Bishop Rock at 2 o'clock this morning. Her passengers were removed in safety. The vessel is badly damaged.

The sixty-six passengers rudely awakendd were considerably alarmed for a time, but were reassured by the officers and they suffered no harm. Scarcely had the steam climbed on to the rocks when urgent wireless messages were sent to the Lloyd's signal station at Lizard, from which point they passed on to Falmouth.

Signals of distress were picked up also on the islands and in a short time fishermen's boats had put out to the wreck. These boats took off the passengers and landed them at Bryher.

Earthquake in Central America.

San Jose, Costa Rica, April 15.—Within the last day and a half this city and surrounding country has experienced thirty successive earth shocks The people, panic-stricken, are abounding their houses. Losses so far sustained throughout the country are estimated at more than $1,000,000. No loss of lives has been reported.

Throws Out 350,000 Men.

Berlin, April 15.—The biggest labor lockout in the history of Germany, involving directly 350,000 workmen and indirectly half as many more, went into effect this afternoon.

It results from the action of the Socialist Federation of Trades Union in rejecting, April 5, the wage tariff proposed by the Master Builder's Union. The lockout simply forestalled the strike.

The workmen seek shorter hours and increased wages. The government is trying to patch up the differences, but each side appears firm, and a paralysis of the building trade is expected.

To Examine Maine Wreck

Madrid, April 15.—El Pais, commenting on the proposed raising of the United States battleship Maine, which sank in the harbor of Havana on the eve of the Spanish-American war, suggests that an examination of the wreck be made by a mixed commission of America, Spanish and French engineers to determine the cause of the warship's destruction.

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Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, APRIL 28, 1910. No. 17.

How We Rise.

Heaven is not reached at a single bound
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to the summit round by round.

I count this thing to be grandly true,
That a noble deed is a step toward God,
Lifting the soul from the common sod,
To a purer air and a broader view.

We rise by the things that are under our feet;
By what we have mastered of greed and gain,
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dreams depart and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to the summit round by round.

—J. G. Holland.

Items of News and Comment.

"Remember the Sabbath day, to keep it holy."

Commissioners of the District of Columbia haye decided to again have a rational celebration of Independence Day. This year no dynamite crackers, pistols or "snakes in the grass" will be sold in Washington.

Be careful about your "return directions" on letters or other mail matter. During March more than 1,000,000 pieces of mail matter found their way to the dead letter office, because they did not bear return directions.

Sunday Observance — a good step. Hereafter the 100,000 employees of the United States Steel Corporation will be given a day of rest on Sunday. Orders have been issued for the suspension of all Sunday work in the mills that is not necessary. Besides, Sunday work will be abolished on the Bessemer and Lake Erie; the Youngstown and Northern; Elgin, Joliet and Eastern; Duluth and Iron Range; Duluth, Mesaba and Northern, and Donora Southern and Mercer Valley railroads, owned by the steel corporation.

The Christian Sabbath, if observed "to relieve the ills of life, to alleviate pain, to benefit body or soul," is a great blessing to every community. Without it the church of Jesus Christ cannot prosper or exist.

A Correction. William G. Moyer, of *Chalfond* (not Clayford), Pa., who since its organization has been deacon of the Souderton church, has resigned his position, and with his family will resume membership in the Deep Run church.

Pride puts the feet in the pathway of failure. Humility sets the steps on the way to success. Pride puts self in the van-guard. Humility lets God lead the way. Pride is poor policy in life. Humility helps to smooth many a rugged pathway.

One S. S. Conference and two great Institutes for State and Provincial Secretaries, Departmental Superintendents and Secretaries, County, Township and City Sunday School Workers, International, State and Proyincial Committeemen and all who are in anywise connected with, or interested in the Organized Sunday School Work, are coming. The Conference will be held at Washington, D. C., May 25–26, 1910, immediately following the World's Convention. The first International S. S. Institute for Association Methods will be held at Monteagle, Tenn., July 31–Aug. 5. and the second at Winona Lake, Ind , Aug. 7–11, 1910.

The Supreme Court of the United States has reassigned for argument the cases of the United States against the American Tobacco and the Standard Oil companies. The government asks that the two companies be dissolved on the ground that they are operated in violation of the Sherman anti-trust law.

One of the prevalent, great sins of the American people is Sabbath desecration. Every Christian and conscientious citizen should protest earnestly against Sunday baseball, sale of liquor, and similar affairs. Disobedience to God's law written in our constitution is often followed by heavy penalties, no matter whatever excuses the transgressor may allege.

Mutual Help. Have you read in this issue both of the articles, "Music" and "The Method and Spirit of Evangelization"? They were prepared for and read at a special meeting, one for a Young People's meeting and the other for a Mission program, and then forwarded to the Mennonite. We feel indeed very grateful for this help and co-operation on part of our young people. Can and will not also others follow this commendable example, when you haye something good, interesting and instructive in any of your meetings or special programs to *forward* the same to the Mennonite? To say the least, this would be a mutual help and a great blessing.

The Sixth Convention of the World's Sunday School Convention will be held at Washington, D. C., May 19 24, 1910. All delegates expecting to avail themselves of the "extension of their tickets", must deposit their tickets not later than 12 o'clock (noon) of June 1st, 1910. with Mr. H. C. Blye, Special Agent, Washington D C.

Several Indian Faces.

(An excerpt from the "Bundesbote".)

It will certainly be a delight to the dear mission friends, especially to those who support these orphans with their prayers and means, to see this band rescued from dark heathenism and brought under Christian influence.

This picture represents our ramily consisting of boys, all of a dark complexion, but whose hearts are as perceptive as those of white boys. Besides God we also thank the Mission Board that we were permitted to go to this place where these little ones who are so near and dear to us, haye been gathered in a very short time.

The names of these boys, from left to right, are: Silal, Amardus, Manohor, Mina, Phirtu, and the smallest one, standing between us, Premdas. One of them, Nandram, is away attending a mission school at Raipur and for this reason is not on this picture. Most of the Indian names are compounds espressing a certain characteristic or significance.

All, except the smallest one, attend the local town-school and with but few exceptions make satisfactory progress in their studies. The fact that they are taught by heathen teachers and also associate with heathen pupils, gives occasion for earnest consideration. Those liying in Christian envionments can hardly realize to how many temptations these boys are exposed here.

They show in different ways their attachment to us, for which we are grateful. In time of leisure they like to be in our

presence and company to converse and to ask questions. But on account of our limited knowledge of the Hindi the conversation is hampered and defective.

In order that they may remain in touch with the custom and manners of this country, they are living in a home, in a room of 24x18 feet, not far from us. Each one has a bed, made of wood, a few covers, a box with a lock, etc. These orphans must learn to be satisfied with "few" things. Their clothes we have in our keeping.

In the afternoon of Wednesday and Saturday there is no school. These two afternoons are supplied respectively by a catechetical class, and a gathering for singing in connection of which we study the S. S. lesson. The participation on their part in these exercises manifest considerable interest.

The children coming from different places, belong to various castes. But as soon as any orphans enter here these differences are discontinued.

The parents of Amardas and Premdas are lepers. These two boys do not show now any marks of leprosy, but in most cases of this kind in later years the children become victims of this terrible disease. We trust that this will not be the case with these.

We trust that this will be an incentive to our readers that they will more frequently and fervently remember us all in prayer before the throne of God.

Very cordially your workers,
P. W. AND AGNES PENNER.
Janjgir, C. P., India.

You picture to yourself the beauty of bravery and steadfastness. And then some little, wretched, disagreeable d u t y comes, which is your martyrdom, the lamp for your oil; and if you do not do it, how your oil is spilt. —*Phillips Brooks.*

Christian Socialism.

On this important subject the editor of The Christian Guardian, Toronto, Ont., has the following practical remarks:

The editor of this paper has been bombarded of late with socialistic literature, and has been urged to give expressions to his own convictions as to the program of modern socialism. He will do so with pleasure and in a few brief sentences.

The only kind of socialism that is sufficient for the tasks that the modern socialist claims to have ahead of him is the socialism that is fundamentally, consistently, persistently *Christian*. The socialism that is not, in its ideals, and in its methods, imbued with the spirit of Jesus Christ and modelled after His teaching will not win out.

The only brotherhood in the world that is strong enough and all-embracing enough to make of the human race a family in which the rights and privileges of each will be the concern of all is the brotherhood that there is with Jesus Christ in the one Father to whom and from whom are all things. In so far as Socialism is making for that brotherhood—and we believe it is making for it faster than some folk imagine—it is working along divinely ordained lines that must in the end succeed.

We must always bear in mind that it is possible for the church and for the individual Christian man to misrepresent Jesus Christ, and to live and to teach below, or contrary to, the standards that He sets up. It is not always necessary, and it may not always be fair, to bring socialism to the tests that the church sets up, or to the tests that individual Christian men set up, but it is always fair and always necessary to test it by the teachings and the life of the Master of Men. If it is not ready and willing to make that test, so much the worse for it and for the work that it is trying to accomplish.

Only the difference of a penny or two in trade, but a moral principle goes with it, and in the end the difference is as wide as between a church and a prison.

For the Mennoolte.

The Weather.

HOWARD D. YODER.

All too frequently do expressions such as the following come to our ears—"Disagreeable night, isn't it?" "Nasty out of doors," "Awful mess of weather." And such heart betraying remarks come also from professing Christians, and even pastors, just as though we had time in our short lives to go about sowing the disagreeable, while there is so much of the good to be told.

Far better it is to obey the Word as it comes from Phil. 4:8, which in substance is as follows, "Whatsoever things are true, honorable, just, pure, lovely, of good report; if there be any virtue, tf there be any praise, think on *these things*." Of course the inference is to leave the other things unthought of and consequently unsaid. A most beautiful thought regarding our attitude toward the weather may be drawn from James 2:2–4 "For if there come into your synagogue a man with a gold ring, in fine clothing and there come in also a poor man in vile clothing; and ye have regard to him that weareth the fine clothing and say, Sit thou here in a good place, and ye say to the poor man, Stand thou there, or sit under my footstool; do ye not make distinctions among yourselves and become judges with evil thoughts?"

Nature comes to us at times arrayed in her best attire; smiling skies beaming warmth, chirping of birds, rustling of leafy verdure and soft summer breezes, and we extend to her a hospitable hand of hearty welcome and bid her come in and tarry with us.

Perhaps the next day the very same nature comes knocking at our door with tears in her eyes, clouded brows, bedraggled and drenched garments, a veritable beggar as compared to her former appearance. Now do have respect to the gay clothing and say to the drenched visitor, "Be gone, thou beggar."

Ah, be careful, man looketh on the outward appearance and the same nature that so pleases us in her glad attire comes to us at times as an angel in disguise!

"Forget not to show love unto strangers: for thereby some have entertained angels unawares." Heb. 13:2.

Try it once in respect to the weather and you will find that the clothing has nothing to do with your appreciation of nature's fellowship, but dreary days will reveal themselves as veritable angels in disguise.

Wadsworth, O.

The Spirit and Method of Evangelization.

Was there ever a duty performed or a plan carried through without the two essentials, spirit and method rightly applied? When the priests of Baal made that fatal effort to call down the fire from their Gods, was it not the lack of the right spirit and of the proper method that caused their terrible destruction? And on the other hand was it not the fact that these two fundamentals were applied, which so successfully helped Elijah to bring these idol-worshipers to shame and into the dust?

"Howbeit," says Christ, "when He, the Spirit of truth, is come, He shall guide you into all the truth, for He shall not speak from Himself; but what things soever He shall hear, these shall He speak; and He shall declare unto you the things that are to come."

Is the Mission candidate looking for the place where he may find the right spirit? Then he need but turn to the Christ who has promised the Spirit of truth, the Comforter, to them that ask. Is any Student Volunteer in doubt as to the method of work? He also need but to listen to the words of the great Jehovah, his guide. Hear His own words when He says: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves."

What kind of *spirit* predominates the soul-life and the public life of the aggressive missionary? Foremost among the essentials is the spirit of *Prayer*,—of what Finney calls the Prayer of Faith.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gate of death,
He enters heaven with prayer.

By the aid of the spirit of prayer the world-renowned George Müller, of England, was enabled to obtain so many thousands of dollars for the Orphans' Homes which he established.

The spirit of *Love* must characterize the successful missionary. Bro, P. A. Penner from India, writes: "Get the missionary spirit before you come into the field. If you don't *first* get a love for the unlovely, you will hardly get it on the field, where there is so much to cause you to lose the "first love" for the people."

Another essential is the spirit of *Service*. An evangelist in a Mohammedan city was portraying what kind of man Jesus was. One of the audience got up, uncalled for, and cried out: "I know that man; he lives in our town; he helps the poor, and teaches the ignorant, gives medicine to the sick, and lends a helping hand everywhere." This simple-minded heathen had recognized the characteristics of Christ in one of His missionaries, who was working in the spirit of service.

Kindness must show itself in all of the missionary's dealings. The native wants a friend and as soon as he has found such an one in the missionary, he begins to wonder by what power this man can live such a life of kindness. Then slowly Christ will be able to enter in.

But neither love, nor service, nor kindness will bear down upon the darkened heart of the Negro of Africa or the Bushman of Australia unless it be done in a hearty way. The aggressive missionary must also be impelled by the spirit of *Sincerity*, which will serve as a balance wheel for the love that must not grow cold, for the service that must not cease, for the friendship that must hold out to the end.

The spirit of the true missionary will, furthermore, shows itself in a superiority which never commands; in a feeling of duty, which is ready for the greatest sacrifice; in an attitude of expectation which will not flinch at the point of death; but also on the other hand, in a faith that knows no defeat, knows only victory, salvation, success.

Notwithstanding the fact that the missionary shall live in such a spirit, he cannot expect to have a full measure of it to start out with. He must *grow into it*. The growth began when the germ of Faith settled in his heart at conversion. Then, all along his life's path, as he goes from one experience to another, he finds himself continually nearer his ideal.

Those years of preparatory work in college have given opportunity for personal soul-winning, for practicing little kindnesses, for letting the spirit of God get fuller sway over the whole life. After this time there may possibly be a year or two of waiting. The patient recruit must learn to listen to the words of love and mercy, coming—as to Elijah in olden times—directly from the throne of God, 'in a still small voice'. As one month after another passes by without his being sent out, he learns to know that very often 'God's ways are not our ways.' Then comes the time for his sailing, and on the open sea he finds himself between strangers and God. The test has come, but the love of Christ for him is victor. He comes out into the field and finds that he must sit down to the study of language for at least one if not two or three years. Again it is God's time to speak to him, to lead him by the hand into this new and vast harvest field. How often has it not been said by the officers of the Mission Boards that the first two years of the missionary's stay in the field will determine his attitude toward the remainder of his life. Throughout all of the active work that follows he must grow more deeply into the spirit of evangelization.

As to the *method*, which Christ sums up in the words: "be ye wise as serpents," this is entirely *dependent upon the Spirit*. No two men will be found to have the same method in doing their work because of their individuality. But they shall all be part of the one great body of which Christ is the head.

Yet the study of method is a broad one, since a certain amount of harmony and unity is necessary. It is to be noted that the method of *preparation* for this great task is become more and more uniform. A person, in order to be able to grapple with the difficulties of a mission field, must have had the systematic training of a college, a medical school, or a seminary.

When the worker comes to his appointed field he is confronted with the great task of *supervising laborers*. Here he must use tact. His shrewdness must outweigh the shrewdness of his carpenters, of his bricklayers, and even of his cook.

In *preaching* he must learn to have the simplest thought possible in regard to the greatest truth conceivable. He must know the weak points of his audience in order that he may know the right moment when they can be touched. He must know where it is best for him to speak, whether on the street, or in their homes, or in the chapel. Into the most insignificant detail must the wisdom of God, in which he has a share, be used to touch the sin-sick soul or the heart of stone.

In his manner of dress, in his habits of living, *in everything must he come as close to the native as he can*, without becoming one of his number, so that the sinner's weak sight may be lighted up by the life-motive, which is back of the man.

Almost more than anywhere else must the proper method be used in *schools*. Here the Mission Worker has before him children of parents who, in many cases, are the enemies of the Christian faith. The slightest blame that can be found in his treatment of the children may prove fatal to the instructor. As a consequence the children may be withdrawn from the school and the whole family be closed to the light of salvation.

"It is the practical man, the man of method, who can expect success in the work of evangelization if he is prompted to work by the right spirit. The proper method shows forth the wisdom of God, but it is the spirit which gives the true power to the efforts of the worker.

Let us, with Missionary Gallock, the author of numerous missionary books, learn to see Jesus as the *Centre* of life, for He says: "I am the Bread of life."

Let us learn to see Jesus as the *Source* of life, for He says: "I am come that they may have life, and have it more abundantly".

Let us see Jesus as the *Sustainer* of life, for He says: "Because I live' ye shall also live."

And lastly, let us look upon Jesus as the *Giver of the Spirit* of life, for He says: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked Him, and He would have given thee living water."

"Expect great things from God; attempt great things for God." P. R. SCHROEDER.

Home Circle.

The Two Arithmetics.

I know a little girl who multiplies
Her sorrows by dividing.
Whatever cause she has for sighs
She always is confiding.
And so she adds to other's woe
And from their joy subtracts.
A strange arithmetic, I know,
But these, my dear, are facts.

I know a girl who multiplies
Her joys by cancellations.
She draws the line through tears and sighs
Of all denominations.
Dividing joys, she multiplies
Her friends and sunny hours.
Now tell me, which arithmetic
Shall we adopt for ours?—Exchange.

A Frank Confession.

Here is a confession that comes to the Illinois Issue from Michigan:

"I am a farmer, and I raise rye. One day I took a bushel of my rye down to the distiller and sold it to him for fifty cents. The distiller got out of that bushel of rye three and a half gallons of proof whiskey—although I hear now that he can get four gallons out of a bushel—which he sold to the saloonkeeper.

"I then started in with the saloonkeeper to drink up my bushel of rye at ten cents a drink, eight drinks to the pint, or eighty cents for a pint, or $6.40 for a gallon. The three and a half gallons of proof whiskey which my fifty-cent rye made had cost me $22.40.

"I had to sell enough rye to the distiller to get money to pay the saloonkeeper. When I hauled my forty-four and four-fifths bushels of rye to the distiller to pay for what he had gotten out of one bushel, I said to myself, 'What a fool I was!'

"Is there another farmer as big a fool as I was?"—Home Herald.

A Mistake.

A nervous-looking man came into the grocery store with his baby on one arm and a coal oil can on the other. He placed the can on the counter and said gently: "Sit there a minute, dear." Then, holding the baby up to the dazed clerk, he added: "A gallon of kerosene in this, please."

Spoiled Children.

Some boys and girls are spoiled by the indulgence of those who have them in charge, and who make the mistake of not insisting upon obedience and politeness and other necessary things. And sometimes, and more often, they spoil themselves by giving rein to bad temper, or love of their own way, and other things that need restraint.

That is a serious matter, isn't it? Why, John feels badly when he burns the molasses candy, so that it comes from the fire a scorched, sticky mass no one can eat! Jenny can hardly keep back the tears when she makes a mistake in cutting out the dress for her doll, and it is spoiled. But spoiling is a very trifling matter compared with spoiling yourselves, for spoiled girls and boys means spoiled men and women.

True Americanism.

For what is true Americanism and where does it reside? Not on the tongue, nor in the clothes, nor among the transient social forms, refined or rude, which mottle the surface of human life. True Americanism is this:

To believe that the inalienable rights of man to life, liberty, and the pursuit of happiness are given by God.

To believe that any form of power that tramples on these rights is unjust.

To believe that taxation without representation is tyranny; that government rests upon the consent of the governed, and that the people choose their own rulers.

To believe that freedom must be safe-guarded by law and order, and that the end of freedom is fair play for all.

To believe not in forced equality of conditions and estates, but in a true equalization of burdens, privileges and opportunities.

To believe that the selfish interests of persons, classes, and sections must be subordinated to the welfare of the commonwealth.

To believe that union is as much a human necessity as liberty is a divine gift.

To believe, not that all people are good, but that the way to make them better is to trust the whole people.

To believe that a free state should offer an asylum to the oppressed, and an example of virtue, sobriety and fair dealing to all nations.

To believe that for the existence and perpetuity of such a state man should be willing to give his whole service, in property, in labor, and in life.—Dr. Henry Van Dyke.

The one thing needful is right relation to God. Neglect of it is the supremest folly. Every excuse for delay offered by the self-deceived delinquent is a fresh stultification and aggravation of his sin.

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Editorial.

A Church Surrenders.

New England has for years had a strong party who look upon the dogma of Christian faith, which asserts the divinity of Jesus Christ, with disfavor. It is quite natural that the people of this type, who desire church fellowship, should identify themselves with the Unitarian Society, which is willing to allow that Christ was but a great and good man, and devotes itself to finding ways by which the plainest passages of Scripture, that teach our Lord's divinity, are explained away. It often happens that individuals permit themselves to be led into accepting the doctrines of the Unitarians and we think little of it in this day, when people are given to so many strange ways, but when a whole congregation, and especially one that for more than two centuries has been a Gibraltar of orthodoxy, takes a step in such a direction the effect is startling. This weeks' papers inform us that the Centre Congregational Church of New Haven, Conn., which was organized in 1638 has adopted a new creed. We presume that a Congregational church has as much right to adopt a new creed, if it feels so disposed, as it has to build a new meeting house or call a new preacher at any time it sees fit, but the officers of Centre Church find it necessary to explain that the purpose of the change they are making is to make their confession of faith absolutely *non-theological*, as they call it, so that they will be free to gather into membership those who have hitherto been debarred by what they are pleased to regard as "*slight theological scruples.*" In their new confession the Apostle's Creed is omitted and candidates for church membership are not required to make a formal expression of their belief in the divinity of Christ. In other words any one disbelieving any one, or all, of the articles of the Christian faith as expressed in the Apostle's Creed is as welcome to membership in their church as the one who accepts all the articles defined in that historic statement. As cordial a welcome is offered to the one who believes the Gospels to be a fraud, as far as they assert the divinity of Jesus, as is extended to him who accepts the whole of the Gospels as truth.

When we hear of such a surrender it is but natural that we should be curious to know how their pastor would interpret such passages as "*Be ye not unequally yoked together with unbelievers.*" We are even unkind enough to wonder if the change had not been made to please some particularly liberal contributer. (It's hard to say just what some churches would do to please some splendid givers.) Our speculations might lead us to suppose, even, that the pastor of the flock had become so tainted with the liberalism of to-day that his church finds him unfitted to preach the Divine Christ, men's Saviour, to any but those who don't want a divine saviour or feel the need of His atonement.

We can understand how that a more liberal concession to the world on the part of the church will make it attractive for persons who have no use for a Divine Christ, but can we call that organization a church, that makes such a concession? An ethical society devoted to culture and the higher things that go with it, may have its uses but the only thing a church can stand for is Jesus Christ the Son of God, and its first duty is to lead men to find forgiveness for their sins in the shed blood of the crucified Christ. G.

Correspondence.

DEEP RUN, Pa., April 25.—The Pennsylvania Society, with the National Association for the Study and Prevention of Tuberculosis sent out literature for distribution relating to the dreaded White Plague, with suggestions that April 24 be observed as Tuberculosis Sunday by the churches throughout the state and nation; accordingly many ministers preached special sermons on the occasion. Our pastor took for his text 3. epistle John v. 2 from which he preached a practical gospel sermon, incidentally alluding to this disease. He said in substance: "The text is a prayer for material prosperity, for health; based upon soul prosperity, which includes soul-health. What that is attained we may expect, we may consistently pray in behalf of self and others for temporal prosperity, for health of body. Our prayers can only be answered for these as we place ourselves in the right attitude to Him from whom we have all things good for us. God has laws, He gave them to His people for health and prosperity. These laws if observed bring the blessings, if disregarded, curse and disease etc. is the result." Especial reference was made to Malachi 3 and 4 and the fulfilment of these promises in the Christian dispensation. People must be taught, they must observe these laws. Jesus Christ is the Great Physician of soul and body, in Him alone there is health and prosperity.

Our hearts were made sad when the pastor announced from the pulpit that he had received the notice of the death of father Ringleman, of Geary, Oklahoma. The Ringleman family for many years lived in our congregation and worked and worshiped with us. The pastor had received all the children into the church membership here. The congregation in these lines express their fraternal sympathy with aged Sister Ringleman and the sons and daughters in their bereavement.

On May 1st we have no preaching services as deacon and pastor will be absent in attendance at annual conference.

On May 8th the congregation will observe the Lord's Memorial Supper. Saturday afternoon previous will be preparatory services.

GOSHEN, Ind., April 26.—We are having a genuine snowstorm this morning, which is certainly unusual for this time of the year. March was very nice and warm, no snow falling here during the month and in consequence fruit of all kinds is about two weeks earlier than usual. But the cool weather of the last few days has no doubt damaged the fruit.

Since the arrival of spring there has been an increase in attendance at S. S. and church services. Our pastor, Rev. Niswander has been giving us very helpful and inspiring sermons and we pray that God may richly bless him in his efforts. We expect to hold our spring communion on the 8th of May.

By the will of the late Jacob Byler the Silver Street church fell heir to ⅓ of a $12,000 estate. Upon receipt of the money by the trustees of the church a business meeting was called and it was decided that the principal be loaned out and the interest from same to be used for missionary purposes or wherever most needed. The members of the church feel very grateful for this gift which Bro. Byler saw fit to entrust to them and may much good come from the same in the years to come.

GEARY, Okla.—On Sunday, April 24, we certainly have had a day of blessing. And while we have a little extra time and our hearts are yet over-flowing with joy we wish to tell the readers of this occasion. For a few months regularly every Sunday two of our Indians, Black Cyote and wife have attended our church. And by so doing showed that they were seeking for something and seemed to be earnest and sincere in that purpose. And finally this Indian came to Bro. J. S. Krehbiel and asked that they be baptized. After asking him some questions as best he could, as this Indian Black Cyote speaks but very little English, Bro. Krehbiel found that he was in earnest about his soul's condition, so a few days ago Bro. Krehbiel with an interpreter, one of our Indian brethren, Henry Lincoln, visited the home of Black Cyote and wife and again they expressed their wish to be baptized. They confessed that they were tired of this way they have been liying and desirous to live a life that is purer and happier. We know not how the spirit moves convincing men of sin. He speaks to some in one way and some another, knocking at the heart's door again and again until He could enter in.

To-day we had the privilege to see them baptized confessing their sins and excepting Jesus Christ. How happy they seemed to me. Bro. Krehbiel through this same interpreter read from Acts. 8:28–40 and based his thought on the work of the Spirit, which was very impressive and will long be rembered by the writer. The interpreter, Henry Lincoln, had brought several other members of our Cantonment church with him. After services we had made arrangement to stay together at the church and eat a lunch. The sisters brought well filled baskets and we enjoyed ourselves at the well spread table. After dinner we had a short song service followed by an experience meeting, in which our Indian brethren took part again. Speaking through the interpreter they spoke words of rejoicing and expressed their thanks to God and His spirit for leading this their chief into the marvelous light and liberty in Christ. Even Black Cyote made a talk and told us that at one time everything in his heart was dark, but he said, I now can see the light, and asked the brethren to pray that this light may increase and become stronger day by day. His wife also asked us to pray for her.

On April 19th, George Ringleman passed from our midst to his reward above, reaching the ripe age of 82 years. Funeral services were held by J. J. Kliewer, from Gotebo, at the Mennonite church at Geary, of which the deceased was a member until death.

Miss Zelma Hirstein, who has been a visitor at G. A. Lehman's left Wednesday, April 20, for California, for the benefit of her health. Wishing all our readers well, H. F.

Music.

(Contributed.)

Music began with the creation of the world. Man realized that he could not express all his emotions in words and thus music originated. Its first form was very crude. The wind whistling through tall weeds, the rippling of the waters and the sighing of the pine trees were some of the sounds which suggested music to the ears of these primitive people, our forefathers. Their instruments were also of the rudest type, some being made of tortoise shells with strings stretched over them and of bundles of reeds, so adjusted as to make different musical sounds. As time advanced, there crude instruments were replaced by more elaborate ones, the singing became more cultivated and refined, until we find records of incidents, before Christ, in which songs were chanted and harps were played.

Not only is the *use* of music recorded; but also the great influence thereof. A good example of this is David playing the harp for Saul. How instantaneous was the change wrought over him when but a few of these sweet strains were produced! What peace and quiet rested on his heretofore troubled spirit! It is said what prayers, devotions and psalms are to some in the world, *that* music and song are to many. Pope says,

Music the fiercest grief can charm,
And Fate's severest rage disarm;
Music can soften pain to ease,
And make despair and madness please;
Our joys below it can improve,
And antedate the bliss above."

But, as with other things, music also tends people to drift downward just as it lifts and inspires them to higher planes. Reckless music is that which causes this downfall. Many souls have been wrecked because of an evil song which was thoughtlessly sung. These are usually composed by worldly people and should therefore be avoided. Many and great are the composers by whom our greatest works of art were composed. Among these may be mentioned Beethoven, Chopin, Handel, Haydn and countless numbers of other great men. Their music is inspiring and uplifting. Handel's oratorio, "The Messiah," is said to have been given for raising more charity funds than any other piece ever composed. Thousands, yes, millions of dollars have been donated to the poor by the many churches and societies that have rendered this great work.

Thus many examples might be given of the great work accomplished by music. Not only do the great composers and their respective compositions alone scatter good influence, but the minor ones as well. Although we may not all be Shuberts or Mozarts, we may all cheer up some souls with a song, whether played or sung, that we may say as the poet,

"I ask, Oh Lord, that from my life may flow
Such gladsome music, soothing, sweet and clear,
From a fine-strung harp, to reach the weary ear of struggling men,
To bid them pause awhile and listen; then
With spirit calmer, stronger than before,
Take up their work once more.
I only pray that, through the common days
Of this, my life, unceasingly may steal
Into some aching heart, strains that shall help
To heal its long-borne pain,
To lift the thought from self and worldly gain,
And fill the life with harmonies divine.
Thus would I live; and when all working days
Are o'er for me,
May the rich music of my life,
Ring on, Eternally!"

Strange Fellowship.

A renewed phase of Socialistic activity is disclosed in an attempt to permeate the Christian Church with Socialistic doctrine. This work is carried on mainly through the agency of an organization styled "The Christian Socialist Fellowship," whose membership is made up chiefly of clerical gentlemen with whom the doctrines of Christianity and the teachings of Karl Marx have become badly mixed. These "reverend" citizens, while still professing Christianity, accept without qualification the teaching of so-called Scientific Socialism with its inevitable deductions of materialism and atheism. The Christian Socialist Fellowship announces that "the Socialism it preaches differs in no way from that of the International Socialist movement," which, as is well known by all who have any knowledge of the genesis, aim and methods of International Socialism, is avowedly atheistic and hostile to Christian belief and Christian practice. The members of this "Fellowship" style themselves "Christian Socialists," but the blending of doctrine implied in the combination of terms almost invariable results in the complete effacement of the Christian influence and a corresponding domination of the Socialistic tenets. The Fellowship has a literary mouthpiece, called "The Christian Socialist," with the motto "The Golden Rule against the Rule of Gold" inscribed on its banner, devoted to the spread of Socialism, and sometimes specially written up to cater to the tastes of some particular body of Christians, as the Methodist Special Edition of September 1, 1908, and the Catholic Special Edition of January 15, 1909. The pages of this publication, reflecting as it does the minds of men drifting on the high sea of Socialism with no fixed convictions on questions of faith or morality, naturally come laden with matter as devoid of logic as it is destitute of true Christian principle.—Civic Federation Review.

Church Work.

There is a great deal of work which is termed "church work," which is not done by the command of God, or for His glory, nor for the benefit of mankind. Doubtless some people suppose they are working for the Lord, when they are in fact doing many things which the Lord does not wish to have done. In like manner they give money for "the cause of God, "which are used for purposes which the Lord has not appointed, and does not approve.

The woman who makes herself sick running fairs, and contriving ornament and adornment, which ministers to pride, and gratifies the lust of the eye, may be doing "church work," but she may not be doing "the work of the Lord." And it will be a foolish excuse for broken health and a shortened life, to declare it is the result of doing "church work," when the work was such as might well have been left undone.

The life is more than the meat, and the body more than raiment; a live woman is worth more than a dead meeting-house; a faithful man of God is more valuable than a stone heap called a church. Living stones and living temples are most needed in these days, and we ought to be very careful that we do not do violence to the temples of the Holy Ghost, while we are seeking to adorn and beautify those material structures which are by no means essential to the sincere worship of Almighty God.

The church work of the primitive Christian was not expended on brick and mortar, on architecture and ornament; it was the work of those who, emanating from some quiet home or some upper chamber, went forth in all directions to visit the fatherless and the widows, comfort the sad, relieve the distressed, assist the prisoners, care for the sick, and seek and save the lost. This is the legitimate "church work." Let us have more of this, and less of the work which is for empty show and vanity.—The Christian.

Hanly Concerning Three States.

Ex-Governor Hanly of Indiana is a man of broad views and wide experience. He writes concerning the temperance movement in Ohio, Indiana and Illinois: "We have closed enough saloons in these three states to extend a solid line along a street thirty-five miles long. We have sent home to breweries enough saloon counters to line a street one hundred miles long. We have turned $20,000,000 annually from this traffic into legitimate channels of trade—enough to give 20,000 families $1,000 a year, enough to maintain 250,000 people. This money has gone into raiment and food, and into the building of American homes, where wifehood and childhood could assemble with no cloud in the domestic sky."—The Christian Herald.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Lesson for Sunday, May 8.—THE CHRISTIAN GRACES. 1 Pet. 4:7—11; Col. 4:6.

QUESTIONS:

1. What are some of the Christian graces? 2. Pet. 1:5–7; Gal. 5:22—23; 1. Tim. 6:11.

2. Faith. Mat. 9:29; 17:20: Luke 17:5; Rom. 1:17; 3:22; 5:1—2; 10:17; 14:23; 1. Cor. 13:2; Gal. 3:26; Hebr. 10:38; 11:1, 6.

3. Love. 1. Cor. 13; Col. 3:14; 1. Pet. 1:22; Rom. 12:9—10; 13:10; Gal. 5:6, 13, 22; Ephes. 3:17; 5:2; Phil. 1:9.

4. Hope. Acts 24:15; Rom. 5, 2:4—5; 12:12; Tit. 1:2; 1 Pet. 1:3; 3:15; 1. John 3:3.

5. Godliness. Tit. 2:11—14; 1. Tim. 4:7—8, 6, 11; 2 Pet. 1:3, 6.

6. Purity. Mat. 5:8; 1. John 3:1—3; Phil. 4:8; Jas. 3:17; 1. Tim. 3:9; 2. Tim. 2:22; Tit. 1:15.

7. Meekness. Mat. 5:35, 9; Num. 12:3; 1. Pet. 3:4; Ephes. 4:2; Col. 3:12.

8. Forgiveness. Col. 3:12—13; Mat. 6:14; Ephes. 4:32.

9. Sobriety. 1. Thess. 5:6–8; 1. Pet. 4:7; 5:8; Tit. 2:6.

MEDITATIONS:

On the tree of Christianity there grow many fruits, the Christian graces, a few of them we will enumerate and consider. Graces are "endowments or characteristics fitted to win favor or confer pleasure or benefit." The word of God enumerates the following and other graces: Faite, love, hope, virtue, knowledge, self-control, patience, godliness, kindness, joy, peace, long-suffering, goodness, meekness.

Faith we name first, because without faith it is impossible to be well-pleasing unto God. Faith is assurance of things hoped for, conviction of things not seen, According to our faith it will be done to us, and if we have faith as a grain of mustard seed, we can remove mountains. We all have to pray with the disciples: "Increase our faith." "But the righteous shall live by faith." "Being justified by faith, we have peace with God through our Lord Jesus Christ." Faith or "Belief cometh of hearing and hearing by the word of Christ." We become sons of God through faith in Christ Jesus.

But faith without love is valueless, for in Christ Jesus availeth but faith working through love. In 1. Cor. 13 Paul gives us the song of love and says: "If I have all faith, so as to remove mountains, but have not love, I am nothing. Love never faileth. But now abideth faith, hope, love, these three; and the greatest of these is love." His description of love is unsurpassed and no one ever lived up to this ideal except Jesus Himself, the Son of God and man.

Hope, the third of the graces mentioned by Paul in the above passage, is born in us by the faith in Jesus Christ since we expect through Jesus not only the present gifts, forgiveness of sins and adoption as children of God, but also the consummation of our spiritual life in the future in glory.

Out of these three cardinal graces grow many others. Godliness, piety is brought by the salvation through which the grace of God has appeared. We shall exercise ourselves unto godliness, which "is profitable for all things, having promise of the life which now is, and of that which is to come;" and "godliness with contentment is great gain."

Purity is according to John a Consequence of the Christian hope. "Every one that hath this hope set on him purifieth himself, even as he is pure." Our Lord says: "Blessed are the pure in heart: for they shall see God." In a pure conscience we can hold the mystery of the faith and we shall call on the Lord out of a pure heart.

Meekness is a grace developed by Christianity. Our Lord says: "Blessed are the meek: for they shall inherit the earth." Softness of temper, mildness, gentleness is a fruit of the Holy Spirit in us. Of Moses it is said that he "was very meek, above all the men that were upon the face of the earth and our Lord says of Himself: "for I am meek and lowly of heart."

Forgiveness is a necessary requisite for our prayers being heard and answered. Having experienced the loving forgiveness of God, we must forgive our debtors, since only then God can forgive our debts. "But if ye forgive not men their tresspasses, neither will your Father forgive your tresspasses."

Sobriety is "gravity without sadness or melancholy," and is required of the Christian. "Watch and be sober" is often put together. Peter admonishes: "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." The Christian may be full of cheer, yet he will exercise cool, dispassionate reason and be sober unto prayer.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for May 8.

SUBJECT: The Woes of Intemperance.—Prov. 23:29—35.

GOLDEN TEXT: At last it biteth like a serpent and stingeth like an adder.—v. 32.

In the marginal notes of the Revised Version it is indicated that in the Hebrew the words for "woe" and "sorrow" in the first verse are exclamations uttered by persons under the pressure of great suffering—"Oh," "alas". From whose lips are such expressions of suffering pressed? The writer of these proverbs says they come from those who are addicted to the drink habit, when they feel the pain of the serpent's bite, of the adder's sting. Great as the woe and the sorrow of the drunkard himself is when the after effects of the poisonous drink assert themselves, our observation teaches us that the first and perhaps the sharpest suffering is usually felt by others, who are directly and intimately affected by the drunkard's wayward life. The father and the mother, the brother and the sister, the wife and the children—who can measure their heart-pangs of pity and of shame and disgrace; who but God Himself can number the tears, shed in secret perhaps, but often betrayed by the redness of eyes; who can tell all the hardship caused by want and neglect, the pain resulting from unnatural and brutal treatment? All this and much more of almost endless suffering falls upon those to whom the life, now immeaurably worse than wasted, should be a blessing and a joy.

Where are the woe and the sorrow, the contentions and the wounds, the ravings and the cursings, in short all the outworkings of the demon of strong drink? Not only nor principally in the places where the ruinous stuff is dealt out over the bar. There the victims of the habit are not wanted nor tolerated when the poison begins to show its devilish effects. It is out in the surrounding community and then in the homes that the dangerous and disturbing effects are felt. It is in the homes that poverty pinches and it is the community that bears the expense of police, courts, jails and almshouses to deal with victims of the deadly stuff while the manufacturers and traffickers grow rich with their ill-gotten gains.

It is almost beyond comprehension how men can be so indifferent to the wreck and ruin resulting from the stuff which they deal out to their fellowmen. They say indeed that it is not the moderate use but the abuse of excess that works the mischief. Yet they can not be ignorant of the fact that it is in the nature of strong drink to rob its user of the power of self-control, so that as a rule he can draw the line between temperate and intemperate use, much less keep himself on the right side of it. The fact is that the only place where one can be sure to draw a straight line on the question of intoxicating beverage is on the nearer side of the first glass. The Spirit in the words of our lesson warns every one not even to look with desire upon the cup of sparkling wine, in which lurks the serpent of intoxication.

Why do men prate about the manliness of self-restraint as though this quality could be shown only by walking as close as possible to the edge of the brink without falling over it? Is there not at least an equal degree of manliness shown in heeding these words of warning and abstaining totally from taking into my system that which is at best only a luxury and which possibly may, yea very probable will, be a curse to me? Surely here lies the course of true manliness.

The awful slavery of the drink habit is described here in a most realistic way. The victim realizes his helplessness to stop his downward course. The terrible appetite has him in its clutches. He knows he is stricken and beaten but he can not get away. He is down in the depths of debauchery, but he knows that when he awakes out of his drunken stupor it will be only to seek it again. O friends, shall we not try to rescue those thus held in this terrible bondage, by bringing to them the power of salvation in Christ? It can be done. It has been done in hundreds of cases. The touch of Christ will make the shackles fall and set the prisoner free, praise the Lord. And again shall we not do what we can to protect the boys (and the girls) now growing up in our homes and in our communities, from the blight of this dreadful curse. Why not lift our voice and cast our vote in favor of putting away from our midst a traffic which spells ruin to so many? If we fail to stand on the right side of this qestion, will not God hold us responsible for it?

Change of Address.

All mission friends are herewith informed that our address is again *Oraibi, Ariz.*, instead of *Toreva*.

J. B. EPP.

Deaths.

REINHARD.—On April 14th, 1910, in Milford, Bucks Co., Pa, John M. Reinhard, aged 73 years, 4 months, 10 days. Funeral services were held and interment made at the Trinity Reformed church near Spinnerstown, on April 19th. Funeral services conducted by A. B Shelly.

FRICK.—On April 18th, 1910, at Vineland, New Jersey, Reuben Frick, aged 73 years, 5 months, 26 days. The body was shipped to Quakertown, Pa., and interment made, by the side of his parents, within the East Swamp cemetery on April 22nd. Funeral services were conducted and funeral sermon preached by A. B. Shelly.

Marriages.

AESCHBACHER—MOSER.—On April 6, 1910, at the home of the bride's parents near Fortuna. Mo., by Rev. D. D. King, Edward J. Aeschbacher and Edna V. Moser.

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For the Relief of the Suffering Mennonites in Russia.

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For the Relief of the Assyrian Orphanage in Jerusalem

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HARRISON LANDIS, Treas.

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Gratefully acknowledged,
A. S. SHELLY.

News of the Week.

Domestic.

Mark Twain Dead.

READING, Conn., April 21.—Samuel Langhorne Clemens, "Mark Twain," died painlessly at 6:20 o'clock to-night of angina pectoris. It was the end of a man outworn by grief and acute agony of body.

Mark Twain was born Samuel Langhorne Clemens, in Florida, Mo., on November 30, 1835. "My parents," he writes in his own burlesque autobiography, "were neither very poor nor conspicuously honest." The eldest ancestor the Twains have any record of was a friend of the family by the name of Higgins. "The country chronicles have it that the elder Clemens failed in business and died leaving his son the ample world to make his fortune in."

Mark Twain's acquaintance with literature began in putting words into type. Educated only in the public schools, he was apprenticed to a printer at thirteen and worked at his trade in St. Louis, Cincinnati, Philadelphia and New York until at eighteen he could gratify a boyish ambition to become cub to a Mississippi river pilot. Both these happenings reacted profoundly on his later life.

His knowledge of river life, acquired when he was a pilot, took form in "Tom Sawyer," "Huckleberry Finn," and "Life on the Mississippi," regarded as his surest title to fame. It even suggested his pseudonym, for "Mark Twain" is a linesman's cry to the pilot in shallow stages. And his familiarity with printing turned him naturally first into newspaper work, then into creative writing, and finally into the publishing business, where, like Sir Walter Scott, he suffered a bankruptcy disastrous to everything but his honor, and, like Sir Walter again, paid off by his pen, debts not of his own making.

Meteor Starts Fire.

EL PASO, April 26.—News comes from the mountains in the vicinity of the Mormon colonies, south of here in Mexico, of the falling of a gigantic meteor. It burst and spread out in four directions and some of the fragments started a forest fire.

Millions Lost by Growers of Fruit.

CHICAGO, April 23.—The eastward moving storm manifested yesterday in rain and high winds developed snow and freezing temperatures in the western lake region in the upper Mississippi valley today.

In the fruit belts of Northern Indiana, western Michigan, Illinois, Iowa, Missouri, Minnesota and Wisconsin, budding fruit was damaged to the extent of millions of dollars, according to reports from the sections affected.

At Buffalo, Chicago, Milwaukee, Dubuque and other cities in the path of the storm the thermometer dropped to 22 to 28 degrees over night.

ST. LOUIS, April 23.—Besides breaking all corresponding snowfall records for the last twenty years, today was the coldest day ever known here so late in the year. The thermometers registered 28 degrees at 8 a. m. and the coldest ever experienced heretofore this late in the season was May 2, 1851, when 29 degress was reached. Starting at 7 a. m. and accompanied by a high wind, a driving snow fell over the city. Continued cold is promised by the weather bureau, and it is feared fruit and crops will be damaged.

MILWAUKEE, April 23.—A blizzard is raging throughout almost the entire state of Wisconsin. Several inches of snow has fallen in Milwaukee, Marinette reports a depth of two feet.

License Cost $3,500 at Bristol, Va.

BRISTOL, Tenn., April 22—Local saloon keepers are determined to operate despite a handicap of the highest liquor license charged in the United States. Judge Kelly, to-day, granted thirteen licenses under the $3,500 schedule and other applications yet to be passed on. This town will be the distributing point for prohibition states which center here.

Bristol lies partly in two states, Tennessee and Virginia. At a recent election the Virginia side went "wet." The saloons propose to operate from the Virginia side of the town.

International Bureau of American Republics Dedicated.

WASHINGTON, April 26.—The beautiful new home of the international bureau of the American republics was to-day formally dedicated in the presence of a most distinguished company. Just two years ago President Roosevelt laid the corner stone of this building, which has been described by Andrew Carnegie as a "temple of peace, commerce and friendship," and which Secretary Root has called a "capitol in the capital of the United States of all the American nations." The ceremonies on that occasion were most impressive and elaborate and those of today were fully in keeping with them.

Gov. Hughes Succeeds Brewer on Supreme Court.

WASHINGTON, April 25.—President Taft late to-day received from Governor Charles E Hughes, of New York, a letter accepting a tendered appointment as an associate justice of the supreme court of the United States. Five minutes after the letter was handed to the president the nomination of Governor Hughes was on its way to the senate.

Governor Hughes will, it is understood, remain as the chief executive of the state of New York until next October and will not take the oath of his new office until the fall term of the supreme court opens the second Monday in that month.

4,000,000 Acres Available for Entry.

WASHINGTON, April 23.—President Taft has signed the first of the proclamation providing for a reclassification of the lands in the national forests, which will throw four million acres out of the forest reserve and make them available for homestead entry. At the same time some lands not arable will be added to the forests.

More than thirty thousand acres are ordered out of the Pecos national forest in New Mexico and nearly 130,000 acres are added. In the Graces forest, in Arizona, 53,000 acres are thrown out.

The reclassification was one of the last things planned by Gifford Pinchot before he was deposed from the office of forester. The proclamations are President Taft's first for the forest service.

Foreign.

Sixty Thousand in Religious War.

CONSTANTINOPLE, April 26.—Sixty thousand Albanian rebels and government soldiers are waging war in northern and eastern Albania. Both sides are steadily being reinforced, and it is probable that before the end of the week 100,000 men will be engaged. After vainly trying to minimize the seriousness of the uprising officials of the war department admitted that the situation amounts to civil war.

The 35,000 rebels now in the field have had the better of the fighting, and to-day's dispatches indicate that the government army, under command of Djavid Pasha and Chftek Pasha. is in danger of being cut in two through the seizure of Kachnik pass by the rebels.

The rebels are being led by a number of former army officers, who were discharged at the time of the Sultan Hamid's deposition. They have joined the rebels, knowing that the overthrow of the present regime will mean the restoration of Abdul and their return to power.

The revolt is now believed to be wholly religious, though waged under the cry of political and economic reform. The government agreed, two weeks ago, to grant the reforms demanded, but it had no effect. The Albanians have never ceased in their loyalty to Abdul and look upon the Young Turks' progressive program as an attempt to overthrow their religion.

Dirigible Breaks Loose—Wrecked.

BERLIN, April 25.—The big dirigible balloon, Zeppelin II, pride of the German nation, for whose construction a large popular fund was subscribed following the disaster to Zeppelin I, is almost a total wreck, following an involuntary ascent to-day with one soldier aboard,

It will cost $125,000 to repair the airship, or one-half of its total cost.

Ten Thousand Jews Driven from Kieff.

BERLIN, April 23.—Driven from their homes with barely time enough to take their poor household furnishings, ten thousand Jews are being exiled from Kieff, according to a special dispatch from the Russian city. The wholesale expulsion, it is said, is the result of Premier Stolypin's order. Their crime is settling in the city without permission from the government.

Five days have been allotted to city officials to clear all nonpermanent Jews from the city. Kieff has been divided into four sections and a government official is in command of each quarter. Each has soldiers and police to aid him in the evictions.

The refined cruelty of the Russian officials is shown by the commencement of the expulsion on the Jewish Sabbath. All Jews are not affected All those who have always lived in the city may remain. It appears that the Jews made inroads into the commercial life of the city and Russian merchants appealed to Stolypin. The order of expulsion was at once promulgated. A petition bearing the name of leading members of the Guild and Stock Exchange asking that the order be reconsidered was ignored by the premier. The signers were warned that further interference would be resented by the government.

Greatest Day for Roosevelt

PARIS, April 23.—To use Colonel Roosevelt's own words to-day marked the crowning of his career as a man of letters. From noon until midnight he was the guest of intellectual Paris, participating as a member at a session of the French academy, delivering a lecture at the Sorbonne, which, as he himself said, was the foremost seat of learning in Europe before America was discovered, and remaining as the guest of the faculty for dinner and the grand reception given by the Union in his honor.

Colonel Roosevelt's lecture at the French institute and that at Sorbonne were equally impressive, but in a different way. At the former he was introduced as a member and he took a seat among his distinguished conferees, most of whom have grown old in the service.

After listening to the words of M. Boutrous, the president of the academy of moral and political sciences, who spoke eloquently of American ideals and chracter, of which he said Rhecdore Roosevelt was the best exponent, the former president of the United States replied in French, his utterances arousing his venerable colleagues to unwonted applause.

At the Sorbonne no attempt was made to restrain the demonstrations. The facade bristled with American and French flgs and fully 26,000 persons packed the streets and acclaimed Colonel Roosevelt on his arrival. Within the building was unbounded applause, the vast crowd in the amphitheatre interrupting again and again with storms of applause as the speaker defined the duties of individual citizenship in a republic, scoring the sluggards, cynics and idle rich, and preaching the gospel of work, character and the strenuous life.

Chinese Threaten to Kill Foreigners.

HANKOW, April 22.—The situation in Hunan province is reported as critical. Women and children are fleeing for their lives from Changsha, the capital, A number of villages near that city have been reduced to ashes by native mobs. The country is placarded with threats to kill all foreigners.

This disquieting news was brought by missionary refugees who arrived here to-day from Changsha and nearby missionary stations. Many of them had traveled thirty miles on foot and reached the Yangtse-Kiang river in rags. Their houses had been burned and they lost all of their personal effects.

The missionaries stated that gunboats in the river had their guns trained upon Changsha and nearby points, and had afforded a refuge for many foreigners. Three thousand Chinese imperial soldiers are occupying the strategic points of the capital and detachments are being hurried to the outlying districts where rioting is reported.

Many Chinese have been killed. In one instance a technical school was set afire and thirty students were burned to death. When vessels approached Changsha to rescue the imperiled ones, the Chinese mob saturated junks with kerosene oil from looted stations of the Standard Oil Company, and setting them afire, allowed them to flow down stream in an attempt to fire the oncoming steamers.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, MAY 5, 1910. No. 18.

"Consider the Lilies."

By Linnie Hawley Drake.

O lilies! queenly lilies,
"That toil not, neither spin,"
And yet whose robes are fairer
Than monarchs' e'er have been!
No cares have ye, nor sorrows,
No fear of rival bloom;
Alike ye lend your fragrance
To bridal and the tomb!

O lilies! precious lilies!
Sweet lilies of the vale!
Besides whose rare perfections
More haughty beauties pale!
With purity thy birthright,
Humility thy dower,
'Twas Christ Himself who claimed thee
As kindred, gentle flower!

O lilies! passion lilies!
'Twere well and it were mete
To cull your choicest blossoms
To hide those pierced feet.
For Death is no more victor,
The grave is all unsealed,
Come, flower the conqueror's pathway,
Ye lilies of the field!

O lilies! saintly lilies!
Within your chalioed brim
What depths of hallowed mem'ries,
What treasured thoughts of Him
Who deemed you not unworthy
A lesson sweet to bear!
And evermore the lilies
Are earnest of His care.—Ex.

Items of News and Comment.

Drink is the parent of much badness.

The article "Several Indian Faces," in last week's issue, was written by P. W. and *Matilda* (not Agnes) Penner.

Miss Helena Liechty, for many years an efficient and faithful employe at the Mennonite Book Concern, Berne, Ind., left home on May 2 to enter as student the Moody Bible Institute in Chicago.

A great meeting for Sunday-school workers will be held in the Academy of Music, Philadelphia, Pa., May 17. Dr. F. B. Meyer, of London, Marion Lawrence, of Chicago, Bishop Hartzell, of Africa, and Prof. E. O. Exell, of Chicago, will give prominence to this meeting.

One of the largest brewing firms in Great Britain is said to be introducing a new alcoholic beverage called "charita," and ten per cent. of the profits on this beverage is to go to charity. The beverage will assist in making drunkards, and incidentally of course, in creating objects of charity, but for every dollar it takes out of the poor victim's pocket it will give back ten per cent. of the manufacturer's profit, which may possibly amount to a fraction of one per cent. of the amount of which it despoils its victim. Surely "the tender mercies of the wicked are cruel!" —Christian Guardian.

Forewarned—Forearmed.—In ancient times, before the world knew anything of the recent ardent drinks, as gin, rum, whiskey and brandy, the drunkards already experienced woe, sorrow, contentions, complaining and wounds. What must be expected at the present time of those persons who are addicted to strong drink which is oftentimes alarmingly adulterated and poisoned with tobacco and narcotic drugs? Surely, the course of intemperance and strong drink will lead to disaster and death, to temporal and eternal perdition!

Saloons and Business.—Ohio has settled for all time the much-discussed question as to whether or not the voting out of saloons hurts general business. She has most emphatically decided that it does not. That question is no longer raised except by a few members of the old saloon crowd who have not yet opened their eyes to changed conditions. Hundreds of Ohio business men who a year and a half ago were somewhat timid as to results have been convinced by practical demonstration that retail trade has improved by reason of the closing of saloons and that the cry of the liquor men was merely a scare and without any foundation in fact.—American Issue.

The United States want trained nurses for the isthmian canal, Philippine and Indian services. The usual entrance salaries paid trained nurses in the Indian service range from $600 to $720 per annum, and quarters. The entrance salary for the Philippine service is $50 per month for the first six months, when the salary is increased to $60 a month (adequate laundry allowance is made in addition to board and quarters in the Philippine service), and in the isthmian canal service, the entrance salary for female nurses is $60 a month, with board, quarters and laundry. About half the female nurses in this service receive $75 a month, through promotion. The entrance salary for male nurses in the isthmian canal service is $90 a month, with quarters, but without subsistence or laundry, and they may be promoted after six months' satisfactory service to $105 a month, with quarters.

Canada is receiving a far better class of immigrants than the United States. Many of them are farmers from the United States, simply moving on to a new country where land is cheaper and the profits of wheat growing are large. But of the immigrants from Europe into Canada, about three-fourths come from Northern Europe, whereas three-quarters of our immigrants now come from Southern Europe and Russia and Asia. Most of the immigration to Canada is for the Western portion, and consists of hardy pioneers, men who are willing to go on the land or engage in building railroads. A large portion of our immigration now wants to remain in the cities, creating great congestion of population.—Ex.

The Industrial Insurance plan perfected by the International Harvester Company, through which its 25,000 employes are insured against accidents, went into effect in all the plants of the concern April 18. Employes of the big harvester company will receive one-fourth wages during the first thirty days of disability and one-half wages after that time up to two years. In case of death the dependent will be paid three years' wages, with a minimum of $1,500 and a maximum of $4,000. For the loss of a hand or a foot one and one-half years' wages will be paid, with a minimum of $500 and a maximum of $2,000, and for the loss of both hands or both feet the minimum to be paid is $4,000. Unlike most of the mutual benefit insurance schemes in operation, the employes of the harvester company are not required to contribute anything to the plan to insure the benefits enumerated. Another feature of the plan is that the injured employe does not have to waive his rights to go into court and sue the company for damages. If he accepts the benefits provided in the plan he releases the company from further obligation, but he may refuse the stipulated benefits and go into court if he chooses. —Inglenook.

The census of the infirmary located near Dayton, Ohio, shows 302 residents. The people are from every walk of life, bookkeepers, tradesmen, sailors, representing nearly every large country of the globe. This is equivalent to saying that strong drink will overcome people in every walk of life, bookkeepers, tradesmen, sailors, and that intemperance respects no country on the face of the earth. At least three county infirmaries out of every four in Kansas are empty, and fifty percent of the jails have no inmates. Our good friends of wide girth and wrinkled neck, in growing eloquent over the increase of taxation when the saloon closes, always take care to omit the expense of the county infirmary, three-fourths of which is due to saloons, and the expense of the prisons and criminal trials, of which three-fourths also arise directly or indirectly from intoxicating drink. The man who goes to the poorhouse entirely apart from the influence of strong drink is an exception to the rule. Religious Telescope.

A Brief Sketch of Prof. Wedel's Life.

(Translation of extracts from the "B. B.")

Brother C. H. Wedel was born in South Russia, May 12, 1860. One of the congratulatory wishes which his parents Corn. Wedel's received upon the birth of this their first child was, that it might become "great and very pious."

A few years after his birth the family moved from Margenau to Alexanderwohl where father Wedel took charge of the village school. The mother, a quiet, pious woman, died when this boy was six years old. Of her three children only one is yet alive, namely the only sister in the family, while the brother, Peter Wedel, who went to Africa as a

missionary, died on his way back to America. Five half-brothers besides his sister and step-mother mourn his early death.

In 1874 he immigrated with his parents to America, settling in Alexanderwohl, Kans. on a farm. Being very short-sighted he naturally found farm labor difficult. Books, however, were his pleasure and turned his thoughts to school work and missions. He soon began to teach a German school and also Sunday-school. In addition to this he now and then held meetings to awaken interest in mission work, and sold religious literature. This gave him opportunity to read much and thus store up in his faithful memory a great mass of useful material for his chosen life work, which became more and more the object of all his plans. "Missionwork" he says in one of his letters to Bro. H. R. Voth, "should not only be a matter of interest but of life like our daily bread." This indicates of what nature his plans were at this time.

Having in 1881 gained sufficient knowledge of English to obtain a teacher's certificate, he announced his candidacy for foreign missions. In the fall of said year he was accepted as an assistant in our mission at Darlington. The manual labor connected with this work did not agree with his constitution, especially his eyes, on account of which he soon had to be sent to an eye specialist in St. Louis.

In 1883 we find him studying in Lebanon College, Ill, where he slowly became convinced that under existing conditions he was probably unfit for foreign missions. Nevertheless it was a great disappointment for him at that time and whether or not he had been entirely mistaken about his calling is a question, to which he probably did not get a final answer before his death.

From Lebanon he went in 1884 to Bloomfield, N. J., where he studied theology especially under Dr. Geo. Seibert. In connection with his studies he took part in city missions, S.-schools, preaching in neighboring churches etc. He also taught one year as assistant in the Seminary. The Alexanderwohl church paid all his expenses here, while he was studying. Among several calls to work was also one from his own church, which he accepted. In the Halstead Seminary he taught three yeary from 1890–93, when Bethel College called all the teachers from Halstead to Newton. At first he served here as Principal, and Prof. of Biblical branches. As soon as possible he resigned as Principal, but retained the office of Pres. of the Faculty. Thoroughness, which from his youth up was one of his chief characteristics, marked also all his work in the classroom and the pulpit. A special joy it was for him to help educate candidates for home and foreign mission. Once a week he gathered a class of students about him for the purpose of studying the history of missions.

When in 1907 by the death of Rev. P. Balzer, a vacancy occurred in the F. M. Board, the officers of the General Conf. appointed him to this place, which appointment was ratified by an election during the last session of the Gen. Conf. As President of this Board he served until his death.

Bro. Wedel was, in his own opinion, not a man of public affairs. Even traveling was not a great pleasure for him. Nevertheless he made a number of extended travels, two to Europe, several to the mission fields and was even during his sickness planning to go to the World's Conference of Missions in Scotland next summer.

On "Palm Sunday" he enterep the pulpit in the College Chapel for the last time. After having preached about ten minutes he received such a severe and sudden attack of pain and weakness, that he had to leave the pulpit and go home being assisted. Soon pneumonia developed together with pleurisy. Expecting his end almost from the beginning of the attack, he "set his house in order" and prepared himself to die, being especially glad to hear music and the singing of such songs as: "Eines wünst ich mir vor allem andern", or "Wenn ich Ihn nur habe" etc.

On March 28, at 8 a. m. he closed his eyes in death and was buried in the Newton church yard on March 31.

The sorrow stricken family he leaves behind consists of Mrs. Susie Wedel (daughter of Rev. H. Richert) and three children—Theodore, Oswald and Hilda. May the Lord comfort them and us all! R.

For the Mennonite.

Anger.

By Howard D. Yoder.

In every man, boy and girl too, there dwells a central being we call the *I*. When this *I* is touched it moves, throbs and manifest itself. Now suppose a bad fellow slaps us and we become angered, Ah, he has found the *I* and it was dwelling in the body, a very unsafe and dangerous place to live.

Just imagine a real live cat to be under a porch, you do not know just where, and by taking a long pole you poke around here and there but no response do you receive. But suddenly there comes forth a snarl and a spit as the cat gives evidence of its being hit and away it goes in an ugly mood. Just so with a boy or girl. Some one slaps our face, or says things to hurt our pride or thoughts of self and with a snarl (and a blow sometimes too) we show that our *I* has been hit,

Now when Christ was struck and reviled He did not snarl nor strike back and why do you suppose He did not do so? Ah! the *I* in Christ dwelt in the Spirit, not in the body and like the porch and searching pole, if there was no cat under there, we could poke about until we were tired without getting any response. So by this means we can always tell where a man (the *I*) lives.

Christ wants to have him live in the Spirit where He did, and if we are living yet in our body, in pleasure, in friends, in money, let us by all means move out and go over into the Spirit. So when men strike us, hurt us, touch our treasures of earth and persecute us we can show them the old house is empty and there are none to resent.

Yes, praises to Jehovah our God, while we dwell in the Spirit no flesh can touch us and we will *never* get mad.

But now comes a different thought, while flesh cannot harm our Spirit, yet a spirit can and does do it. This spirit is Satan. We are told in God's Word to "*resist the devil* and he will flee from us," and again we are told to "*resist not evil.*" But do not think that God's good Word ever contradicts itself, for it does not do any such thing.

Satan is the prince of evil and so we come to know that we are to resist Satan (the prince) but not to resist his work (hired servants, evil-doers, who are paid death for their wages.)

Why is this? It is easy to answer a question like this. Imagine a man comes to bother you and pick a quarrel with you, he is Satans hired man and does the outside work or makes the honest, open, outside attack. But he is not alone for Satan crouches invisibly and stealthily like a big sneak thief waiting to attack you from behind as soon as you turn your face to the outside foe. It is this inside attack that will harm your Spirit and this one we must resist like a man. This is why Christ tells us, His loved children, not to pay any attention to nor resist the outside attack, for we dare not get our eyes off the more deadly foe who strikes from behind and within.

It is just like this—

We boys have a snow fort and are in possession of it. Our fellows come to attack us and we, thinking we can rout them by a sudden sally, forget to hold the fort and rush out after the now retreating foe.

But the foe was clever and had posted a bunch of fellows in the rear, who, after the fort's garrison had sallied out in pursuit of those they presumed were their whole force of enemies, now rushed in and took the prized fort in the easiest possible manner.

Moral. Evil doers and quarrel pickers are just the honest, open, attacking forces of the evil one, who himself awaits behind in concealment to take us by strategy.

Do not sally out after these fellows who cannot hurt our Spirit, but be content to stay in the fort (the Spirit) and sing the old song courageously,

"Hold the fort for I am coming,
Jesus signals still,
Wave the answer back to heaven,
By Thy grace we will."

A Lesson in Grammar.

The Bishop of Cambridge once gave a lesson in "Christian grammar" to a class he was teaching. He said: "We have all learned to say in school:

"'First person—I;
Second person—Thou;
Third person—He'.

But this is wrong in Christian grammar, so wrong that to put it right, one has to turn it quite upside down. The Christian's grammar is:

"'First person—He;
Second person—Thou;
Third person— I.'

And 'he' means God, the first person in the first place. Then 'thou' means one's fellowman; and 'I' myself comes last."

A truer lesson never was taught. Ordinary grammar reflects ordinary life. Christian grammar, like Christianity, turns the world upside down and remakes it. The first, last and hardest thing a Christian has to learn is to change about the first and third persons—to substitute God, and God's glory, for self and self's wishes. It is truly the learning of a new language, belonging to a new life. But the better one learns the Christian language, the more one understands the Christian life; and until those two persons are changed about no one can understand Christian living or carry it out with any joy or peace.—*Forward.*

It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing stronger.

Prohibition in Oklahoma.

By Rev. B. A. Loving.

One of the most marvelous events in the war against the legalized saloon was the admission of Oklahoma into the sisterhood of States with constitutional prohibition—"the only State born sober." Perhaps in no state or territory was the saloon more thoroughly entrenched, or more flagrantly, glaringly, haughtily vicious than here previous to statehood. The men engaged in that business were strong in the belief that the saloon would never be outlawed in Oklahoma. With a brazen, confident air, they dealt out liquor damnation, and this magnificent territory was notorious throughout the land for intemperance and toughness. In many of our towns nearly every other door was a saloon. What a shock to the refined (??) sensibilities of those engaged in the drink traffic to see in a single day every saloon in the state go out of business, and the whole nefarious thing outlawed. No wonder the devil is enraged and trying desperately to get the prohibitory law repealed.

Some thought when we got prohibition that the war was ended. But it was just fairly begun. The enemy, beaten in the first battle, is now on the war path, lurking in the brush, and brandishing his old tomahawk as never before. His blood is up. He is desperate, dangerous, treacherous, relentless. By stealth and stratagem, by every scheme his evil mind can deyise, he is trying to overthrow the prohibitory law by making that law odious. Everywhere it is whispered, "Prohibition does not prohibit in Oklahoma." Millions of money are being spent to bring us again under the curse of the licensed saloon. Men not in sympathy with the law are put into office; while breweries and liquor dealers in surrounding states are flooding us with whiskey ads. The writer, a preacher, receives an average of one circular a week, describing the merits of "old rye" and "seven year old whiskey!" If I were not a preacher, no telling how many I would get; I know boys and young men, as well as older ones, who get three or four a week.

Though disguised, the enemy is thoroughly organized. "The Son's of Washington" (notorious sons of the devil—the illustrious "Father of his country" would never claim them!) are 10,000 strong; and other organizations, purporting to be friends of real temperance, are all working with fiendish purpose to break down our law, and bring back again the reign of intemperance.

The writer has been in the fight in Oklahoma for 12 years. We are persuaded that the time for real action is, NOW. We *must* hold the ground already taken, and make every possible effort to secure still better things. Already we have had some desperate struggles, but the worst fighting is yet to come. It is yet to be seen what kind of mettle we are made of. Every law abiding citizen in this state needs to show his colors now, and be a hero in the strife. I am trying to do my part. As a missionary on a field nearly 100 miles square in the northwestern part of the state, I am in close touch with nearly 50,000 people, and know personally nearly every voter in my district. For years I have been carrying forward a campaign of education along these lines. I am sowing the country down with temperance and reform literature. Had I the means I would send a flood of temperance papers into these homes, but I am a poor preacher, and can't do that. But I have a thoroughly tested and approved plan that works wonders. I have a list of the families to whom I want papers sent. Any one who will write me agreeing to send papers, after they have read them, to some of these families, will receive from me one or more names and addresses. I sincerely hope every true friend of temperance and missions who reads this will write me. *Now please send me no papers for distribution*, for I am abundantly supplied, but just write me for name and address if you have good reading matter that will help people along the lines indicated. It is wrong to destroy literature that for a few cents could be placed in some frontier home where it will help to stem the tide of sin and intemperance, and point lost souls to Christ and a better life. If you want to help us in the "battle of ballots" that will take place next November, respond to my call. (It will aid us very materially in bearing the heavy burdens of this work, if you will enclose a stamp, or a self-addressed stamped envelope. But if you don't care to do that, write anyhow. A card will do if you have not the time for a letter.)

Address: B. A. Loving, Woodward, Oklahoma.

(The Evangelical.)

Making most of life was illustrated during the Civil War. At the battle of Fair Oaks, General O. O. Howard lost his right arm, and General Phil. Kearney his left. On meeting afterward, the two men commiserated each other, and the latter added: "But never mind, Howard; we will buy our gloves at the same store!"

Home Circle.

Aspirations of a Cigaret User.

Notwithstanding the cigaret is universally condemned as a dangerous thing, many boys and young men continue to use it. We never see any person smoking this "coffin nail" without feeling sorry for him. The other day a boy was found lying unconscious in an alley in this city. His countenance was pale, and his features pinched and his nerves all unstrung. When he was aroused, the first thing he said was, "Give me a cigaret." His condition was such he had to be taken to the hospital for treatment. His collapse was caused by the deadly cigaret.

Some one has written the following lines concerning the "Aspirations of a Cigaret User," which ought to set boys and young men to thinking:

"I wish I were a man," said he;
"I'd smoke just like my pa,
And stride around with dignity
While smoking my cigar.

"I'll steal out to the barn awhile
And try this cigaret,
My! how it makes a fellow feel!
But I'll be brave, you bet."

So, after many "brave" attempts
He learned the "noble" art;
And by and by, when only twelve,
He could not from them part.

"I'd like to be a man!" said he—
This boy to manhood grown—
"My courage fails whate'er I try!"
He reaped what he had sown.

Dyspeptic and despondent he
Too late had come to know
That cigarets and smoking give
To manhood a death-blow.

Then, by and by, the smoking led
To drinking at the last,
And ere he'd grown to middle age
His useless life had passed.

"Write for my epitaph," he said,
"'I wished to be a man.'
Tell all the boys to learn from me
Ne'er take the weed in hand."

Good Husbands.

"What is the most lasting quality in a husband?" is a large question undoubtedly, so many wives will think differently on the subject.

For myself I should at once give precedence to good temper. There is nothing like it where home life is concerned. A bright, sunny disposition, a cheerful air, a capacity for meeting the daily frets and worries of this troublesome life without an angry frown, all these help to clear the air and draw sunshine from the thunderstorm. And surely a genial laugh is the best music of all with which to march along the high roads of this world.

A woman too often thinks only of the outward charm of the man who attracts her. It lies in his mouth, perhaps, or in his eyes, or in the way he holds her hand. But eyes can darken and change with anger, the suave mouth of the lover can grow stern and sarcastic in the husband, the clasp of the hand may grow cold; but a good and honest heart will last to the end; and from what I see of life and my married friends, I think the good-tempered man has usually a good heart, and most of the virtues.

With good temper will come a large way of looking at things. All pettiness will sink out of view, and nagging, that frequent curse, will be unknown.

Sometimes it will happen that the wife, unstrung by household annoyances,—the servants, perhaps, or the little ailments of the younger branches,—will be slightly irritable when her lord comes home—a state of things very frequently resented by the husband, unless his temper is sound. If heaven has been good to him in that respect he will take no notice of her little gibe, but will enter into the grievance with her and tenderly sift it, and so restore peace with honor.

But, dear girls, I should like to say a word to you on this subject. The sweetest temper in the world can be ruined, and, therefore, I would have you take heed to your ways. If you have the luck to chance on a good-tempered man, and gain him for your husband, see that you prize the gift, and that you do not abuse it. Give him smile for smile, and bear with him as he is sure to bear with you. I have seen one or two cases where a fretful girl, relying too much upon the sweetness of her husband's temper, has ended at last by turning that sweetness into gall.

I have never seen a bad husband evolved from a good son and brother. Whenever I see a young man lovable, helpful, and cheerful in his father's house, respectful and tender towards his mother, affectionate and gallant toward his sisters, I say to myself confidentially and confidently, "There is a good husband, in sure process of evolution, and happy will that woman be who shall win to herself the gracious, perfected result, without impoverishing the old home life and love."—Sel.

By all means use some time to be alone,
Salute thyself; see what thy soul doth wear.
Dare to look into thy chest—for 'tis thine own—
And tumble up and down what thou findest there.

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Editorial.

An Important Question for Mennonites.

Mennonites agree in . . . ? There are at present about a dozen branches of Mennonites. No doubt this fact is sufficient proof of the existence of some diversity of opinion among the Mennonites, consisting mostly in non-essentials, not fundamentals. There is, however, at present pending a very important question. It is this: *In what fundamentals do the Mennonites agree?* It would be no difficult task for the readers or the writer to mention some of them. But who would venture to name all of them without adequate consideration, deliberation, or conference with others of the same denomination?

Have we not as a denomination, to our own injury, over a century practiced to find and to point out "differences" existing among the brethren and sisters of our denomination, so near and dear to us? It is obvious that at the present time Mennonite ministers and editors of Mennonite periodcals have a splendid opportunity, but also a great responsibility, to present to their congregations and readers "fundamentals in which Mennonites agree" instead of giving prominence and emphasis to secondary differences.

There seems to be a lack of mutual love, sympathy, and feeling of responsibility that we Mennonites ought to have towards the members of the various branchesof our denomination. We, perhaps, disapprove of harsh exclusiveness practiced by some factions of Mennonites; but have we or do we put forth efforts to halfway meet them, and to cultivate the spirit of love, and treat them with "a mind that was in Jesus"? In this important matter we should not act negatively, but positively. It is something, not to be a hindrance or a stumblingblock in the promotion of God's kingdom, but true Christians are not satisfied with this. They want to lend a helping hand; they love their brethren, even if they look at some things—with the light they have—differently. We should be active and glad to see the work of our own branch of Mennonites prosper, but to shirk the responsibility towards others of our denomination seems but little short of selfishness.

Do we witness in our heart that brotherly love that goes out with a pure and unselfish purpose to win others, with that mind that was in Christ Jesus? Sometimes we are, as cases in daily life plainly show, too selfish, too proud to become the servants of those who are seemingly not quite on equal footing with us, who are not of the same opinion in every particular. "If there is therefore comfort in Christ, if any consolation of love, if any fellowship of the spirit, if any tender mercy and compassions, fulfil ye my joy, that ye be of the same mind having the same love, being of one accord; doing nothing through faction or through vainglory, but in lowliness of mind each counting others better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus." Phil. 2:1—5.

Already at the time of the Apostles there was a diversity of opinion. But they acted not arbitrarily or selfishly. They did not break away because their understanding in regard to some important principles were of a different shade. A meeting for deliberation was called. They met at Jerusalem for that purpose. A delegation was sent from Antioch to Jerusalem to attend the Apostolic Council on Circumcision, Acts 15:1—4. Peter urges salvation by grace, vs. 6—12; James urges liberty for Gentiles, vs. 13—21; the decision of the council is for liberty, vs. 22—29. At this very important meeting or conference there was "much questioning" (v. 7), but they "were assembled with one accord" (v. 25), so that their efforts in brotherly deliberation was a success, a signal blessing for them and all the churches. They agreed in fundamentals and stated, "For it seemed good to the Holy Spirit and to us, to lay upon you no greater burden than these necessary things," (v. 28).

The three vital questions in regard to circumcision, the Trinity of God, and the justification by faith, were—in the history of Christianity—of vast importance. At present there are no such "essential" questions to decide for any meeting or general conference of Mennonites that may be called. This, however, is no argument against a meeting of members or representatives of the various branches of Mennonites for the purpose of friendly and brotherly deliberation. This would afford a splendid opportunity to get better acquainted with each other. It would present some valuable advantages that we, as separate branches or separate bodies, will not be able to realize. A "General Conference", including the whole denomination, with God's blessing, would mean more for good than many of us would venture to anticipate now. The purpose of such a gathering should not be for an attempt at unification or confederation, but in some informal way to find out in what fundamentals we agree, and, possibly, a word of mutual encouragement to all concerned in the general work of mission, education, publication, etc.

It will take time, perhaps years, tc accomplish the proposed General Conference. Therefore, if we welcome such a gathering, agitation and preparation for the same are necessary. The realization of this suggestion will depend much on the disposition and brotherly love of the elders, ministers, S. S. teachers, editors, etc. of the various branches of Mennonites. This is only a suggestion for mutual good, which we would urgingly commend for careful and prayerful consideration. In case any of the ministers or editors can endorse this or a similar plan, an early response will be appreciated. Or do we feel no "denominational responsibility"? S.

Correspondence.

BERNE, Ind., May 4.—This was the first morning here that Halley's comet showed plainly to the naked eye, for those who were early enough in rising to see it (3 a. m.), the sky being perfectly clear for the first time since about three weeks. Rain, snow and frosts took turns these last few weeks, damaging the prospects for fruit considerably.

Work is progressing rapidly on the foundation for our new church, consisting of concrete. The work is being done by members of the congregation.

Easter day was most beautiful here, with the usual services, as also on Good Friday. On the evening of the latter day our choir rendered a beautiful song service, this time exclusively with German text.

Communion services were celebrated on the 17th of last month. To-morrow (Ascension day) services will be held in the forenoon and on Pentecost (the 15th inst.) baptismal services will be held, on which we will report later. We ask an interest in the prayers of the readers for this service.

On Monday of this week Rev. Bernhard Wall and bride (*nee* Ada Neuenschwander), both graduates from the Moody Bible Institute, left here for their new home at Los Angeles, Cal. The couple was married here lately. On Monday, Miss Helena Liechty, for many years the teacher of the primary girls' class in our Sunday-school and assistant at the Mennonite Book Concern, left for the Moody Bible Institute at Chicago, to take up a Bible course, accompanied by Miss Rose Welty, also of this place, who had spent a two weeks' vacation here, who will continue her work at the institute. The latter's sister, Miss Henrietta Welty, who for the past winter had visited her parents in California, also enters upon a course in that institution.

Advance Steps of the National Federal Council of the Churches.

The Executive Committee of the Federal Council of the Churches of Christ in America met in New York April 26th. Members from Chicago, Boston, Charlotte, N. C., Washington and Philadelphia, as well as from New York and vicinity were present. The business transacted indicates rapid development in the work of the Council since the Annual Meeting of this Committee at Louisville, Ky., last December.

By unanimous vote of the Committee the Rev. Charles E. Bacon, D D., pastor of a leading Methodist Episcopal church in Indianapolis was elected to the Secretaryship of the Central District of the Council. Advancement in the work of the Central West has made this appointment necessary. Dr. Bacon will begin his new work in the early fall, with headquarters at Chicago. The Central West is to be congratulated upon this fortunate choice of the Federal Council. Dr. Bacon has been eminently successful as a pastor and administrator in church affairs. He has represented the Indiana Conference three times as a delegate to the General Conference of the Methodist Episcopal church and was a representative of this national body in the Inter-Church Conference on Federation held in New York in 1905.

The Rev. Hugh B. MacCauley, pastor of a leading Presbyterian church in Trenton, N. J. and the founder of the efficient Inter-Church Federation of that city, was appointed secretary of the Eastern District. It was decided to make the city of Washington the office headquarters of the Eastern District.

The report of the Rev. E. B. Sanford, D.D., Corresponding Secretary of the Council, consisted of a review of the four months of new undertakings since the Louisville meeting. He gave first place to the efforts of two men who have recently been added to the administrative force of the Council. The Rev. John T. Thomas, Jr., Secretary of the Western District reports progress. Mr. Thomas was formerly the successful pastor of the First Presbyterian church of Canon City, Colorado. From his new headquarters at Denver he has been effectively engaged in the educational phases of the movement and in getting into touch with the active factors of the field. Federation interests in Kansas and Nebraska and in the cities of Omaha, St. Joseph and Kansas City have had his special attention.

Early in the year the Business Committee chose the Rev. G. Frederick Wells, Research Secretary of the Vermont Interdenominational Commission, as Assistant in the National Office. Aside from administrative assistance his acquaintance with local and State Federations has enabled him to be of service to these forms of work in the Eastern Field. The National Office as a clearing house in the movement which it represents is engaged in aiding in the organization and encouragement of State and Local Federations.

Dr. Sanford called attention to marked quickening in the development of federation work in leading states and cities. Comity and co-operation among the churches in villages and country towns is increasing. The work of the National Headquarters has required the recent meeting of appointments at Chicago, Washington, Boston and in Northern New York, Vermont, New Hampshire and New Jersey.

No Committee of the Federal Council has been more active and certainly none concerned with matters of vital importance than the Committee on Home Missions. The report of this Committee by its Chairman, the Rev. L. Call Barnes, D.D., gave the assurance of the immediate establishment of a national policy of comity in Home Mission fields. The Federal Council is by no means neglecting the great problems of the country church and rural Christianity.

The Commission on Social Service of which Rev. Frank Mason North, D.D. is Chairman and Rev. Charles Stelzle the Secretary, was authorized to equip at once for executive action to secure through practical programs of service closer and more helpful relations between the Churches of Christ and all needy classes in our country. Special attention will be given to the problems of labor and immigration. Aside from the existing co-operation of the commission with the Denominational Committees on Social Service, it is expected that this Commission will find practical expression through the State and Local Federations of Churches.

Mr. Alfred R. Kimball, Treasurer of the Council, reported a marked increase in the number of Denominations promptly meeting their apportionments toward the support of these multiplied co-operative activities of the Churches of Christ in behalf of a Christian America.

Seeking Personal Improvement.

Never be satisfied with what you are. Look up and out for things better and nobler. The very fact that we are not what we may become, should inspire us to effort for improvement. No man, however good and great, can say, "I am now all that I can be." In striving for higher attainments, there may come much opposition, but that very opposition may be an aid to improvement.—

"He that strives though oft undone,
To realize some nobler plan,
And through dire failure still strives on,
Helps God create the higher man.
—Selected.

"Godless Schools."

Word comes from New York that the State Superintendent of Education has ordered the discontinuance of Bible reading in certain schools, and that this action was due to the demand of a Catholic priest. The instance is only one of many in which Catholics have arrayed themselves against the Bible in the schools of the country. No other class of people have done so much to drive the Word of God out of the public schools and to make them "godless." And then they turn around and denounce the schools on the ground that they are "godless." A few days ago a Catholic archbishop, in an address delivered in Chicago, issued a solemn warning against the universities because they are undermining religion. But is it any worse for a university professor to take a dig at the Bible than for a Catholic priest to kick it out of the schools? What the whole country and all its people need is the Bible, and the high critics, high prelates and high officials are all in a hurtful business when they fight it.—Advance.

Young People and the Movement for International Peace and Arbitration.

The Federal Council of the Churches of Christ in America, at its meeting in Philadelphia, in 1908, recommended by the unanimous vote of the delegates representing Churches having a membership of about 17,000,000, "that the various societies of young people connected with the Evangelical Denominations represented in the Federal Council, recognize as Hague Day the 18th of May, and have on that day in all their chapters as far as possible a consideration of the subject of Peace." This day, as its name suggests, calls attention to the world-wide movement in behalf of Peace and Arbitration that is now historically and officially connected with the Hague in Holland. It was in this city on the 18th of May, 1899 that the first great Conference of officially appointed delegates opened its sessions. The second Hague Conference was in session from June to October, 1907. The third Conference meets in 1914.

Notwithstanding many difficulties, steps have been taken that promise even more definite action in the near future on the part of many of the great nations of the world, urging that international questions shall be submitted to the Hague Court for arbitration. The young people connected with our Churches should give thoughtful attention to this great movement.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, May 15.—CHRIST'S "VERILIES". John 6: 26, 32, 47, 53.

QUESTIONS:

1. What are Christ's "verilies"?

2. What sorrowful truth had Jesus to tell the Jews? John 6: 26—27.

3. What truth did Jesus tell in regard to the true bread out of heaven? John 6:32—33.

4. What truth did Jesus assert in regard to believers? John 6: 47; 5:24; 14:12.

5. What truth did Jesus assert in regard to seeing and entering into the kingdom of God? John 3:3—5.

6. What did Jesus say in regard to the service of sin? John 8:34—36.

7. What did Jesus say about the necessity of His and our death? John 12:24—25.

8 What did Jesus assert in regard to the sorrow of His disciples? John 16:20.

9. What assurance did Jesus give in regard to prayer? John 16:23.

MEDITATIONS.

Our Lord Jesus Christ in His sermons or discourses often used the expression "verily" when he wanted to impress upon his hearers and especially his disciples a truth which was startling or distasteful to them.

When Jesus began His ministry great crowds thronged to hear Him and to see His miracles or be benefited by them. Especially after the feeding of the five thousand with five loaves and two fishes, the enthusiastic people wanted to make Him king; but when the next day they found Him in Capernaum in the synagogue, He said to them: "Verily, verily, I say unto you, ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled"; and He exhorts them: "Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you; for Him the Father, even God, hath sealed."

Jesus spoke of Himself as the true bread of heaven in comparison with the manna, which God gave to the Israelites in the wilderness. This bread, Jesus Himself, giveth light unto the world.

Of the believer Jesus asserts: "Verily, verily, I say unto you, he that believeth hath eternal life". Faith being the living communion with God. And in another passage Christ says: "He that believeth my word and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life". He says of the believer: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father."

When Nicodemus, the great teacher, came in the night to converse with Jesus, the Lord told him astonishing truth in regard to the kingdom of God. He who was so sure that he as Jew and Pharisee belonged to the kingdom of God, had to hear that without regeneration he could neither see nor enter into the kingdom of God. And that truth remains the same today.

To the Jews, who were proud and asserted that they had never been in bondage to any man, He answered: "Verily, verily, I say unto you, every one that commiteth sin is the bondservant of sin. If the Son shall make you free, ye shall be free indeed". The power and bondage of sin can only be broken by Jesus, the

son of God and redeemer of mankind.

When the Greeks desired to see Him, Jesus answered with a figure used in their mysteries: "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." Thus showing the necessity of His death; but we also must die in order to live, therefore Jesus says: "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." We have to crucify our self will and let the spirit of God reign in us regenerating us to a life eternal.

When Jesus announced His rejection and death, His disciples were filled with sorrow, for all their hopes were shattered. Jesus pitied them and tried to comfort them saying: "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; ye shall be sorrowful, but your sorrow shall be turned into joy. And ye now have sorrow, but I will see you again and your heart shall rejoice, and your joy no one taketh away from you."

The Sunday School Lesson.

By A. S. Shelly.

Lesson for May 15.

Subject: Growing hatred to Jesus. Matt. 12:22—32; 38:42.

Golden Text: He that is not with me is against me; and he that gathereth not with me scattereth.—v. 30.

Of all the wonderful works wrought by Jesus during the years of his ministry none gave clearer evidence of His divine authority and power than did the casting out of evil spirits called demons, legions of which seem to have at that time broken from their hellish confines, and taking possession of men and women and even children, caused untold suffering in body and mind. Just as these demons took possession of the individual so Satan with all the forces of evil under his command has taken possession of this world. When man, who had been placed over the works of God's hands (Heb. 2:7), yielded to the blandishments of Satan, he usurped the throne of the Son of man and thenceforth has been the prince of this world (John 14: 30). To take up the conflict with this usurper and oust him from the place of usurped authority, God at once promised to send one in the form of man—the seed of woman, to bruise the serpent's head.

This then was the primary thought of God concerning the One whose coming was predicted and foreshadowed more and more clearly as the centuries passed. It is, therefore, not surprising that the very first move of the Spirit-annointed Jesus, the Christ of God, was into the wilderness to meet in single combat the prince of this world; and we can readily see the significance of Satan's offer to yield to his antagonist the usurped throne of the kingdoms of the world (Matt. 4:8—9) on condition of a compromise.

John speaking of this thought of God from the vantage point of fulfilment, said (1 John 3:8), "To this end was the son of God manifested that he might destroy the works of the devil." And so we say that the clearest sign of Jesus' Messiahship was the casting out of the evil spirits. For this reason His authority used in casting out the demons was assailed with such vehemence by His enemies, in order to discredit Him. In reference to none of His other miracles was he ever thus assailed. The multitude were amazed when they saw His power over evil spirits and suggested the conclusion to which it pointed, viz., that He must be the promised son of David, though the form of their question indicates also a degree of uncertainty in their minds, probably because in other respects Jesus did not answer to their expectation. The Pharisees, determined to resist His claims, were driven by the unanswerable argument of these miracles to the necessity of a sinister explanation, and they set up the assertion that He was in league with Satan deceiving the people. In answer to this dastardly attack Jesus first exposed the absurdity of the thought, and then proceeds to clinch the argument of His Satan-despoiling works. He had entered the sphere of the powerful adversary of human souls and was spoiling his house by releasing his miserable captives from their bondage. Doing this, He demonstrated His power to bind Satan and finally to cast him out. Only He who has the power of heaven and earth can do this.

Jesus next warns the Pharisees against assuming an attitude of opposition to God from which there would be no retreat or escape by forgiveness. There is pardon for every penitent sinner and for every sin (v. 31) from which men turn in repentance to God. But if by determined, wilful opposition, in the presence of light, a person puts himself on the side of the enemy and burns his bridges behind him, repentance is no longer possible and therefore forgiveness is excluded. It is called blasphemy against the Spirit because it arises from a deliberate rejection of the light of truth as revealed to the soul by the Spirit. It is called an eternal sin (Mark 3:29 Rev. Ver.) because of the stubborn persistence of the sinner in his course. The feeling of solicitude or fear on the part of any person lest he have committed the unpardonable sin is in itself a sure evidence that he has not.

The miracles of Jesus are called signs (John 2:11; 20:30), and He appealed to those works as a reason why men should believe in Him (John 10:38). But he never put forth any such signs of His divinity to satisfy curiosity or in response to unbelieving demands made by those that opposed Him. In such cases he took the stand expressed in the parable of Dives and Lazarus, viz., If they believed not Moses and the prophets, fulfilled as these were in Him, neither would they believe if He answered their demand for a specially wrought sign. His reference to the story of Jonah, however serves on the one hand to establish the truth of that story, and on the other hand to furnish a real sign to the sincere inquirer for the strengthening of his faith. After He was risen, the disciples recalled these sayings (Comp. John 2:22) and were helped thereby.

The example of the repentance of the Ninevites at the preaching of Jonah, and that of the queen of Sheba rejoicing in the wisdom of Solomon, put the unbelief of these Jews into a deeper shade. Those profited by the little light vouchsafed to them while these rejected the greater light of the clearer revelation of the wisdom and mercy of God in the person and message of His son. We today are are living in the noonday light of the New Testament revelation. How will the present generation of so-called Christian America compare with the Ninevites or even with the people of Sodom and Gomorrah?

The International Sunday-School Lesson Committee

has arranged the seventh cycle of Sunday-school lessons, coyering the years 1912–1917, thus:

1912. New Testament. Life of Christ. Synoptic Gospel. (Based chiefly on Mark.)
1913. Old Testament. Genesis to Joshua. Creation to the Settlement in Canaan.
1914. New Testament. Life of Christ. Synoptic Gospels (concluded).
1915. Old Testament. Judges to 2 Kings, with Prophets.
1916. New Testament. Acts, Epistles, and Revelation.
1917. January–June. New Testament. John's Gospel. July–December. Old Testament. 2 Kings, Ezra and Nehemia, with Prophets.

Marriages.

Bardman — Pennypacker. — On April 30, 1910, in Philadelphia, Pa., by Rev. N. B. Grubb, Stanley H. Bardman, of the *Schwenksville Item* to Miss Sara A. Pennypacker, both of Schwenksville Pa.

Sterner—Fielding.—On April 9, 1910, at the home of the bride by Rev. N. B. Grubb, William Howard Sterner, of Philadelphia, Pa., to Miss Elizabeth Fielding, of Manayunk, Pa.

Suter—Schumacher.—On May 1, 1910, at the home of the bride, near Pandora, Ohio, by Albert Schumacher, Elam Suter and Elizabeth Schumacher, both of Pandora, Onio.

Contributions.

For Foreign Mission.

During the month of April the following gifts were received:

For the General Treasury.—Canton church, Kan. $7.80; Alexanderwohl church, Goessel, Kan. $142.86; Gnadenberg church at Whitewater, Kan. $26.60; Zion church at Elbing, Kan. $105.20; Menn. church at Bessie, Okla. $28 01; Friedenstal church, Gotebo, Okla. $10; Springfield S. S., Okla. $5.15; Mary R. Miller, Ft. Wayne, Ind. $6; First Menn. church, Philadelphia, Pa. $28.23; Bergtal church at Korn, Okla. $7.60; Menn. S. S., Summerfield, Ill. $17.60; Ebenflur Menn. Church at Syracuse, Kan. $8.50; S. S. of Christian church at Moundridge, Kan. $100.04; Hillsboro Menn. church, Kan. $31.70; Swiss church at Whitewater, Kan. $55.65; Menn. church, Sterling, O., $3 67; Bethel church, Versailles, Mo. $15.75; S. S. of Hoffnungsfeld church, Moundridge, Kan. $17.30; S. S. of First Menn. church, Newton, Kan. $18.55; Paso Robles Menn. church, Calif. $19.48; mission albums, Mt. Lake, Minn. $1; Mission Soc., Pulaski, Ia. $45; First Menn. church, Reedley, Calif. $22; Bethany church, Freeman, S. D $58.50; New Friedensberg church, Vona, Colo. $5.30; S. S. of Hoffnungsfeld-Eden church, Moundridge, Kan. $12 50; H. y. d. S., Newton, Kan. $5; First Menn. church, Newton, Kan. $125.84; Salem church, Dalton, O $28.-35; Friedensberg church, Avon, S. D. $12; Krupp & Warden church, Krupp, Wash. $12.70; Second Menn. church, Philadelphia, Pa $10; Menn. church, Colfax, Wash. $41.

Society Treastry. — Nordstern church, Drake, Sask., to P. W. Penner for a church in India $25 25; Y. P. S. of Germantown church, Richland Center, Pa., Anna Funk's school, India, $5.61; S. S. of Pretty Prairie church, Kan., for P. W. Penner, $27; Dorcas Soc., Wayland, Ia., to Bertha Kinsinger, $25; do. to P. A. Penner $25.

For Orphans — J. M. B., Philadelphia, Pa. $2

For Lepers.—From four of Jacob Moeschberger's children, El Reno, Okla. $7.

Gratefully acknowledged,
Gustav Harder, Treas.
John G. Regier, Asst. Treas.

Gifts for the Ladies' Hall, Bluffton, O.

Overpeck. O.:—Elizabeth Iutzi, $10; Katie Schertz, $10; C. I. Kennel, $5.

Gratefully acknowledged,
S. K. Mosiman.

News of the Week.

Domestic.

Rail Bill to Die of Amendments.

Washington, May 3.—The old guard is seriously thinking of trying to adjourn congress without putting through any part of the President's legislative program. "Why not quit and lay the blame for inaction on the insurgents?" was a question that was being passed around to-day. The insurgents say they are perfectly willing to meet an issue of this kind if it should be raised.

For weeks they have been hearing talk to the effect that if anything went wrong with the machine made program submitted by the administration they were to be held responsible. Things have been going wrong; they have been going from bad to worse, and the regulars, crowded back into a corner, are now ready to say to the insurgents: "You did it."

The insurgents will oppose adjournment until the progressive legislation demanded by the people is enacted. They have a notion that if they continue to increase in strength as they have increased the last few weeks it will be for them, and not the regulars, to say when the session shall end.

The old guard "sounded" the insurgents to-day with reference to a secret compromise or agreement under which some sort of railroad bill could be put through the senate. The answer of the insurgents was substantially this: "If there is anything to be considered that is in the interest of the American people, it must be considered in open senate. We will not be a party to any secret agreement."

Great Storm in the West.

Kansas City, May 2.—Last night's heavy rain and hail storm, which was general in Missouri, eastern and central Kansas, north central Oklahoma, Iowa and Nebraska, demoralized telegraph and telephone service for many hours and caused more or less damage to fruit and growing crops. In south central Kansas six inches of rain fell, breaking a six weeks' drought. The hail storm in southwestern Kansas was terrific and the wind blew down telegraph poles and uprooted trees. The heavy wind drove the rain through the transoms of a passenger train, flooding the floors. The passengers became frightened and several dropped to their knees and prayed.

Snow fell in Denver and North Platte, Neb., this morning and freezing temperatures prevailed.

The local weather forecaster predicts much colder temperatures for the southwest to-night.

Chicago, May 2.—Telegraph wires over a wide area, extending from Denver to Cleveland, and St. Paul to the Ohio river, were reported in a serious condition to-day as a result of rains, high winds and snow.

Topeka, Kas., May 2.—The village of Plymouth, six miles southwest of Emporia, is reported to have been destroyed by a tornado last night. Plymouth is a small town with four hundred population, on the Santa Fe railroad. All wires are down.

Three Traffickers in Young Girls Arrested.

New York, April 30.—Denounced by the district attorney as "the most despicable of criminals," three persons were arrigned before Magistrate Breen today, charged with selling young girls into slavery. They were remanded to the city prison in default of $15,000 bail, and the request of their attorney that "bail be made nominal, as they were poor people," was denounced as an insult to the court.

District Attorney Whitman obtained proof that led to their arrest. Two women, one a graduate of Smith college, and the other of Radcliffe, and a man formerly connected with the government service, were employed as his agents in the case. In negotiating for the purchase of the girls, they represented themselves as procuring agents for disorderly houses in Seattle, Wash., and Juneau, Alaska. By familiarizing themselves with the tenderloin of Seattle they were able to win the confidence of the underworld here and to make their purchases. On the evidence obtained more arrests are promised by Mr. Whitman and other sensational developments are hinted at. Two of the girls are Polish Jews and the others are Americans, all residents of this city and none is over eighteen years old.

"Trading during the present winter," says the district attorney, "was described by the agents as exceptionally light on account of the general alarm caused by the sitting of the white slave grand jury. One large dealer told the agents that although two years ago he could have sold them all the girls they wanted at $5 or $10 apiece, he would not risk selling one now for $1000. I do not care to say at this time, just what price was paid for the four girls, but it was a substantial sum in each case."

The Rockefeller grand jury which is investigating the white slave traffic, will make a report Monday, it is said.

Many Jewish Families Expelled From Kieff

New York, April 29.—Dispatches received to-day by the Jewish Daily News tells of the expulsion from Kieff of 2,500 Jewish families. The dispatches say the Jews were treated with the utmost barbarity, but do not mention deaths reported in the dispatches from Bucharest. Soldiers on horseback herded the outcasts as they were fleeing along the country roads urging them along with knouts and sabers.

Received $1,000 for Voting for Lorimer for U. S. Senator.

Chicago, April 30.—According to a copyrighted story printed to-day in the Chicago Tribune, the newspaper has in its possession a sworn statement by Charles A. White, a member of the lower house of the Illinois legislature from the Forty-ninth district, charging that William Lorimer was elected to the United States Senate last May by bribery and corruption.

White, who is a Democrat, says in his statement that he received $1,000 for voting for Lorimer. This money, he alleges, was paid him by Lee O'Neil Browne, Democratic leader of the last legislature.

White also says that he received $900 more from the "jackpot," a term applied to an alleged general corruption fund distributed at the close of each session of the legislature. The $900, White alleges, was paid him by Robert E. Wilson, also a member of the legislature, in St. Louis.

Funny People Will Hear From Their Census Jokes.

Washington, April 30.—Jokesmiths who have sprinkled samples of their wit over census blanks are going to hear from the government. It will not be merry peals of appreciative laughter that greet them when the agent of Uncle Sam calls, but a stern and depressing order to extract the jokes and insert information.

Some of the questions prompted the humorists to get in their work. They found as a shining mark Question 16, which is, "If unable to speak English, give native language or mother tongue."

In cases of children less than two years old the fact is solemnly recorded that the language spoken is "da da," "un mum," "bottle talk," "gummy talk" or "howl language." In one family the answer to the question was: "Head of house talks shop, the mother hot air, the son horses, the daughter talks mush and the baby talks baby talk."

One woman recorded the statement that she was "married many times," and a number of citizens stated their ages in figures running from 90 to 150 years.

Census enumerators will return to the jokers with the census sheets and a copy of the law that imposes a penalty on those who give false answers to questions.

Colonel is Tickled at Dutch Reception.

The Hague, April 30.—With Colonel Roosevelt the city's guest and the first birthday anniversary of Princess Juliana being celebrated The Hague to-day enjoyed one of the greatest days in its history.

In honor of little Juliana the colonel wore a buttonhole of daisies. Everybody wore ribbons of orange and white, the national colors. Wherever the colonel's automobile traveled to-day great crowds followed and cheered.

The day's program began with an automobile trip to a house in the woods near The Hague, where the first international peace conference was held. This was followed by a call upon Foreign Minister Swinderen.

Negro Gets Choice Pick.

Aberdeen, S. D., May 2.—Calvin Bowdry, an undersized colored man, thirty years old, from Bismarck, N. D., stepped up to the map in the land office here this morning and put his finger on a spot where he wished to locate in the Standing Rock and Cheyenne River reservations. When W. J. Engle, of Butte, Neb., disqualified himself by filing on another homestead before he drew No. 1, Bowdry, with No. 2, became first. The opening is proceeding under federal supervision.

Millions of acres for Settlers.

Washington, May 2.—The department of the interior today opened for entry and settlement, the Flathead Indian reservation, Montana, comprising 1,000,000 acres; the Couer d'Alene, Idaho, 500,000 acres, and the Cheyenne and Standing rock, adjoining reservations in north and south, 1,500,000.

Bryan's Daughter Married Again.

Lincoln, Neb., May 3.—The wedding of Lieutenant Reginald Altham Owen, of the British Royal Engineers, and Ruth Bryan Leavitt was celebrated at Fairview, the country home of W. J. Bryan, the bride's father, at 10 o'clock today.

Foreign.

Monte Carlo May Lose Its Gambling Halls.

Monte Carlo, May 3.—A Monte Carlo without a gambling device within its borders is the probability of the future if its ruler, Prince Albert, persists in his determination to cut off his son Louis from the successorship, owing to the latter's marriage to a woman without title. Albert today reiterated his determination to have Duke Wilhelm, his next of kin, succeed him. As he is an absolute monarch, he can name his successor.

Duke Wilhelm is deeply religious and regards gambling as a deadly curse. If he ascends the throne his first step will be to wipe out every gambling hall in the little principality. How he will manage to maintain his court, in this event, is problematic, for Monte Carlo derives almost its whole income from gambling privileges. It is said, though, the duke has a comparatively large fortune of his own.

Heavy Battle Between Turks and Albanians.

Constantinople, April 30.—A desperate battle was fought today between the Turkish and Albanian rebels about midway between Salonika and Uskub. The troops forced a general engagement in the hope of delivering a crushing blow.

The Albanians resisted valiantly and the losses on both sides were the heaviest of the campaign.

Even Roosevelt Tires.

Copenhagen, May 2.—In response to an urgent request from Colonel Roosevelt the program arranged in his honor during his stay here has been cut. This is done that the ex-President, who is at last showing signs of being overtaxed, may have more time for rest and recuperation.

Similar requests have been made on all cities yet to be visited by Roosevelt.

The colonel's revolt against sixteen hours a day of sightseeing, speech-making and handshaking was made known Saturday evening at The Hague. At that time he told the correspondents that he would have to have more time for rest, and that while he was pretty tough physically he was finding the European programs too much for even his powers of endurance. The Politiken's correspondent says Roosevelt told him that his European trip was proving far more exhausting than the hardest political campaign he had ever gone through.

Tells of Court Plot to Overthrow Kaiser.

Berlin, May 3.—Considerable commotion has been caused in political and court circles by the publication of a book, "German Rulers," by former imperial councillor Rudolph Martin, in which the author indicates that a court plot existed in 1908 to dethrone Emperor William, or, at least, to deprive him of all power and to make the crown prince regent.

Martin accuses Prince von Buelow, then German chancellor, of engineering the plot under the advice of the late privy councillor, Von Holstein, the most powerful foreign officer Germany had in many years.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, MAY 12, 1910. No. 19.

Pentecostal Prayer.

"Pour Thy *Holy Spirit* in;
Sweep away these bars of sin;
Of the grace that comes from Thee.
Make us channels pure and free,
Unto those that near us be."

Items of News and Comment.

Opposition to Christ and His cause is always unprofitable.

Those who are critical of Christ find it easy to criticise good people or a good cause.

Brother and Sister Wiens in India left on March 12th for a three month's recreation in the mountains.

Miss Hilda Ruth, of Halstead, Kan., who met with an accident on the way from Decatur to Berne, Ind., on May 4, is improving nicely.

Bro. P. A. Penner at Champa, India, states: "All is well here—only very sad thoughts cross our minds often during the day on account of Prof. Wedel's death."

Bro. Geo. Lambert, of Elkhart, Ind., has not only made (about ten years ago) a trip to India to aid in the "Relief of India Sufferers", but also visited recently the Mennonite churches in Europe. We herewith express our cordial thanks to Bro. Lambert for his prompt reply to our editorial of last week. By permission we publish in this issue his private and very timely letter which sheds bright light on this important subject. We trust that others will follow to express their thoughts.

Appointment.

The officers of the General Conference have appointed Bro. P. H. Richert, of Goessel, Kan., to the vacancy on the Mission Board caused by the death of Prof. Wedel. With a remarkable unanimity the thoughts of all who were consulted in the matter had been directed, independent of human suggestion, to the brother for this position; and the Spirit who thus directed our thoughts to him has also led him to accept the appointment. We praise God for His evident guidance and pray His blessing upon Bro. Richert and all the brethren with whom he will be associated in the important work of this Board. A. S. Shelley, President, G. N. Harms, Secretary.

Annuities.

Our Boards — especially the Board of Publication and the Mission Board—ought to consider the great value of "annuities". In this way arrangements can be made by which any one can give of their means to the cause of the Church and still retain the income from it for their support during life.

Advantages of Annuities.

The following are some of the advantages:

1. The investment is very simple.
2. The investment is free from tax.
3. It is a safe investment.
4. It is permanent.
5. It will not depreciate in value.
6. It does away with additional administrator's expenses and attorney's fees.
7. When any amount has been paid, the Boards are on the safe side and do not need to defend wills to secure what has been willed to them.
8. Money invested in this way will constitute a valuable fund for the advancement of God's cause.

Normal Course at Bethel College.

Word was received a few days ago from the State Superintendent of Instruction (Kansas) that our Normal Course, as it will be outlined in our catalogue, has been accepted. According to the provison of the law regarding the matter, anyone completing the outlined course satisfactorily will, after special examination on several branches, be granted a two-years' state certificate, which is renewable after the expiration of that time. The fact that a state certificate can be obtained under such terms ought to be a fresh stimulus for many of our young men and women to take a complete course instead of only one or two years. We expect that a number of them will avail themselves of this opportunity to get a state certificate.—Bethel College Monthly.

A Ladies' Hall at Central Mennonite College.

The Board of Trustees of the College have recently purchased the C. B. Amstutz property on Blanchard Ave., joining the campus. The whole tract includes a little more than seven acres, which will be added to the campus, making a complot of seventeen acres. The consideration was $4,800.00, the property to be vacated in July. Two dwellings, one of 13 rooms the other of six, occupy the grounds. The larger building is conveniently arranged, heated with steam and lighted by electricity. The building will be converted into a Young Ladies' Hall. A long felt need is thus supplied. It is the intention to have a matron in charge of the hall, under whose charge all girls will be placed. Announcements will be made later concerning the details of arrangement and the probable cost of board and lodging for young women.—College Record.

Men's National Missionary Congress, Chicago, May 3-6, 1910.

Story of the Congress.

"Knowing that the field is the world, and this is the only generation we can reach:

"The first Men's National Missionary Congress of the United States, representing more than 20,000,000 church members, recognizes the immediate world-wide presentation of the gospel missionary to be the central and commanding religious obligation resting upon all Christian churches and declares its conviction that the church of our generation can and should obey literally the great commission of our Lord to preach the gospel to every creature.

"Assembled in this National Missionary Congress, and deeply persuaded of the power of Christ through His united Church, to solve all the problems of human society, we desire to unite with the churches of Canada and of our sister nations throughout Christendom, as loyal servants of the King of Kings, in a comprehensive and adequate campaign for the conquest of the world by Jesus Christ, who is the Way, the Truth and the Life, the Desire of the nations, and the Light of the World."

Proclaiming to the world in this statement their responsibility for the evangelization of the non-Christian nations in this generation, the 4,146 delegates to the Men's National Missionary Congress at Chicago, adopted a National Missionary Policy.

THE FIELD IS THE WORLD.

The policy was adopted after the four-day's discussion of the world as a field. There was much prayer. There was much thanksgiving. There was much intercession.

The needs of the field and the urgency of the task, the responsibility of the men of America, were discussed by world leaders. Experts in educational, financial and other lines, presented tried and approved plans and methods for carrying out the work. Every detail was covered.

MUST QUADRUPLE FORCES AND GIFTS.

The policy represents the welding together of these things. It calls for a quadrupling of the present force of workers "at the front" and a corresponding increase in the offerings for the extension of Christ's Kingdom to the ends of the earth. This means that the contributions must be advanced from $11,000,000 to $45,000,000 annually. The laymen are held equally responsible with the ministers to pray and to plan, to give and to work for the coming of the Kingdom of God on earth. The pastors, however, are called upon to be active leaders.

The adoption is urged of regular and thorough methods of missionary education and finance, culminating each year in an organized personal canvass of each congregation with the earnest purpose of securing the systematic and proportionate contribution of every member. The policy recommends that a strong missionary committee be formed in each church. All Christians are urged to pray for missions and that laborers may be thrust forth into the harvest.

PROMINENT MEN PRESENT.

Men of national and international prominence were registered as delegates. Former Vice-Pres-

ident Fairbanks represented the Methodist Episcopal Church. Lord William Cecil, brother of the Earl of Salisbury, was one of the speakers. Governors and former governors, United States senators and congressman, and men high in the commercial and professional life of the country, were in attendance.

The speakers included such men as Robt. E. Speer, J. A. Macdonald, Bishop Chas. P. Anderson, Bishop W. F. McDowell, J. Campbell White, Prince T. H. Yun of Korea, Alfred E. Marling, Dr. Jas. L. Barton, Dr. Samuel B. Capen, Mornay Williams, George Sherwood Eddy, Dr. S. M. Zwemer, Dr. Homer C. Stuntz, and Dr. D. Clay Lilly.

Many sectional conferences were held in addition to the regular sessions. They were arranged for physicians and surgeons, for ministers, for church officers, for lawyers, for business men, for editors, and for those interested in the various brotherhoods. The conferences were particularly helpful. Many valuable recommendations were made by them.

SPIRITUAL CONSERVATION.

In addition, conferences were held by the various communions on the last afternoon. Agressive work along missionary lines was decided upon by all of them.

Conservation of the forces put in operation by the nation-wide campaign of the Laymen's Missionary Movement, of which the Congress was the culmination, was urged at the open conference held for the purpose of discussing this question. The unanimous recommendation was made that the Laymen's Missionary Movement put forth every effort to conduct an earnest-follow-up campaign.

THE ONLY GENERATION WE CAN REACH.

"Unto Him shall the gathering of the nations be." These words were the keynote of the Congress. They were written in huge letters which were hung upon the stage. Along the side of the auditorium was a long streamer with the watchword: "The Evangelization of the World in this Generation." On the other side was the great reminder: "This is the Only Generation We Can Reach."

The Congress grew in force with every session. The attendance remained large until the very end. Few delegates left before the final adjournment.

After four days of conference, the closing session was especially impressive. The policy was read and adopted. Bishop W. F. McDowell made the closing address. The Hallelujah chorus was sung by the Apollo club. With the pronouncing of the benediction by Bishop J. M. Thoburn, Dean of American Missionaries, the great gathering was brought to a close.

Joy.

(Contributed.)

Joy, pleasure, happiness, recreation, etc,
That is what the world is after, isn't it?
Yes and Christ desired that our joys may be made full!
But there is a vast difference in the way of obtaining it.

Here is a man that has a holiday at his disposal and of course he plans to get the maximum of pleasure. First he goes to the corner store and is soon seen puffing away at a cigar and his "pleasure" is begun. Next he goes down town, picks up a comrade or two and together they crowd into the moving-picture show, after which they may go to the lake, to the ball game or the theatre, until our inventors can find a better way of amusements.

But praise God, the best and least way is old, yet ever new, and it was never patented nor controlled by a trust.

Now we do not propose to take away the theatre or any of its kindred from a single soul, and to him who loves them, we say he may as well go, for Christ never punishes a man with a law to stay away and a love to go.

Man attends the theatre for what purpose? To get the theatre and take it home with him? No, the sole purpose is entertainment; peace, joy. Then the theatre itself becomes not the ultimate object in view, but only a *means to an end*. So the man's pathway to peace and joy is through the theatre, etc., that the end might be reached, but does not common sense at once suggest that there might be a shorter, more direct way? Yes and the American is a lover of short cuts in business, railroads and politics. Why then should he forget to cut off the corners in getting his pleasures?

Imagine a triangle, you at one corner, amusements at another, and the desired end in view ("pleasure") at the remaining corner. Now for one to get to the pleasure corner he may follow the beaten track to the amusement corner and from thence to the goal as the vast majority are doing or he may vault the fence and stroll through "green pastures", getting to the same place with fewer steps and more healthful surroundings.

This is no vain fancy, for we who have listened with open hearts to the wisdom of Christ, have learned to take the shortest and most pleasant ways, so we just jump the fence and go cross-lots. Bless God!

But why do we thus cut the corners?
Because we see the better way.
Why does the world go the old way around?
Because they do not see, being preoccupied with other things.

How may the world come to see and love this short cut to pleasure? By coming to Jesus and staying there until He opens their eyes, that they may love Him and His Word above anything else upon earth.

Such a person, upon his holidays for his chiefest delight looks up a place where he can hear the truth or join with the redeemed in communion with God.

HOWARD D. YODER.

On Home Mission.

New York, April 16, 1910.

To the Board of Directors of the Laymen's Missionary Movement.

Dear Brethren:—A Joint Committee on Home Missions, representing the Federal Council of the Churches of Christ in America and the Home Mission Council, has been of late freshly considering the relation of the remarkable movement, which you have in charge, to the work of extending the Kingdom of Christ in the United States and its dependencies. We venture to present to your fraternal consideration the thoughts which have come to our minds. We rejoice most heartily in the Laymen's Missionary Movement as one of the notable indications of this present time that the salvation of the world is a matter of deepening concern to men who are heavily burdened with the heavy cares of business. We rejoice in it as well, because it is one of the ways in which people of God of many names are enthusiastically moving together. We appreciate, we think, to the full that deep solicitude for the evangelizing of the uncounted dwellers in pagan lands who have no hope and are without God in the world, which has led you in past days to desire that their sacred and pathetic claim should be urged upon the churches separate from every other. We cannot, however, escape the feeling that it would be a great misfortune if such should be your permanent plan of proceedure. To say nothing of the fact that it does not adjust itself readily to systems of benevolence adopted and in force in the several denominations represented, and to pass lightly by the perplexity which you and we continually feel in explaining why a Laymen's Missionary Movement should exclude from the field of its vision a large and important section of the world, we face the more serious fact that such an attitude appears to ignore certain most appealing types of missionary service. It does not, for instance, include

(a) The pagans native in this country, some thirty tribes and bands of whom have no Christian work of any kind among them.

(b) The heathen from various parts of Asia who live in our land, some of whom when converted are the most available and economical missionaries in Asia.

(c) The unevangelized foreigners from other parts of the world who are coming here in such numbers as will largely determine the character of this country before long as a base of operations for evangelizing the old world.

(d) The Africans in this country, some of whom are no farther removed from pagan ancestry than are some of our native Christians in pagan lands.

(e) The Spanish Americans who are our nearest foreign neighbors and also those who have recently come under the national flag.

(f) The overwhelming multitudes of the unevangelized who threaten to paganize the metropolitan centers of the nation.

(g) The new communities which are just now being created and which are sure to speedily become, as the history of the past proves, either enthusiastic and generous centers of force for world wide evangelization, or else impediments to that work of the most serious kind. In these days of world unity what we are to the nations of the earth counts for infinitely more than what we say to them.

It is our earnest hope, therefore, that as you approach the Congress at Chicago and consider the adoption of a national missionary policy you will be led to enlarge your plans so as to include all the great outstanding features of missionary endeavor.

Permit us in closing to say a frank and brotherly word. We can easily imagine that some of you hesitate to take such a step as we urge, because of your fear that the endeavor to combine two sets of interests, which, however closely related, are in form and organization separated, will be accompanied by differences of judgment as to the proportion of emphasis, relative place or presentation, division of funds, etc.

We have, as we believe, wide acquaintance with the minds of the men in positions of leadership in home mission councils, and are confident that we speak for them in the fullest way when we say that their chief concern in this matter is that in these days, when all the currents of Christian thought and endeavor are flowing together, the Laymen's Movement shall not be, even in appearance, a force making for division. We could behold with unmixed pleasure the mounting of contributions for foreign missions to sums hitherto undreamed of if only there be in the effort which produces such results a program and policy of inclusiveness.

We are more than content that home mission work shall get such hearing and such support as its intrinsic worth and the devotion of those charged with its guidance shall command. We do not desire in any way to share in the fairly won prestige of the Laymen's Movement, save as we bring to it like contributions of solid achievement and footing in the regard of the churches. We seek not yours, but you. We have no stipulations to make, no claims to assert. We simply desire that a situation which, though it involves no possible reflection on the notions or deeds of any one or of any organization, is yet a source of anxiety and embarrassment, shall by your large minded action be transformed into an opportunity and an inspiration.

Fraternally yours,
L. C. BARNES,
Chairman of Joint Committee.

To the Joint Committee of Home Missions Representing the Federal Council and the Home Missions Council.

April 25, 1910.

Dear Brethren:—The Executive Committee of the Laymen's Missionary Movement received with pleasure the communication which you addressed to them under date of April 16th setting forth your reasons for including home missions in the policy to be adopted at the National Mission-Congress in Chicago, and they desire to express to you their warm appreciation of the fraternal spirit in which your communication is conceived and stated, and to assure you of their earnest wish to reciprocate that spirit. Recognizing fully the vital relation of the religious conditions and needs of the home land to the missionary enterprise abroad, the Laymen's Missionary Movement, far from countenancing any depreciation of the work at home, desires to emphasize in a strong way its supreme and indispensable importance, and is eager to give all the aid it can to this work. Throughout the conventions thus far held, the Movement has laid special stress on the appointment of a missionary committee in the local church, which should see that all missionary interests, both home and foreign, are adequately provided for, and has also recommended that the weekly offering system be adopted for all mission-work. The movement has sought and will continue to seek, in the future as in the past, to emphasize the claims and importance of the home work and urge that in each denomination and in each local church the whole missionary duty must be faced and adequate provision made for all the work that waits to be done both at home and abroad.

Upon receipt of your communication, the Executive Committee of the Laymen's Missionary Movement again fully considered the questions raised and reached the conclusion that the interdenominational Movement cannot, at this time, wisely change its basic principle of standing in a special way for foreign missions, for the reason that the Executive Committee fears, after conferring with various communions, and under existing conditions in the United States of America, that it is not possible at present to unite in co-operative home mission work in the fields which you suggest all of the Christian bodies which are now united in this Movement in carrying forward the work abroad. The hope, however, is strongly entertained that eventually by the efforts now being put forth, relations will be brought about, which in the future may render such united effort possible. The Executive Committee also determined to authorize a conference with the Home Missions Council, or with the Joint Committee, as you may determine, as to practical ways in which the Movement can further assist in the home mission causes of the Church.

We remain, dear brethren,
Fraternally and sincerely yours,
Executive Committee of the
Laymen's Missionary Movement.
(Signed) per MORNAY WILLIAMS,
Vice-Chairman.

A Belief in God.

I will frankly tell you that my experience in prolonged scientific investigations convince me that a belief in God—a God who is behind and within the chaos of vanishing-points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown. Of myself, I may say that I never make the preparations for penetrating into some province of nature hitherto undiscovered without breathing a prayer to the being who hides His secrets from me only to allure me graciously on to the unfolding of them.—*Prof. Agassiz.*

Home Circle.

Alphabetic Counsel.

Always keep your word.
Be your best each day.
Conquer every bad habit.
Do right regardless of consequences.
Endeavor to be a blessing to others.
Forget the unpleasant things of life.
Gratify no evil desire.
Hold before yourself high ideals.
Invest every energy in God's cause.
Judge others with much charity.
Keep cool when in danger.
Lend a helping hand to the needy.
Mind your own business.
Never provoke others to do wrong.
Obey the instructions of the wise.
Pray daily for divine help.
Quit neglecting good opportunities.
Rule out of mind every evil thought.
Shun the ways of the wicked.
Teach others by an upright example.
Uphold every right course.
Value highly the friendship of the good.
Wish everybody peace and prosperity.
Xcel in things that are honorable.
Yield not to the wishes of the wicked.
Zealously contend for the right.

Changes in Heathen Countries.

With the passing of the years wonderful changes have taken place in heathen countries. Nations that were once like hermits, have thrown open their doors for commerce, and are now in touch with the whole business world. The spirit of education has also seized the people, and schools and colleges are being founded wherever the light of civilization shines. Probably in no respect have the changes been more noticeable than in the attitude of the heathen world toward Christianity. It has not been long since the doors of several nations were closed tightly against Christian missionaries, but to-day they are wide open.

Doctor Peloubet relates the following story:

In 1835 the Christian missionaries were driven from Madagascar, and their converts were left to meet a fierce and relentless persecution. A noble young woman, Rassalama, was the first martyr, a spear being thrust through her as she prayed. By scores, in cruel ways, Christians were slain. They were burned to death, stoned, killed by boiling water, murdered by the horrible tangena poison. Some were lowered over the "Rock of Hurling," a precipice of one hundred and fifty feet in Antanarivo. "Will you give up praying?" each was asked; and when he answered "No," the rope was cut and the faithful witness dashed to pieces far below. One was heard singing as he fell. This continued for a quarter of a century; but a king came to the throne who proclaimed entire religious liberty, and as the missionaries hastened back, they found on the island *four times as many Christians as they had left.*

It is pleasant to contemplate the time when all nations shall own Jesus as their King, and when all peoples shall have Christian homes and shall live in Christian love.

How a Treat Was Lost.

Mrs. Ruperts four boys were a great trouble to her; they were so disobedient. One thing especially annoyed her: when they left school, instead of coming straight home, they frequently played about the fields, with the consequence that the dinner was seriously delayed, and their mother's domestic arrangements thrown into disorder.

"Now, boys," said Mrs. Rupert one morning, as they were about to set out for North College, "do make a point of coming home punctually today. I have a very particular reason for asking you to do so."

They promised obedience; but I am sorry to say that the instant they were let out of school, John, the eldest exclaimed—"I say, let us go have a game at leapfrog on Lemon Hill."

Little Claud, who had good impulses, but was seldom strong enough to withstand the influences of his elder brother, replied—

"But mother particularly asked us to be home early today."

"Oh," replied John, "that's only because she wants to get the dinner over quickly, and have the room cleaned, or the chimney swept, or something of that kind. It's of no consequence."

And so off they scampered to Lemon Hill, and for half an hour played at leapfrog in the long grass, garnished with daisies and buttercups.

A surprise awaited them at home. Their mother uttered not one word of reproach as they entered, but in perfect good humor bade them sit down to dinner.

"Where is Katie?" asked John, presently, on noticing the absence of his little sister.

His mother quietly replied—

"She has gone with your father to the Crystal Palace. He was going to take all you boys as well, but you did not come home from school in time, and it was impossible for him to wait, as it was necessary to catch a particular train."

I think these disobedient boys were punished very properly. They never stayed afterwards on their way home from school to play leapfrog on Lemon Hill.—*Selected.*

All those who pay their subscription in advance for 1910 will receive the Mennonite Year Book FREE as premium.

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Editorial.

The White Slave Traffic.

The procuring of young women as inmates for places of immoral resort is a business generally spoken of in the papers as the "white slave traffic". People who are not acquainted with conditions as they exist are apt to suppose that because the business is a horrid one it has simply gotten a horrid name, but the traffic does involve all the horrors of the African slave trade of a century ago plus the immorality that goes with the business.

Too often our opinions, concerning immorality, are veiled under language that is more or less vague and by so doing we fail to impress the innocent with the seriousness with which the whole matter is to be regarded. It seems to us that we are in a time when plain language in regard to this matter is in order. Every woman above the age of twelve who comes to our shores or who lives in any part of our country should be aware of the existence of a white slave traffic with headquarters in every large centre of population. She should be aware of the immediate danger of falling into the merciless hands of these traffickers in souls she personally is in. The demand for new victims is always greater than the supply, although there are thousands of poor beings involved in the business. This demand keeps procurers, who practice every art of the devil, active everywhere where they see a chance of finding an attractive victim. This fiendish business also caters to the demand of creatures, more monster than man, who are continually making demands for new material. The most profitable part of the white slave traffic is the procuring of totally innocent girls of tender years for the use of customers who are willing to pay high prices for the chance to accomplish their ruin.

Women who go into prostitution from choice are becoming scarcer every year and the hellish business must depend for its recruits upon those who steal girls. These girls come from almost everywhere, but generally from foreign countries, small interior towns or distant cities. At present a great many Jewish girls are being imported, generally by fiends of their own race. If there can be degrees of horror the most horrible practice is the procuring of white girls for resorts patronized by negroes and negro girls for white resorts. There is a constantly increasing demand for material for such places.

But are girls actually stolen and kept in slavery? and how can they be kept so in the land of law? They are, and in spite of law they can be kept in hopeless slavery with comparative ease so long as corrupt officials tske bribes. Their possessors simply deprive these slaves of the necessary clothes for running away, drugs and liquors are administered until the victims get into the necessary mental condition for controlling them without trouble, and it is surprising to find how short a time is required to bring them to such a condition. When these poor creatures are passed from one end of the world to the other (for the system extends over the whole world) they are continually kept under the eyes and influence of their masters.

In its efforts to wipe out this awful business and obtain evidence that would convict those engaged in it a New York Grand Jury sent out agents to buy several of these unfortunate girls. According to the testimony presented in court by these agents the girls (both of them were under fourteen) were bought to be shipped to Alaska and were purchased in an open and competitive market with every guarantee that the goods would be delivered to them in the condition represented.

In every city they are fighting this worst of horrors of the under world, yet in spite of these efforts the evil continues to exist today as much as it ever did since people began to live in cities. Sin always finds a way to resist those who fight it and this of all sins is the most persistent. If a victory is to be won the people of God must win it. The world generally tolerates the house of shame as a necessary evil.

It seems to us that were it difficult or we should say impossible to procure inmates for houses of shame a great proportion of the social immoralities and the evils attending them would disappear. Our laws should be so shaped that it would be impossible to bring a girl into the country without a searching official investigation of the standing and responsibility of those from whom she comes and to whom she goes. Our railroads ought to be so watched that it would be impossible for the procurers to send their victims across the continent. A way should be found by which the young women of the small communities would be brought to realize that they are safest and happiest at home with their parents far away from the glitter of the cities where the chances for ruin are greater than the opportunities for material success. Parents everywhere need to be absolutely sure of the characters of the men who learn to know their daughters and they should be just as suspicious of the women who worm their way into their confidence, for too often the procurer happens to be a woman who has mastered the arts of deception. Above all things, mothers, if they have the safety of their daughters at heart, should make it a point to enlighten them on this subject and impress them with a proper appreciation of its horrors and evils. The daughter should know, while still a child, that the agents of iniquity are seeking young girls, and that her wisest and safest way lies in following the suggestions and submitting to the protection of her parents.

G.

Correspondence.

ELKHART, Ind., May 9, 1910.—My Dear Brother:—The sentiments expressed (in the editorial of the MENNONITE of May 5th) are my sentiment. Since my return home from abroad I have been visiting churches in different States, and also spoke at a number of other places, among them North Manchester College.

In regard to the churches, and especially the Mennonites, I have often thought of the expression and prayer of Jesus, "That they also may be one in us: that the world may believe that thou hast sent me." Since the Lord has permitted me to visit so many of the Mennonite churches here in the United States where the main essentials are one, how necessary it seems then to be one, for the good of God's cause. I fear that the main object is not what it ought to be, the glory of God, but the glory of men.

During my visits abroad—in Germany, Switzerland, France, Holland and Russia—where I was especially permitted to form an acquaintance with the dear brethren, bishops, ministers, deacons and congregations, finding that peculiar characteristic of the Mennonites—plain, open-hearted, frank with a kind, warm and Christian spirit manifested — I found that the objects are one, all belonging to one family, laboring for the advancement of God's cause, and many of the home churches originate from the European churches. How I longed to see that we all might be *one!* But instead of using the influence to become one, many do, I fear, all they can to build up their own ideas and ignore all others. How I would love to see some channels open, through which the churches could be brought together.

I do not see that the Mennonite churches need to have any fear of one another here in the United States or abroad. I long to see when more of a missionary spirit will be manifested in the churches to bring them together, believing that to be one of great obstacles in the way of success, according to Jesus' own words, "*That they may be one.*"

In Europe I could mention scores of ministers that I met, and I am sure that they are worthy of recognition, as Christian workers in the Mennonite churches, and yet we know so very little about them, and so it is natural for many to criticise and to object to some little differences, instead of becoming known to each other and to love them. I have no fault to find with the churches abroad as I can love and bear with them more than with those churches here in the homeland. Their surroundings and laws are so different, while here in the United States they are all the same.

I pray that the Lord may open a way that His people and especially the Mennonite churches become *one.* Dear Brother, you dare write more such articles, as they are in harmony with the Word and the cause which we represent. Yours in love,

GEO. LAMBERT.

Wherever souls are being tried and ripened, in whatever commonplace and homely ways—there God is hewing out the pillars for His temple.—Philips Brooks.

You think and say that if you had some rich man's millions you would do great things for the Church and its Head. There is a scripture which says that if a man is faithful over a few things, he shall be made ruler of many things. Faithfulness over a few dollars would apply this principle and test this promise. It is worth trying.

The Laymen's Part in Our Church as a Missionary Factor and Our Attitude Towards the Laymen's Missionary Movement. *

In preparing this paper I was astonished at the amount of good accomplished by a movement which is still comparatively new. I knew very little of the work, and so, much that I may say to you today will be second hand information. But this much I have learned in my study of the movement during the past week, namely, that it is a movement which we as Mennonites should seriously consider and welcome if our church would carry out best the missionary work to which it is and ought to be committed. That we owe it to our God to spread the cause of missions is a proposition so evident that it requires little time here. No church can fulfil its highest good unless it be thoroughly imbued with the love for mankind and a desire to obey the command to go and teach all nations. Were we to look at the missionary movement only from a purely selfish standpoint it could not fail to commend itself seriously to our minds. Times and social conditions have changed and today it is necessary for us to share our blessings with others. Those of us who are more favored, must strive to raise others to a higher level or else the time may come when assimilation with such may take place, and if there is more vitality among such nations we may share their curses with them. To-day world contact is inevitable, there is no isolation. The only method of dealing with modern society is the method of missions. We who are strong and full of wholesome life should go and lay our hands of healing and love upon the lepers and diseases in our modern society.

This leads me at once to a form of missionary activity in which our laymen can and must be strong factors. That they see this is shown in the activity already displayed along the lines of some missionary work by many of our great men.

The work of such men as Jacob A. Riis, who is striving so earnestly in bettering the conditions of mankind in certain sections of his city—is a truly Christian work. He does all this work as a laymen and indeed is probably more successful for that reason. No creed except belief in the command to love your neighbor marks his advent into the midst of the fallen. Men are met with love and they respond by making efforts to retrieve a past which must not be uncovered. By getting them started he helps them. The laymen who are actively engaged in various business pursuits are often in a position to help those men by starting them on a way by which they can help themselves. I could speak more of the work of social settlements because I know a little about the work they are doing, for I have had some opportunity to meet and hear men who are giving their life for such causes as well as to see some of the work at first hand. The work of the boys and alumni of my own university in parts of our own city stands as a fitting testimonial to the blessings which accrue from this form of missionary activity among laymen.

But in the foreign mission field our church also has a duty to perform. The salvation of Christendom depends upon the evangelization of heathendom and this in a wider than the religious sense. But of this I shall not have time to speak except to remark that it should not be the guiding principle in our missionary zeal. That missionary work will be most blessed which is prompted by love for others and a desire to teach others the way to that pleasant future which has been prepared for all the faithful. Teach those people to come to their fullest being by thoroughly imbuing them with Christian ideals.

To be successful in this, one thing is necessary and this leads me back to the home mission movement. We must make our work count here too that our light may shine here and then shine out. That light that shines brightest at home shines farthest is a law of physics which can be very well applied here if we may make use of the figure.

I have already accepted as axiomatic the duty of our church to promote foreign missions. This immediately brings up the question, What is the place of the layman in this movement? Is it merely to look on in an unconcerned manner and hope that the work will be carried out by the ordained and trained missionaries in the field and the ministers at this end aided perhaps by the money which he has indifferently given? No, most assuredly no. His work is as definite as that of the missionaries and ministers if the greatest good is to be realized by all. Let him not mistake the meaning of "They also serve who only stand and wait." Too often, I fear, we interpret this as all who stand and wait also serve and then act accordingly. Here is where an awakening was necessary and the outcome was the Laymen's Missionary Movement. This is a movement on the part of all who have become conscious of their world relationships and responsibilities.

It goes without saying that the cause of missions needs real and assured financial support. Here is where the laymen can make use of their business experience and give it a chance to promote a good and worthy cause. Upon the laymen and not upon the pastor alone should rest the burden of raising the necessary funds. But the object of the Laymen's Missionary Movement is not merely that of raising money but it should work for that intelligence, sympathy, outlook and purpose which makes the giving of money natural and necessary. It will be recognized at once that this is an educational and spiritual opportunity of the first order and a work which will therefore commend itself to strong men. How is this work carried on in places where the movement has already gained ground? Meetings are held and speakers who have had time to make a complete study of needs give instruction. Various conventions to arouse enthusiasm and to show the real need of help are held. These efforts have shown that when men are shown a real need they will always come to its support.

The laymen's movement is teaching us that the parsons alone do not make the church but the "congregation of the faithful people" who realize that they are essential parts of Christ's church. It has stimulated interest in missions, converted men who were opposed to missions into ardent supporters; it has dispelled doubts, exposed fallacies and cleared the ground of many difficulties. You who are pastors in our churches know full well the unbusinesslike methods pursued in our missionary finance. In your congregation there are regular monthly contributions for benevolent objects where very irregular amounts are given. At times hardly a third of the membership contribute. The general cause must suffer. Any business conducted along such lines would soon go into bankruptcy. Our mission cause must most assuredly not suffer such bankruptcy. In general the various causes of the church were dependent almost entirely upon your pleas from the pulpit. This is not fair. These responsibilities should be shared by a missionary committee. Let me just sum up my views on this subject.

Believing as we must that missions are bound up with the best interests of the church, and are inseparable from its life and purpose, and feeling that the Laymen's Missionary Movement has done much both in an educational and financial way towards increasing the efficiency of the mission work, I believe that the Mennonite church should look with favor upon the movement and welcome, the speedy introduction of the same into our various churches.

* Paper read by Prof. J. C. Bechtel, of the University of Pennsylvania, on occasion of the Laymen's Conference held in First Mennonite church of Philadelphia, May 1, 1910, and by request given for publication in the MENNONITE.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Lesson for Sunday, May 22.—WHAT IS IT TO BE A CHRISTIAN? Acts 26:24—29.
(Union meeting with the Juniors.)

QUESTIONS:

1. What does the name Christian mean and when was it first given? Acts 11, 26.
2. What does Christ say about a Christian? Mat. 10:17—42.
3. What does Paul say about a Christian and baptism? Rom. 6:1—8; 12—14.
4. How must a Christian live? Phil. 1, 21; Gal. 2, 20.
5. How shall the Christian walk? Ephes. 4:1—7; 5:1—5; 1. Pet. 2:9, 11, 15; Phil. 4:8—9.
6. What advice does Paul give to different Christians? Tit. 2:1—10; Ephes. 6:1—9.
7. How does the Christian regard the government? 1. Pet. 2:-13—14; Rom. 13:1—7; 1. Tim. 2:1—3.
8. How does the Christian regard death? Phil. 1:21, 23—24; Rom. 6:23; 2. Cor. 5:1—10.

MEDITATIONS:

The name Christian was first given in Antioch in Syria, probably as a nickname, to the believers in Jesus of Nazareth as the Christ, the expected Messiah of the Jews. Christ means the anointed one and Christian means also one who is anointed with the Holy Spirit. Only such are real Christians.

Christ Himself says about the Christians: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

Paul in his epistle to the Romans says: "We who die to sin, how shall we any longer live therein? we who were baptized into Christ Jesus were baptized into His death. We were buried therefore with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." "Knowing this, that our old man was crucified with Him, that the body of sin might be done away, that so we should no

longer be in bondage to sin.' "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God as alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you."

The Christian lives, but it is no longer he, his old self, that lives, but Christ lives in him and that life which he now lives in the flesh, he lives in faith, the faith which is in the Son of God, who loved him, and gave Himself up for him.

This inward life shows itself in the walk, the outward life of the Christian. Paul beseeches us: "to walk worthily of the calling wherewith we were called, with all lowliness and meekness, with longsuffering, forbearing one another in love." He says: "Be ye therefore imitators of God as beloved children; and walk in love, even as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God." As a people for God's own possession we shall show forth the excellencies of Him who called us out of darkness into His marvellous light. As sojourners and pilgrims we shall abstain from fleshly lusts which war against the soul. Paul exhorts his beloved Philippians and us: "Finally, brethren, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."

Paul in his different epistles gives advice or exhorts different classes of Christians. The ministers "to speak the things which befit the sound doctrine; to suffer hardships as a good soldier of Christ Jesus; to give diligence to present themselves approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth;" the aged men to be temperate, grave, soberminded, sound in faith, in love, in patience; to aged women likewise to be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be soberminded, chaste, workers at home, being in subjection to their own husbands." He exhorts the children to obey their parents in the Lord; the fathers not to provoke their children to wrath: but to nurture them in the chastening and admonition of the Lord; the servants to be obedient to their masters, the masters to forbear threatening.

In regard to the government Peter admonishes the Christians to be "subject to every ordinance of man for the Lord's sake." Paul exhorts: "first of all that supplication, prayers, intercessions, thanksgivings be made for all men; for kings and all that are in high places." "Let ever soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God."

Though death is the wages of sin and as such is to be regarded with solemnity, yet if Christ liveth in us, to die is gain for the Christian, since he will be with his beloved Saviour. The Christian will in death know, "that if the earthly house of his tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens."

The Sunday School Lesson.

By A. S. Shelly.

Lesson for May 22.

Subject: The Death of John the Baptist. Matt. 14:1—12.

Golden Text: He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city. Prov. 16:32.

The account of John's death is given by Matthew and Mark (6: 14—29), and it is mentioned also by Luke (9:9) in a brief statement of three words. In each case the occasion of the reference to the manner of his death is the mention of Herod's perplexity regarding Jesus when he heard the reports of the miracles wrought by this Teacher and by His apostles in His name. The Twelve had gone "throughout the villages preaching the gospel and healing everywhere" (Luke 9:6), "and they cast out many demons" (Mark 6:13). Jesus, too, at the same time had been continuing His work in the various cities throughout that region (Matt. 11:1). Thus the report of the doings of this new preacher and wonder-worker filled the land and penetrated even into the court of the king, disturbing his mind with a degree of superstitious fear lest the preacher, whom he had so wantonly and so cruelly slain, had returned to life again.

Logically there lay in the thought of the murdered man's return to life good reason for fear on the part of the murderer; for the power that could restore the former and work in him so mightily, could and probably would turn in vengeance upon the latter. The thought of the victim often haunts the murderer, and his guilty conscience fills his soul with fear. It appears from Mark and Luke that some of Herod's associates shared his superstitious dread. Their feelings may also have been partly or even largely one of curiosity, their hardened consciences being past fear of retribution for their cruelty and other forms of sin.

John had been put into prison not long after Jesus had begun His ministry. For a little while the two worked side by side (John 3:22,24), but John then realized that his own ministry was soon to be swallowed up in that of Jesus, whose heralding voice he knew himself to be. It appears that in his preaching he, toward the last, came somehow in contact with the royal family, whether as court preacher or still in a public capacity where the ruler came to hear him we do not know. The form of expression in v. 4 implies that probably the rebuke of Herod's sinful wedded life was spoken not only once but repeatedly. John was a bold preacher of righteousness and repentance, not "a reed shaken by the wind".—*Am. Rev. Commentary.*

His faithfulness cost him his freedom and later his life. So all that would live godly in Christ Jesus shall suffer persection (2 Tim. 3:12). An out-and-out life for Christ, agressive in the rebuke of sin, is sure to draw upon itself the enmity of the evildoers. But Jesus says, Blessed are ye when men shall reproach you and persecute you and say all manner of evil against you falsely for my sake. Be not afraid of them that kill the body but are not able to kill the soul.

The woman in this shameful alliance was the more vindictive of the two. Like Elijah of old whom he resembled in ruggedness of character as also in the spirit and nature of his mission, John had his Jezebel in the person of Herodias, who rested not till she had accomplished her murderous purpose, and who was quick to seize the opportunity to gain her end. Indeed she planned the affair in order to bring about the opportunity. She put forward her daughter in an immodest performance for the purpose. This girl was an apt pupil in the school of vice and crime. What a pitiful sight to behold young lives sown with the seed whose fruitage, unless prevented by the grace of God, must be temporal and eternal ruin.

The disciples took the headless corpse and tenderly laid it to rest, and then went and told Jesus. Not long before this they had been sent to Jesus with a question by their puzzled Master and had brought the great Teacher's answer back to him. What more natural than that they should now come to Jesus with their message of sorrow! Henceforth they probably followed the Savior. All who have sat at the feet of John and have learned aright the lesson of repentance will find their way to Jesus in answer to His loving invitation and will find in Him the answer to their need, of which John's ministry has made them painfully aware. John's message is one not complete in itself, but useful unto salvation because it points us to "the Lamb of God that taketh away the sin of the world"—to Christ whose blood cleanseth us from all sin—to Him who is Himself the Way to heaven, the Truth that makes us free, and the Life that is infinite and eternal.

Marriages.

Sommerfelt—Voth.—On May 4, 1910, at the home of the bride, Upland, Calif., in the presence of about fifty guests, by Rev. M. Horsch, Henry —eldest son of Mr. and Mrs L. Sommerfelt—to Bertha, eldest daughter of Rev. and Mrs. J. J. Voth.

Contributions.

Home Mission.

a. For General Treasury.

From A. Zurfluch, Bluffton, Ohio, $5; Deer Creek church, Okla., $21 05; Laird, Sask., $10 55; Langham, Sask., $7.45; Rosthern, Sask., $16.

b. City Mission Treasury.

From the Zion's church S. S., Dallas, Ore., $2.44; for a baby organ the following: Jacob Dahlem, Ioamosa, Cal., $1; Gosben church, Ind., $25; Y. P. S., Berne Ind., $21; J. J. Engbrecht's S. S. class, Freeman, S. D., $4.—Upland S. S., Cal., for the poor boys staying with E. F. Grubb's, $4 18.

The proposed organ has been bought. The surplus of the received amount has been applied for mission purposes. The work of the Los Angeles mission is advancing.

Gratefully acknowledged,
M. Horsch, Treas.
Upland, Cal.

For the Suffering Mennonites in Asiatic Russia.

Mrs. Eva Nickel, Hillsboro, Kans., per J. G. Evert, $5.

Gratefully acknowledged,
Harrison Landis Treas.

For India.

From the Friedenstal church, for the chapel, $25 50; from a friend, $5; Anonymous, for the support of a native evangelist, $64.

Anonymous, for the chapel, $100; P. A. Regehr, for Sister Braun, $2; H. C. Graber, for Gen. Treas, $5; Pandora, O., S. S., for the support of a colportor, $36; Anonymous, for a well, $100.

Gratefully acknowledged,
P. W. Penner.

For General Mission Treasury.

From Schwenksville, Pa., Y. P. S. C. E., Rs. 202—93.

Gratefully acknowledged,
P. A. Penner.

News of the Week.

Domestic.

Railroad Bill is Passed in House.

Washington, May 10.—The railroad bill passed the house to-day by a vote of 200 to 126.

By a vote of 169 to 160 the house defeated the amendment offered by Mr. Mann, of Illinois, authorizing the acquisition by railroad companies of the stock of noncompeting transportation lines.

This amendment practically would re-establish the clause permitting mergers under certain conditions. Mann, representing the administration forces, urged the adoption of this feature, which had been stricken out in the committee of the whole, and a debate followed. Then the amendment was killed.

Bryan Talks Option to Farmers.

St. Louis, Mo., May 7.—W. J. Bryan at a national convention of an organization of farmers reiterated his position on the liquor traffic as a strict adherent of county or local option. He said he proposed to do his part toward driving the brewers and distillers from politics in Nebraska.

Newspapers were criticised for opening their advertising columns to liquor announcements, and he said that if newspapers did not have so many liquor advertisements on their advertising pages there would be more editorials on the liquor question on editorial pages.

He charged the newspapers with having suppressed the facts concerning the last Illinois senatorial contest, in which Senator Lorimer was the victor, until after grand jury indictments had been returned.

Mr. Bryan, in reply to criticisms of his attack on the appointment of Governor Hughes, of New York, to the supreme bench, quoted financial writers as saying that the Standard Oil and tobacco trust decisions would be safe in Hughes' hands.

Two Hundred Men Entombed in Coal Mine.

Birmingham, Ala., May 5.—Forty-five white men and between 130 and 145 negroes are entombed in number three coal mine at Palos to-night as the result of a terrible explosion occuring this afternoon at 1:30 o'clock and it is believed are dead. Palos is forty miles west of Birmingham, and the mines are owned by the Palos Coal and Coke company of this city.

Foreign.

† KING EDWARD †

Ruler of British Empire Succumbed to Short Illness.

London, May 6.—King Edward VII., who returned to England from a vacation ten days ago in the best of health, died at 11:45 o'clock last night in the presence of his family, after an illness of less than a week, which was serious hardly more than three days.

The prince of Wales succeeded to the crown immediately, according to the laws of the kingdom, without official ceremony. His first official act was to dispatch to the lord mayor the announcement of his father's death, in pursuance of custom. His telegram read:

"I am deeply grieved to inform you that my beloved father, the king, passed away peacefully at 11:45 to-night.

(Signed) "GEORGE."

Pneumonia, following bronchitis, is believed to have been the cause of death, but the doctors thus far have refused to make a statement. Some of the king's friends are convinced that worry over the critical political situation, which confronted him with sleepless nights, aggravated, if it did not cause the fatal illness. The capital received it without excitement, but sadly, for the king with his own people was unquestionably one of the most popular rulers in the world.

Mr. Roosevelt's visit, which all England has anticipated as a unique event, may be canceled or at least made extremely quiet.

King Edward's first serious attack of bronchial trouble and which was accompanied with symptoms of asthma, was experienced a year ago. Since that time his majesty has suffered several recurrences of the malady, including one during his recent visit at Biarritz. Each attack proved worse than the preceding one and more difficult to conquer. The present illness came suddenly and without warning.

Picturesque and Vigorous Life of the Late Ruler.

When King Edward VII. breathed his last there came to a close the life of a unique personality. He was loved almost universally—first of all, as a man whose natural attributes made him dear to the hearts of his subjects and, next, as a monarch whose ability to fulfill the role which he was called on to assume was demonstrated conspicuously.

"Edward VII. by the grace of God king of the United Kingdom of Great Britain and Ireland and of the British dominions beyond the seas, king, defender of the faith, emperor of India," was his title.

Subject to fierce criticism in his youth because of his manner of life, he lived down a rather unenviable reputation through long years of careful conduct, and succeeded in winning the confidence of all the people as almost no other sovereign of Great Britain except his mother, Queen Victoria, had done.

A Pillar of Royalism.

As a statesman he was active and successful, particularly in the field of foreign affairs. The fact that he was the idol of the people made him a useful instrument of the ministry and enabled him at the same time to wield more influence than had been conceded to the throne in the past. He was an able diplomat, and in all the more important questions of foreign policy which came up during his short reign he made himself felt. In domestic politics he was less active, but he succeded in strengthening the position of the monarchy with the masses, effectually killing whatever anti-royalist sentiment existed at the time of his ascension. His influence with his ministers in an advisory capacity was much more pronounced than was that of Queen Victoria, although his attitude on the political questions of the day was not defined. Edward VII. assumed the throne on the death of Queen Victoria on January 22, 1901, so that he was king less than ten years.

Patron of Sports.

It was as a sportsman that the British people loved most to think of him. He was an enthusiastic patron of horse racing and he was fond of yacht racing, cricket, athletics and shooting. His love of cards was almost a passion in his earlier days, and his gambling for high stakes got him into trouble several times.

A Typical Englishman.

In personal appearance the king was the typical Englishman. He was rather below the average stature, of strong and heavy build. His ruddy face betokened good health and good spirits up to a short time ago. Even in his latter days he continued to be one of the best dressed men in Europe and was regarded as a model for quiet refinement of dress and bearing.

A Stickler for Ancient Forms.

At the state functions in which he participated King Edward revived all the pomp and circumstances of medieval days. He drove to Westminister on the opening of parliament in one of the sumptuous royal coaches, attended by heralds, equerries and outriders and a vast retinue, forming a pageant of royal splendor.

Tactfulness, which he possessed to a marked degree, was a conspicuous characteristic of the late king, although he was as frank, loyal and warm hearted always. Those who associated with him have said that he was emphatically the "good fellow," simple and courteous, but a stickler for the deference which his rank demanded.

He was born at Buckingham palace on November 8, 1841, the son of Queen Victoria and Prince Albert, of Saxe-Coburg and Gotha. Educated by private tutors on a plan outlined by his father, he later studied at Edinburg, Oxford and Cambridge. A long period of travel followed during which he went over Europe and the east. In 1860 he made a triumphant tour throug the United States and Canada.

His Marriage to Alexandra.

The prince was married on March 10, 1863, to Princess Alexandra, oldest daughter of the Danish prince, who became some months ago King Christian IX. Six children were born, two of whom, the Duke of Clarence and Prince Alexander, died. His son George Frederick, prince of Wales, Duke of Cornwall and York, now becomes king. His daughter, Princess Maud Charlotte, was married to Prince Karl of Denmark, now King Haakon VII., of Norway. The king was of the house of Hanover, which dates from the accession to the throne of King George I. in 1714.

George Frederick the New King.

George Frederick Ernest Albert, prince of Wales, who now becomes king is the second son of King Edward and Queen Alexandra, and was born at Marlborough house on June 3, 1865, seventeen months after the birth of his elder brother, the late duke of Clarence.

In 1892, when his brother died, he became heir apparent and took his seat in the house of lords as duke of York. In May, 1893, his engagement was announced to Princess Victoria May, of Teck, and they were married on July 6, 1893. Six children were born to them, Edward Albert now being the crown prince. The prince became duke of Cornwall when his father took the throne and soon afterward started on a tour of the colonies. He opened the first parliament of the commonwealth of Australia.

In the fall of 1905 he went to India and when he returned there was a celebration. On this occasion he said:

"The task of governing India will be made easier if we, on our part, infuse into it a wider element of sympathy."

His Indian trip was generally regarded as not a success from a political viewpoint.

In 1908 he visited Canada to attend the celebration at Quebec and on that occasion met Vice President Fairbanks.

The prince is less democratic than was his father and does not have such an ardent love for sports. It has been predicted, therefore, that after his ascension to the throne the court gaiety which was always a feature during Edward's reign, will be less marked.

George V. Sworn into Office.

London, May 7.—With to-day's ceremony and in his forty-fifth year the second son born to King Edward VII and Queen Alexandra, became the ruler of the United Kingdom of Great Britian and Ireland and of the British dominions beyond the seas, king, defender of the faith, and emperor of India.

George V was formally proclaimed the reigning monarch in succession to King Edward.

The heir apparent, Prince Edward Albert, then stepped forward and the oath of succession was administered to him, following the ancient ritual of the British throne.

King George delivered a brief but earnest address. He exhibited deep emotion as he announced his determination to endeavor under the guidance of God, to maintain the high traditions of the British court and to fulfill to the best of his abilities the great trust reposed in him.

Roosevelt Meets Kaiser.

Berlin, May 10.—Colonel Roosevelt and party arrived here this morning on a special train from Stockholm.

The shadow of King Edward's death was clearly in evidence in the German capital. The distinguished visitor found the population keenly interested but subdued.

The first meeting of the Kaiser and Mr. Roosevelt took place at 1 o'clock this afternoon at the Potsdam palace, where the Roosevelts had luncheon. The greeting the kaiser extended was cordial in the extreme, though it was evident that he was much depressed by his royal uncle's death.

Earthquake Kills 500.

San Juan Del Sur, Nicaragua, May 5.—A large part of Cartago, Costa Rica, was destroyed last night by a powerful seismic movement. Details are very meagre, as the telegraph wires have been leveled between San Jose and Cartago. The operators at the latter place were killed. It is known that at least 500 persons are dead and many hundreds injured. Scores of buildings were thrown down, among them the palace of justice, erected by Andrew Carnegie. The wife and child of Dr. Bocanegra, the Guatemalan magistrate to the Central American arbitration court, have been killed. Panic reigns as the earthquakes continue.

San Jose has also been shaken, some of the buildings being damaged, but no deaths are reported in that city. Some persons were slightly injured.

Cartago, capital of Cartago province, lies at the foot of Irazu volcano, about fourteen miles from San Jose. It has an estimated population of 10,000 and is the seat of the Central American peace court, for the home of which Andrew Carnegie donated a large sum.

One Thousand Chinese Are Slain.

Pekin, May 7.—A report was received here to-day to the effect that 1,000 Chinese soldiers, members of the garrison at Lhassa, have been killed as the result of a sudden uprising of lamas. The report is not yet fully confirmed.

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for
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, MAY 19, 1910. No. 20.

Let the Sunlight In?

O let the golden sunlight in—
The sunlight of God's love!
And open wide your waiting hearts
For radiance from above.

O let the golden sunlight in,
To shed its glorious sheen
Where dormant lie the seeds of truth—
O let the sunlight in!

O let the golden sunlight in,
To chase away the gloom!
Bid darkness turn to brightest day,
And night to glorious noon.

O let the golden sunlight in—
The sunlight of God's word!
Let earth and heaven together meet,
And sweetest joys afford.

O let the golden sunlight in
To spread its warmth and bloom,
Forever o'er thy pathway here,
And then beyond the tomb.
—Harriet E Dukes, in Christian Conservator.

Items of News and Comment.

Take your sorrows to Jesus.

Drinking and dancing are intimate associates that lead to destruction.

The thought or fact of eternity has awakened many an apparently sleeping conscience.

The Annual Meeting of the Mennonite Board of Missions and Charities (General Conference B) will be held at Orrville, O., on May 24—25, 1910.

God's commissioned servants must reprove sin in its different forms; the consequences may be very unpleasant and shocking—reproof, threat or murder—but the faithful need not fear.

Bro. N. H. Mack, Superintendent of the Welsh Mountain Mission, Lancaster Co., Pa., who has been living on Welsh Mountain for a number of years, has moved to his new home in New Holland, Pa. He will continue to look after the interests of the mission as heretofore.—Gospel Herald.

"The fact cannot be denied that what is called the American saloon—for it is specifically an American institution as generally conducted—has been a source of untold misery and sin. The material ruin of tens of thousands of families and the moral ruin of tens of thousands of young men and women can be traced to the saloon, while its public influence in church and state has been positively harmful. It is this universal fact, not fanaticism, that has caused the tidal wave of prohibition to roll over the land."—Archbishop Messner, Milwaukee, Wis.

Anti-Secret Meeting.—At the Annual Meeting of the National Christian Association held in the Moody church, Chicago, April 7–8, 1910, the Mennonites were represented by the Brethren A. B. Rutt, Chicago, and A. Augspurger, Saybrook, Ill. Rev. E. B. Stewart was elected president of the association.

If a poor man has a right to break the law on the Sabbath to get beer, he has a right to break the law on every day to get bread. It is a good deal more important to the poor man that he should get fed on week days than that he get drunk on Sabbaths. The people who try to break the law on one day to get beer are doing their best to prepare him for breaking the law some other day to take bread.—Theodore Roosevelt.

Mr. A. F. Nightingale, Superintendent of Schools in Cook County, Ill., has announced that hereafter in the grades the teaching of the details of wars and battles will be omitted, as not conducive to the proper spirit in the pupils. This will hold true of the colonial wars; even the French and Indian War will be studied only in a general way. This step was taken by the superintendent after a conference with the principals of the county.

The New Mennonites had a large and interesting gathering at their church over Sunday, May 8. Services were held Saturday evening, Sunday morning and Sunday evening. Dr. Chris Herr, of Dayton, was the principle speaker. Communion services were held. Miss Ashton, of Lima, was baptised and united with the church. A number of visitors from Lucas, Henry, Fulton and Clark county were present. Dr. Herr was also accompanied by his wife.—Bluffton (O) News.

A Convention Condensed.

More than forty countries will be represented by officially appointed delegates at the World's Sunday School Convention in Washington, May 19 to 24.

The constituency represented by the World's Sunday School Convention numbers more than twenty-five million (25,000,000) persons.

The limit of allotted delegates for the Convention was long ago reached by most states; indications are that thousands of interested persons will go to Washington unofficially, to see as much of the Convention as possible.

President Taft, Ambassador Bryce, John Wanamaker, the Rev. Dr. F. B. Meyer, the Rev. Dr. J. Wilbur Chapman, and a distinguished list of foreigners will be among the Convention speakers.

The Rev. F. B. Meyer, the distinguished London preacher, is President of the World's Sunday School Association, and Dr. George W. Bailey of Philadelphia is Chairman of the Executive Committee. The latter has had charge of the preparation of the Convention program, and of the observance of World's Sunday School Day.

City Mission Field Notes.

Los Angeles, Cal., May 11, 1910.

The opening service of our mission was held Sunday evening, May 8. A number of friends of the mission were present to help. Some of the people of the district were there. Even a few coming is an encouragement because these are people who have not attended religious services anywhere—some not for years.

Our Sunday morning services will be for children. We expect to use the S S. lessons in part and to use such means as we can to instruct the children in the knowledge of the Bible.

We have taken up the problem of care of children without homes and have an eleven-year-old boy in our home where he will be until school closes in June. His mother is a widow and supports herself and two boys by her work in one of the stores of the city. But the older boy (16 years) has been sick for three months and in the hospital a part of the time and then still in charge of a nurse so that the mother has not been able physically nor financially to care for both, so we have the younger. E. F. GRUBB.
Cor. Ave. 50 & Aldama St.

Central Illinois Conference of Mennonites.

The Central Illinois Conference will hold their annual conference some time during the month of September at Flanagan, Ill. In the meantime let the pastors and members give diligent thought as to the present greatest need for the success of the conference work and then come to the conference prepared to present these needs in a clear Scriptural and intelligent manner. Now, just by the way of suggestion, Do we need more intelligent co-operation as voiced by the MENNONITE in last week's paper (May 5th) in the editor's eloquent plea? Surely true Christians are beginning to see the folly of a disunited church and the whole world is teaching us the wisdom and power of unity of action. Again, Do we need greater efficiency in leadership in every department of religious work? Are our present leaders equal to the work of to-day and to-morrow not speaking critically or finding fault? God bless them for their noble self-sacrificing service. But are not the demands and burdens of leadership greater to-day than in the past, and are not the problems of life more intricate to-day than they have been in the more simple past? These are questions to think about.

Again, the missionary spirit which seems to have lain dormant in the church so long is more thoroughly awakened to-day than ever before. Shame on the church that it has been so long in obeying Christ's command. But now that it is awakened how can we meet the demands and keep the fire at white heat? These are a few of the more prominent problems before us. Let us give them our earnest and best thought and try to work out by the grace of God their true salvation.

A. AUGSPURGER, Sec'y. Com.
Saybrook, Ill., May 11.

Nobody has any right to find life uninteresting or unrewarding who sees within the sphere of his own activity a wrong he can help to remedy, or within himself an evil he can hope to overcome.—Charles W. Eliot.

Quarterly Report About Our City Mission.

Beloved Congregations:—In our last general report about our home mission work, we spoke of the gradual development of our city mission also. Among others it was said that our dear Brother Grubb, Los Angeles, Cal., had succeeded in renting a suitable hall for the purpose of holding meetings, and had begun with the repairing and constructing the necessary things for equipping the place to a place of worship.

Under the date of April first our brother forwards his first quarterly report in substance as follows:

March sixth was "Rescue Mission Sunday" in this city. Mass meetings were held afternoon and evening in one of the largest auditoriums of this city, seating 3400. This was filled. Reports of the year's work were given. For continuing the work of the two missions for another year $11,000.00 were asked for, and in response $14,000.00 were given. There are other missions than these two, but these are the only ones coming to the public in this way. Mel. Trotter, of Grand Rapids, is the general superintendent of the work.

I have called at the doors of more than forty homes in the district of our mission. I have not tried to push my way into the houses but have had many talks at the doors. Later when I am no longer a stranger I feel I can spend some time in the homes.

I have had talks with men and children on the streets. While at work repairing the mission room, persons have looked in, and come to inquire: "What are you going to have here?" I have always stopped work to tell them, and to speak of their salvation. One young man to whom I spoke one day, came back on another day and seemed interested. An electrician working on the lighting, a minister's son with a Christian wife, was interested but could not reach the deciding point.

The mission room has had a speaker's platform built in, 10 by 14 feet. The room is 18 by 48 feet; has water, wash-basin, and toilet; is about 15 feet high; lighted by windows at each end. The light fixtures will be finished to-day. It is well lighted by electricity. An illuminated sign outside is showing the words "River Station Mission". North Broadway street cars stop before the door. The room will be scrubbed and cleaned next week and chairs put in.

A new department of work has come in. We are caring for an eleven-year old boy in our home. His mother works in one of the city stores and is dependent upon that for her living. An older brother of "our" boy has been seriously sick in the home for some time with his grandmother to care for him. The grandmother not being well, is not able to care for the boys. So one is with us and the other in bed. The mother would like to find a home for both the boys. They are not the best boys in the world but need care and help as all boys do.

I desire your prayers in behalf of the work. In these days men's hearts are hardened and eyes blinded—they believe lies—they are children of Satan. So remember the needs of this place and the power of God to give things asked for. Now I shall need patience and wisdom, tact and determination. Our God can and will supply. In His name,

E. F. Grubb.

Beloved:—Shall we not respond to these solemn requests? Shall we not gladly contribute to this cause of Christ of rescuing the lost, in leading them to the blessed fountain of salvation? Shall we not gladly, faithfully, cheerfully petition our good Father to bless the dear brother in his efforts and trials and make him strong and wise, patient and determined for and in all he may undertake to do for the Master? Yea, we will. May God, our Father, who has so graciously surrounded us by so many blessed things in the home and the church, who has spread before us a table of His many riches—may He help us to do His will.

With best wishes to all readers, in the name of the Home Mission Board, Yours,

Jacob J. Balzer, Secretary.

The Laymen's Part as Assistant to the Pastor. *

It seems to me the responsibility for the success and growth of the church rests mainly with the laity. As I have been thinking of this subject, in order to prepare these few thoughts, I have been awed and almost overwhelmed at the thought of the responsibilities and obligations which rest upon us as church members. It is also a privilege, a sacred privilege, to be thus permitted to unite ourselves as a body of believers in Christ. The pastor may do his very best, but unless he be sustained and strengthened by an earnest praying congregation his labors will be largely fruitless.

The pastor should preach and the laymen should put into practice what is taught from the pulpit. For it is true that the pastor, the church and even the denomination are judged and criticised by the conduct of its membership and generally, too, its worst members. This is not just it is true; but the world forms hasty conclusions and is ever alert to pick flaws in the lives of professing Christians. How very careful then and watchful we should be as Christians lest some thoughtless word or act bring reproach upon our pastor and church and upon Him whose name we bear.

The lay-member can do much to encourage his pastor and create a favorable impression of his church by commending his pastor and church at all times. Praise your pastor! See all the good that he does and if he should so far betray his human weakness as to make a mistake sometimes, do not make too much of it, you have made a few mistakes too. I never like to hear a person criticise his church or pastor. I always wonder whether he is above reproach himself. You promised God when you joined church to serve God with all your heart and to sustain the worship and ordinances of the church. Are you doing *your* part? We are quick to criticise and denounce anything we do not approve of. Let us be as quick to show appreciation. If your pastor preaches an excellent, helpful sermon tell him so sometimes. It will do him good, perchance at a time when he especially needs encouragement and sympathy. For who of us do not grow weary and faint hearted at times?

And to criticise one's denomination is certainly very foolish to say the least. If you are a Mennonite, you ought to have some good reason for being one. Stand by your colors then! Be staunch, loyal and true! Study the early history and doctrines of your denomination, so dearly bought through the martyrdom of our forefathers and you will find ample reason to regard your church with devotion and gratitude.

We value things in this life by what they cost us, that which is cheap or free is little valued. But when we pay dear, either in money, toil or suffering, then we place a high value on what we have. I sometimes think that is one cause for indifference and lack of zeal in the church to-day. We have it too easy or rather, we *take* it too easy. For the church which steadfastly maintains the blood bought principles which gave it birth and strives to attain to the only true standard—to keep itself unspotted from the world—will have no easy time of it. Put plenty of earnest toil, loving sacrifice and prayer into your church work and you will love your church.

The pastor should guide, lead and direct, but it necessarily follows that much church work must be done by its laity. In the Sunday-school, Ladies' Aid, Christian Endeavor and the many other organizations lay opportunities for the membership to promote the interests and growth of the church. When asked to take a class in Sunday-school or any other work, do not make excuses and suggest some one else, do the best you can, it may be the Master's call to service. In these different auxiliaries lay golden opportunities for *you*, brother and sister, to assist your pastor to win precious souls for the Saviour and to lay up for yourselves treasures in heaven.

When a pastor's duties are especially burdensome it might be necessary and advisable to appoint a Pastor's Aid Com. Such a Com. might take up the actual pastoral duties, such as visiting the sick. They might purchase a typewriter and relieve the pastor of his correspondence; they might even relieve him from the pulpit occasionally and in many ways which would suggest themselves be a source of strength and blessing to an overworked pastor. Dr. Clark writes in one of his helps for committee work—"One evening after a service (this was before a C. E. had been established) several young ladies came to me and said "Mr. Clark, what could we do to help you? Please let us know and remember that we are always ready to do what we can for the church and its pastor." Dr. C. adds, that simple assurance gave me new courage for months to come.

If you want to see your church grow and be attractive to strangers, every laymen should consider himself a member of the Lookout and Social committees. Be sociable at all times, remembering of course that your sociability is not confined to your own membership. *Do not forget the stranger.* All people like attention. A cordial handshake at the door or a pleasant greeting on the street may do more to fill up your ranks than all the sermons or prayer meetings.

Furthermore, if one would be successful in church work we must use tact and a good supply of common sense. This is a practical age. The business world is putting forth its efforts along that line. We need more of the practical and less of the theoretical in religion. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" 2 Tim. 2:15.

Above all we need constantly to watch and pray lest in all our zeal and earnestness we labor to gain favor with men rather than to meet the approval of God. We should never for one moment lose sight of the fundamental work of the church, the chief object of all our labors,—the salvation of immortal souls. Every laymen, too, should have a part in this work. We should ever be on the alert for those without the fold and gently and tactfully guide the erring feet homeward. It is the best way in which a Christian can prove that his own faith is real and vital. If Christ has been precious to us, we should be only too glad to tell others the "Old, old story of Jesus and His love." Eternal vigilance, or vigilance for things eternal is what we need.

"We might well follow the example of Petra, the fisher maiden, who gazing into the starry sky, knew that hers were as many moments as shone twinkling lights yonder, and she prayed God that He would help her to make each moment radiant in uses, so that His love might have created no light in vain. *Radiant in uses!* Surely a life whose moments could be thus described will sparkle with eternal brilliance in that great day when the Lord makes up His jewels."

Remedy for Trouble.

If you are down with the blues, read the twenty-third Psalm.

If there is a chilly sensation about the heart, read the third chapter of Revelation.

If you don't know where to look for a month's rent, read the wtenty-seventh Psalm.

If you are lonesome and unprotected, read the ninety-first Psalm.

If the stovepipe has fallen down and the cook gone off in a pet, put up the pipe and wash your hands, and read the third chapter of James.

If you find yourself losing confidence in men, read the thirteenth chapter of first Corinthians.

If people pelt you with hard words, read the fifteenth chapter of John and the fifty-first Psalm.

If you are getting discouraged about your work, read Psalm cxxvi. and Galatians vi. 7-9.

If you are all out of sorts, read the twelfth chapter of Hebrews.

When you are troubled about what you ought to say to some one who is seeking salvation, read fifty-fifth Psalm.

You can fool all the people some of the time, and some of the people all of the time; but you can not fool all the people all the time.—Lincoln.

* Paper read by Miss Ada M. Landis, of Philadelphia, on occasion of Laymen's Conference in First Mennonite church of Philadelphia May 1, 1910.

Home Circle.

His Witness.

Perhaps you are the only professing Christian in your class at school or in your shop or in the store where you work. If so, a peculiar responsibility rests on you. You are His witness. He is near you all the time to see how you witness for Him, and the fact that He is near you is also a source of comfort. He will help you to stand firm if you will permit Him. Be a witness and a shining light in your home.

Personal Liberty.

An officer of the Personal Liberty League of Dayton, on a recent Sunday illustrated one phase of personal liberty. A citizen of Dayton went into a well-known saloon on Sunday and ordered and paid for a glass of beer. The man poured part of the contents of the glass in the spitoon and proceeded to sip a little of the remainder, when there rushed up to him this officer of the Personal Liberty League who seized the glass and with inelegant language ordered the man out, being seconded in the request by the proprietor.

The quiet citizen was not given liberty of drinking the beer he had paid for, a privilege he did not greatly crave, for he had gotten what he wanted. He had the evidence that the saloon was open on Sunday, that it was selling liquor in violation of law, and that the proprietor knew it was open. The citizen thus treated was after the lawless saloon.—Watchword.

Why Reynolds Quit Cigars.

They had agreed to meet at the Trenton Hotel, and at the appointed hour Mr. Moody went down to meet Mr. Reynolds. They were not very well acquainted. Mr. Moody walked quickly around the office, and, not discovering Mr. Reynolds, was about to walk out, when Mr. Reynolds jumped up and said: "Hello, Moody, didn't you see me?"

"No," said Mr. Moody. "I didn't expect to find you here smoking a cigar."

"You don't see anything wrong in smoking a cigar, do you?" asked Mr. Reynolds.

"No," said Mr. Moody, "but you and I are representatives of the Lord Jesus Christ. Suppose I had come to meet the Lord Jesus here by appointment, do you think I would have found Him smocking?"

"No," said Mr. Reynolds; and that was the last cigar he ever smoked.

Girls, Don't Dance!

Those of you who are Christians cannot dance without breaking that solemn vow you made at the altar, in the presence of God, and his angels, and the Church, to renounce the devil and all his works, the vain pomp and glory of the world. And surely that which has ruined thousands, soul and body, is of the devil. If there be any amusement which is essentially worldly it is the dance. Holy, consecrated, Christian ministers, faithful, devoted Christian workers, never dance. This is the favorite amusement of the wicked and the world. And many and many a man and woman can trace their downfall to the day when they first indulged in a dance, So, if you are not a Christian, if no vow restrains you, let the desire to be pure and true keep you from this evil. If you could hear the remarks made by some of the young men who invite you to dance, after it is over, you would indignantly refuse ever to let their arms encircle you again.

But you ask, "What possible harm can there be in a priyate dance at home, among one's own kindred and dear friends?"

Let me answer you by narrating an Arabian fable. A miller was one day startled by a camel's nose thrust into the room where he was sleeping, "It is very cold outside, I only want to get my nose in," said the animal. The nose was let in, then the neck, and finally the whole body. Soon the miller was extremely inconvenienced by the presence of the ungainly animal in a room not large enough for both.

"If you are inconvenienced," said the camel, "you may leave; as for myself I shall stay where I am."

Dancing is just such a camel. Young people only want to dance at home, then at the house of a friend, then at a "sociable," then at a *soiree*, then at a ball. At length the whole camel has been admitted. It says, "Late hours, excitement, and fatigue are not conducive to religion or moral life. Then these must go, I will not." Even the world recognizes the fact that a life of pleasure and a life of prayer are incompatible. A young girl in a time of revival was urged by her physician to become a Christian.

"How can I?" was her answer; "think of becoming pious when I shall debar myself the privilege of attending balls!"

The doctor tried to convince her of her error, and solemnly reminded her that she would yet see the difference between a life of amusement and a life of prayer. She listened attentively with tears, but refused to give up her pleasures and become a Christian. Soon after her physician was summoned to attend her, dangerously ill with fever. He spoke to her of the state of her soul.

"I am too weak to talk," was her answer; "pray for me."

She lay for hours with her eyes partially closed, occasionally uttering the most heart touching and unearthly groans. Her speech was unintelligible. The friends were so pained by her terrible distress that at last the doctor said:

"Mary, tell me what mean these unearthly groans? What is the matter, my dear child? It is in your power to tell me; do, I beseech you."

She opened her beautiful blue eyes, raised her pale, thin hand, and giving the doctor a look which made his soul ache, she said, with terrible intensity:

"Doctor, doctor, there is a difference between a life of amusement and a life of prayer. O, it is hard to die without an interest in Christ!"

Soon after her earthly anguish was ended; she never spoke again.

As you value your influence here, as you hope for a crown of immortality hereafter, I beseech you, *girls, don't dance.*—Sel.

How to be Useful.

Almost every person would like to be of some use in this world, but sometimes it is hard to know what to do in order to be useful.

What is needed most of all, I think, is a pair of quick eyes to see what is needed. If a boy or girl has quick eyes and willing hands, every so many ways will be found of being useful at home, in school, and wherever he may happen to be.

The boy who has quick eyes will see when papa wants a book from the library, and will offer to go and get it without waiting to be asked. He will see when mamma wants something from the store, and will offer to run such an errand before he goes off to play ball. The responsive, obedient boy is a blessing in the home and has a place of honor awaiting him in the world.

When comes the King in royal might,
To crush the wrong and crown the right;
When thrones are set and crowns are given,
With all the rich rewards of heaven;
Oh, in that glorious bye and bye
What's done for God can never die!

All those who pay their subscription in advance for 1910 will receive the Mennonite Year Book FREE as premium.

The Mennonite.

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Rev. I. A. SOMMER, Editor,
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Editorial.

Of Historical Interest.

The following is another of the resolutions of the Eastern Conference that deserves the notice and support of every member of our church both East and West:

"We heartily recommend the active co-operation of the members of our congregations in the matter of collecting for preservation of original documents and volumes bearing on the early history of our church in this country as well as on the uprooting of our forefathers in the old country leading to their immigration to these shores. We heartily indorse the plan of forming a Mennonite Historical Association for raising of the necessary funds and bringing the work in this line to a successful issue."

Nearly every denomination has an organization of some kind devoted to the collection and preservation of matters relating to its history. Why should we not have one? Surely we have the history and there are in existence hundreds of papers and books which should be collected and cared for so that the historian who undertakes to tell the story of our church may know where to lay his hands on them.

The value of our history as a factor in inspiring loyalty for our church in the hearts of our people cannot be over-emphasized. To know history means to know and love those whose lives and characters history portrays. A knowledge of the life story of our church, involving as it does the blood of our fathers certainly should make every one of us the most loyal and loving supporters of the church. G.

A Laymen's Meeting.

An interesting feature of the Eastern District conference, held last week, was the laymen's meeting in which a number of distinguished lay members of our denomination participated, presenting their views on matters in which the church should be interested.

Some time ago some one directed our attention to the fact that laymen do not take an interest in the work of our conference as was once their habit. Really most of our conferences have become gatherings of ministers and if some laymen are there to represent churches they generally keep themselves too much in the back ground. The business of the church ought to get the attention of both ministers and laymen. When ministers take upon themselves the whole business of their denomination to the exclusion of the people they generally make a muddle of it. Ministers are proverbially poor business men. If the layman cannot get a hearing when the Lord's business is transacted his interest generally fades and his purse-strings grow tight. Of course it is not expected that laymen should run the church and the pastor become merely a machine which they make go, but in matters of business and the aggressive work in the upbuilding of the kingdom the advice and enthusiasm of the laymen are absolutely needed. The Layman's money is needed to make the thing go. The church must be sure of his loyalty and proof of his loyalty to a cause only appears when we see him actively supporting it. The spiritual work, on the other hand, is the pastor's work; only he, because of the intimate relation he bears to every part of the church, is able to have an insight of all its spiritual needs. What the layman does for the church must be utilized by the pastor in such a way that the churche's one great purpose, the salvation of souls, may be served.

A laymens' meeting offers an opportunity for the discussion of such important subjects as missions, church extension, pastoral support, education and benevolent enterprises, etc.

The first laymen's meeting in connection with the Eastern conference met with so much appreciation that it was determined to make a laymen's meeting a feature of every conference session in the future. Is it too much to hope that the program committee will find a place for such a meeting on the program of our next General Conference? G.

Only the deed or the life over which can be spoken the Master's "well done," is worthy of the adjective "successful." God's disapproval nullifies all the verdicts of earth.

Correspondence.

BERNE, Ind., May 17.—On Pentecost Sunday baptismal services were held at our church and nineteen souls were baptized and two reunited to membership through confession.

The foundation work on the Mennonite church is now completed and we shall before long hope to be able to report the cornerstone laying services.

Bro. John W. Ruth and daughter Hilda, of Halstead, Kansas, are here visiting his daughters, Mesdames Rev. J. W. Kliewer and D. C. Welty. Miss Hilda, who came near losing her life in a runaway on the way to this place two weeks ago, has about recovered from her serious injuries.

"Do the Natives Love Us?"

Janjgir, C. P., India,
April 14, 1910.

Soon after my arrival in India and up to the present time, the question has been asked by some friends interested in the mission, "Do the natives, whether Christians or non-Christians, love you?" I am glad at this occasion to give you an instance which will quite convince you of the fact that the missionary is loved by the natives. But of course it is well known to you that India is a country whose people lack two very important characteristics, independence and firmness which is known to be the result of child marriage. Some one has called the Hindus the "Nation of Children". Well, children, as we all know, act like children, and those of us who have mingled with the different nationalities have some idea what some children and perhaps all children will do. One day they love the teacher intensely and another day, perhaps, the teacher did not give his or her consent or apyroval to all they wished to do, so the love is turned to dislike and all imaginable things were then said about the teacher. Now, no doubt, that is the case here too, sometimes.

The other day our cook came and asked me for some milk and flour, saying that he had been to the village to purchase eggs and sugar. For a few moments I sat there wondering what he intended to do, therefore hesitated to give him things. Then it dawned upon me that a birthday was near at hand. I asked him what it was for and he replied, 'I would like to bake a 'Birthday Cake' but I wanted it to be a surprise for all; but since you have no oven I would like to bake it in the Memsahib's oven. I was very much pleased and told him to help himself to anything that he would like to have. The next morning he brought the cake, feeling very happy for the good deed that he had done. We, too, were very much pleased.

While it was yet dark or some time before the dawn of day the orphan boys and the evangelists had come to the bungalow and sang a few songs. About 6 p. m. a knock was heard at the door and upon answering the call, to our surprise, all the native Christians had gathered for the occasion. Soon we were all seated on the veranda and several hymns were sung followed by appropriate remarks made by one of the evangelists on the "Importance of a Birthday."

The supper bell had rung and even though it was late and the birthday was fast drawing to a close, still there was another surprise in store for us. The man who cooks for the other missionaries brought a fine pudding and put it on the table, which he too, had made and———why?—just to show his affection to those who had come from the country far beyond the sea, to tell them the story of the love of Jesus.

A. P. BRAUN.

Young People's Convention

of the Eastern District Conference.

Our fifteenth annual Young People's Conventiou will be held on May 30th, at the East Swamp Mennonite Church, near Quakertown. The following topics have been assigned to certain of our young people for discussion:

How to arouse a Greater Interest in Our Society Work. Mr. A. A. Moyer.

The Value of the Christian Endeavor Pledge in the Christian's Life. Mr. Harry Paisley.

How can Our Society Help its Church? Miss Alda Moyer.

Missionary. Mr. E. Y. Fretz.

We expect to have a better Convention than ever before, and urge each society to see that it is well represented by live, enthusiastic people, who will be prepared to contribute to the Convention as well as to take something away from it. We extend a hearty welcome to everyone interested in the young people's work in the Church, and to those who are not interested we would say, "Come, and get acquainted with us, and we will try to do you good."

The sessions will begin at 9:30 o'clock in the morning and continue until 4:00 p. m, with an intermission at noon. In order to give eyeryone an equal chance to attend all the sessions, the committee has decided to ask all visitors and delegates to provide for their own lunch, thus relieving "Martha" of the burden of serving, while "Mary" is sitting at Jesus' feet. The trees about the church offer a most inviting place for a basket lunch.

Exec. Committee.

Young Folk's Chat.

Contributed.

You who are young, full of life and vigor, well may you thank your God for your health and even the privilege of living. By the way though, have we ever realized what it means to live? We start to live at some time (birthday you know,) but the hardest thing to understand is where we stop, for there is no end, just on and on forever, here upon this earth awhile, then like the birds when winter draws near, migrating to a fairer clime.

When we look around and see the hoary heads, the stooped shoulders, the measured tread of our grandfathers, and when we remember that we, like they, shall some day be old and infirm, we begin to plan for our bread and butter when we get too old to work and earn them.

So off we go to school and then into the whirl of business life and lay up in the bank what we can save for that "rainy day to come." But *is* this our old age?

How about beyond the death river? where we live on and on forever! Is not this the greater "old age?" And if we live to be as old as Methusaleh could we begin to lay up enough treasure here to keep us for millions and millions of years? No, you say, we could not possibly do it and we begin to realize our helplessness and to see the pressing need of laying up treasure in heaven, where with God's help it will increase to meet the needs even of an eternity.

Again God says, we will be fed in our bodily old age even as He feeds the birds, which, though they neither sow, nor reap, are fed and are satisfied.

But let us see how God does it. Now He causes their food to be left here and there upon the earth, next he puts within them an instinct to go seek it, take it into their mouths, swallow it and be filled.

Here is a beautiful illustration of the way God feeds His children of the kingdom. He has caused His Word which we call the Bible to be placed within reach of all. Next He puts within us an instinct, or a hunger for it that prompts us to earnestly seek it, think about it, and live it every day.

Why say, boys, did you never long to get into picnic baskets at a Sunday School picnic in the woods after you had romped and played until you were very hungry?

Just so to the children of the kingdom the Bible is a great big picnic basket, packed up to the top of the handles with good things for our soul to eat and grow upon.

Have you experienced this hunger for God's Word? It is a good sign of a true child of God, and one that never fails. If you are not so spiritually hungry, perhaps you are spiritually sick, like a boy when he loses his appetite and cannot eat the good things his mamma prepares for him. If such is the case, do just like the boy who does not care for his mamma's good pies and puddings, go to the doctor and get something for his appetite.

You know God is the great spiritual doctor and He will fix you up and give you a splendid appetite if we seek His counsel and ask Him to do it.

Let us hurry to His office (your secret closet) and avoid the rush later on when He comes in glory to judge the world, for then it will be too late and we might be sadly and eternally disappointed.

Come on, boys, come on, girls, let us all start a treasure right away and we can talk it over and rejoice over it together when we get to heaven.

Evil Report and Good Report.

"He that regardeth the clouds shall not sow," and he who changes his course on account of the words of men will find opportunity to change it very frequently. The Apostle Paul labored to approve himself a minister of Christ by "evil report and good report," under all circumstances and in the midst of all kinds of trials and difficulties.

There are some people who work bravely in the service of the Lord so long as they can be well reported of, when it can be said of them as of Demetrius, "He hath a good report of all men", when like Timotheus "They are well reported by the brethren," then everything goes smoothly. But if a man is called of God to do any important work, the time is very sure to come when he will *not* "have a good report of all men," when bad men will lie about him, and often good men will believe them. When people will say he is going too fast or too slow. When he will be falsely accused, slandered, and assailed. The time may come indeed when he may be cast out as evil; for many a good man has not only had an evil report at the hands of an ungodly world, but has been rejected, condemned, and cast out by the men who have claimed to be followers of Christ and leaders of the Church of God.

The man who proposes to stop under such circumstances, and wait until the storm blows over, until evil men get through talking, or until good men cease to believe them, may be quite sure that his business is *done*, for the term of his natural life. The devil can get up lies at very short notice, and if he can stop a man doing the Lord's work by a few lies, it is the cheapest way he knows of to do it.

The proper course for the Christian amid such difficulties, is to march on his way, and do his work, "by evil report and good report" to prove himself a servant of Christ. This is the true path for Christians to take under evil report. A hypocrite when exposed knows that his game is up, that he can deceive the people no longer, that henceforth he is known, suspected and watched. Accordingly he at once stops the work he has been doing. If it is wrong, exposure ends it. If it is right he is afraid that he will suffer reproach and harm if he goes forward, and so he stops. The servant of Christ does no such thing. He has had his orders from head-quarters, his business is to go forward. He does not stop for a moment, or turn aside for an hour from his work. He simply toils on to finish the work God has given him to do, and when it is finished he is content. The powers of darkness may rage in vain, he has *finished his work*.

So the servant of God keeps right on, through storm or sunshine, through mud and mire, jeered at, barked at, bespattered, assailed, when the dust is cleared away he is found, not where he was, but far in advance. And though at times he may have good report, and at other times evil report, yet the great and crowning day is coming, and when it comes and we shall hear the word "Well done!" it will so fill his soul with unutterable gladness, that evil report and good report shall be all the same to him.—Sel.

Do the best you can where you are, and when that is accomplished, God will open a door to a higher sphere.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, May 29.—IS OURS A CHRISTIAN NATION? Ps. 33, 8—22.

QUESTIONS.

1. What is a Christian nation?
2. How will sacrifice be a test of a nation? Matt. 20: 25—28.
3. How will righteousness be a test? Isa. 58:1—11.
4. How will blessing be a test? Num. 24:3—9.
5. How will obedience be a test? Isa. 1:1—9.
6. How will justice be a test? Zeph. 3:1—7; Mic. 2:1—3.
7. How will holiness be a test? 1 Pet. 2:9—10.

MEDITATIONS:

Our question is: "Is ours a Christian nation?" To answer this question we must know what a Christian nation is. A true Christian nation is one in which Christ reigns. Has there ever been a Christian nation? Some have called themselves such, but never there has been one, and never there will be one. until Christ appears and will reign.

A nation can hardly be called a Christian nation, when hundred thousands or even millions of Jews, who despise Christ, millions of atheists and other millions, who do not believe in Jesus Christ are citizens of this country with equal rights with the Christians. Even when Christianity exerts a powerful influence for good upon a nation, the nation as such is not really a Christian nation.

Religion in this country has nothing to do with citizenship; atheists, Jews, Mohammedans, Mormons, Buddhists can all be citizens enjoying the same privileges. We are glad that the Christian religion does influence many statesmen and through them the legislation, but to call our nation a Christian nation would be right only in so far as the Christian religion is the predominant factor; and even that some would doubt.

If all the earth feared God and all the inhabitants of the world stood in awe of Him, the world would be better. We Christians acknowledge that Jehovah bringeth the counsel of the nations to nought and maketh the thoughts of the peoples to be of no effect and that the counsel of God stands fast forever, the thoughts of his heart to all generations. We believe that the nation is blessed whose God is Jehovah, but in the sense as Israel was chosen by God for his own inheritance no nation now is God's peculiar people, but all true Christians are His own of what nationality they may be.

The true Christian is a servant, a servant of other Christians, a servant also of his nation.

As a Christian he seeks righteousness and that nation is greatest in which righteousness reigns and can not be perverted by money.

Our nation is surely richly blessed and judging by the manifold blessings which God pours out upon us, we are his people; yet we ought to acknowlege our

unworthiness and God's grace, and be willing to share it with the poor, which are even in the land of plenty.

Obedience is necessary in a nation if it shall prosper, and only when the parents, the government, the laws are obeyed, the nation will be blessed, when the parents, the laws, the officers are despised and dishonored soon anarchy will reign.

Just laws justly enforced are an honor to any nation and we ought to exert all our influence to bring about just legislation and the enforcement of such just laws.

The Christians of all nations are God's elect race, a royal priesthood, a holy nation, a people for God's own possession, and they do show forth the excellencies of Him, who called them out of darkness into His marvelous light. Such are now the people of God. They will try to exert their influence to make their nation as much as possible correspond to this ideal.

QUOTATIONS:

A nation is a thing that lives and acts like a man, and men are the particles of which it is composed.—J. G. Holland.

A nation's character is the sum of its splendid deeds; they constitute one common patrimony, the nation's inheritance. They awe foreign powers; they arouse and animate our own people.—Henry Clay.

Whatever of true glory has been won by any nation of the earth; whatever great advance has been made by any nation in that which constitutes a high Christian civilization, has been always at the cost of sacrifice; has cost the price marked upon it in God's inventory of national good.—J. G. Holland.

A Call for the Observance of World's Sunday School Day.

By the Executive Committee of the World's S. S. Association.

To Pastors of Churches, and Superintendents of Sunday-schools in North America.

Dear Brethren:

For nearly two years much time and effort has been given toward securing the observance of Sunday, May 22, 1910, as World's Sunday School Day. Up to this time our work for the most part has been directed toward countries foreign to America, and you will be pleased to learn the indications are that the Order of Service for use in Sunday-schools throughout Christendom and upon mission fields, will be translated, printed and used in more than 200 languages and dialects.

Now we turn our thoughts toward America. We desire:

That upon this day every pastor in the United States and Canada shall preach a sermon emphasizing the claims of the Sunday-school as a factor in the development of Christian character, urging upon parents and guardians the importance of training the children and youth in the knowledge of the Scriptures, and including in his prayers a petition for the blessing of Almighty God upon the work of the Sunday-school in all lands, and especially upon the World's Sunday School Convention, which at this time will be in session in the City of Washington.

All may not attend the Convention, but each school may form a link in the golden chain of service which will encircle the globe upon May 22. 1910.

Among the important results of the observance of the day we confidently count upon the awakening of general interest in the Sunday-school enterprise, which cannot fail to have a stimulating effect in the work upon your own field. The general observance of the day throughout North America cannot be secured without the sympathetic and practical co-operation of pastors and Sunday-school superintendents. By our united efforts we may make Sunday, May 22, 1910, the greatest day the Sunday-school has ever known.

Our plans for the Washington Convention are unfolding with much satisfaction. The outlook is most promising.

Very truly yours,

The Executive Committee of the World's S. S. Association,
GEORGE W. BAILEY, *Chairman.*

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for May 29.

SUBJECT: The Multitudes Fed. —Matt. 14:13—21; 15, 29:39.

GOLDEN TEXT: Jesus said unto them, I am the Bread of Life—John 6:35.

Twice Jesus fed a great multitude with a miraculous supply of bread and meat, and the occasions were not far apart in time. The first time the number of those fed was five thousand besides women and children. The account of this is given in all of the four gospels. The second time, related by Matthew and Mark only, there were four thousand men, the women and children again not counted. The effect of the miracle the first time was to convince the people that Jesus was "of a truth the prophet that cometh into the world" and they were about to seize Him and make Him king (John 6:14, 15). Jesus, therefore, hastily sent the disciples in a boat across the sea and He Himself withdrew alone into a nearby mountain to pray. During the night that followed, toward morning, He came to the disciples in the midst of a great storm walking on the sea. On the other side the multitudes found Him again and there He spoke to them the discourse of John 6 on the Bread of Life, followed probably by the discourse on eating with unwashed hands, related here by Matthew and Mark. He then withdrew into the parts of Tyre and Sidon, but soon returned to the hills near the Sea of Galilee. Here the people discovered His presence and came out to Him in a great multitude, giving the occasion for the second miraculous feeding.

The feeding of the multitude was both times preceded by the healing of the sick and crippled which they brought to Him. These poor sufferers were thus enabled to enjoy with the rest the blessing of the meal which He provided. It filled the people with amazement to hear the dumb speak, to see the lame and the maimed given perfect limbs again, sight restored to the eyes of the blind, and all sorts of ailments vanish at His touch and word. They glorified God, designated "the God of Israel" in distinction from the gods worshiped by the heathen around them. There is implied a comparison between the impotent gods of the nations and Jehovah whose great power manifested in Jesus was equalled only by His wonderful goodness to bestow such blessings in mercy and compassion upon His people. It was an acknowledgement that Jesus was doing these miracles in the power of the Lord God, and as the outworking of His love and mercy (John 3: 2, 16). Who is there among us that has not abundant reason out of his own experience to glorify our God? We glorify Him most when we rejoice in Him not only under bright experiences but amid afflictions and tribulations also (2. Cor. 7:4; Rom. 5:3), knowing that His love can and does make all things work together for our good (Rom. 8:28).

The miracle of the loaves and fishes was the miracle of creation. The writer of Hebrews (11:3) says that by faith we understand that in the creation of the worlds that which now is seen was not made out of things which appear, but was called into being by the word of God. So at the word of Jesus, not audible to those about Him, bread and meat that before were not, sprang into existence. The process eludes finite thought and explanation as completely in the one case as in the other. It is one of the striking evidences of the Divine authenticity or inspiration of the gospels that in none of their accounts is there the least suggestion of an attempt to explain this or any other of Christ's miracles.

We must not fail to note the lessons to be learned from the orderly proceedure in the distribution of the food. Unnecessary delay and confusion were avoided. Strong and weak alike had to wait their turn and all were given alike according to their need. With God there is no respect of persons, no distinction of favoritism, neither may there be among His people (Jas. 2:1—4). It was one of the signs, in fact the climax of the signs, of Jesus being the One sent of God, that the gospel was given to the poor (Matt. 11:5).

Jesus made use of the disciples' help in feeding the hungry multitude. All the food that was distributed went to the eaters through their ministration. He even asked the disciples for a suggestion as to how to get bread for them, though, of course, He Himself knew what He would do (John 6:5, 6), and He used for a start the loaves and fishes which they brought to Him. We have in these facts an illustration of the Divine use of the human in accomplishing His ends in the world. Souls are to be reached and saved by the Divine power and grace, but in most, if not indeed in all, cases human instrumentality is brought into use. God, in Christ, through the Holy Spirit, is the worker-in-chief—the top sawyer as some one has said, using the figure of old-time lumber methods—but He not only permits but bids us have a share in the work. We are to be laborers together with God (1 Cor. 3:9), and we have the encouraging assurance that our labor is not in vain *in the Lord* (1 Cor. 15:58).

The ultimate end that Jesus had in view in providing this material food was to prepare the hearts for the reception of the spiritual food which He had come into the world to give. Therefore when they followed Him the next day He chided them for the sordid motive which He could read in their hearts. They sought Him, He said, not because they had rightly interpreted the sign of the miracle and desired that which it signified, but because they had their stomachs filled and wanted more of the same kind. "Work not for the food which perisheth, but for the food which abideth unto eternal life which the Son of man shall give unto you," is His admonition which applies to all. May He give us grace to heed it.

News of the Week.

Domestic.

Pure Food Law Rounds up Many Violators.

WASHINGTON, May 13.—The bureau of chemistry of the agricultural department has received notice of judgment in another list of prosecutions brought under the pure food and drug law. These recent convictions are for the adulteration or misbranding of cane and maple sirup, lemonade powder and orangeade powder, vinegar, lemon flavor, "analgine tablets"; coffee, powdered milk, dessicated eggs, "Preston's hed-ake"; "U-reka headache powders"; "sure thing tonic"; macaroni, buckwheat flour, "mild combination treatment for cancer"; molasses and honey.

SOME "SURE THING" CURES.

Dr. H. W. Wiley, chief of the bureau of chemistry, is a bit elated over the success the department is having in obtaining judgments against persons who are misbranding drugs and so-called patent medicines. In running down some of the "sure thing" cures on the market the agents of the department have come across many interesting stories. The agents picked up samples of a tonic that was having a large sale in Ohio. The label on the bottle asserted that the "tonic" was "distilled by modern methods evolved from half a century of practical experience." There was also the assurance on the label that the contents "is made so carefully that every bottle is put up as if it were an individual prescription." The medicine was warranted to "relieve depression, stimulate the entire system and assist nature to renew vital force and nerve energy." A sample of the "tonic" was analyzed at the bureau of chemistry and found to contain the following ingredients: Alcohol, sucrose and water, flavored with juniper. The court held that none of these ingredients warranted the use of the words that appeared on the label.

SO-CALLED HEADACHE CURES.

The bureau is determined to make it hot for the persons who continue to sell fake headache powders. The federal court at New Orleans recently assessed a fine against a concern that has been doing a large business in so-called headache powders. These powders were labeled, "Cures While You Wait," "Will Prevent Headache," "A Remedy for Any Kind of Headache." The judgment of the court was that these statements were false and misleading, is that the product is not a cure for headache nor a remedy for any kind of headache, nor a remedy for any kind of headache. The judgment also held that the medicine was not "perfectly harmless as stated on the label, as it contained the drug acetanilid.

The agents of the bureau think they have put a stop to the mislabeling of macaroni. Nearly two thousand boxes of macaroni shipped from Missouri to Illinois were seized. Each box was labeled "La Regina V. B. Artificial Coloring Spaghetti Marca di Frabbrica Register Trade Marke," and there was on each box pictorial representations and designs, which tended to give the impression that the product was manufactured and prepared for shipment in Italy. The agents of the bureau proved to the satisfaction of the court that the macaroni was manufactured in Missouri. The manufacturers promised to quit mislabeling the product.

Winona Lake Convention.

WINONA LAKE, Ind., May 15.—Many conventions and conferences will be held at Winona Lake this year. The season will open unusually early and will continue till September 10. The first convention will be held the week of May 26, when the national synod of the Reformed Presbyterian church will meet. This convention will take many to Winona Lake earlier this season than in any year in its history. The headquarters of the synod will be at the Westminster hotel.

The national conference of the Church of the Brethren (Dunkards) will be held from June 2 to 9. This will be one of the largest gatherings ever held at one time at Winona. The more conservative of the members of this organization predict that thirty thousand people will be on the ground during the big days of the conference, while many are of the opinion that the attendance will reach even a higher number.

From June 23 to 30 the summer school of missions will hold its sixth yearly session at Winona Lake. This school is interdenominational and embraces both home and foreign mission study.

SUNDAY SCHOOL WORKERS TO MEET.

The summer training school for Sunday school workers will be held at Winona Lake from August 7 to 19. This will be the fourth international district meeting and the teachers will be Marion Lawrence, W. C. Pearce, Hugh Cork, Mrs. Mary Foster Bryner, Dr. Franklin McElfresh, Miss Margaret E. Brown, Miss Margaret Slattery, Dr. Joseph Cook, E. H. Mohr, Frank Yeigh, J. Sherve Durham and the Rev. E. W. Halpenny. The work for the session of 1910 will be in two sections.

A special young people's conference will be held from July 13 to 20. The Rev. Willis L. Gelston, of Philadelphia, is in charge, and among the speakers will be Dr. John Balcom Shaw, Dr. Francis E. Clark, Nolan Best, Carl Schnmann, Major James H. Cole, Walter D. Howell and B. C. Millikin.

The Christian citizenship institute will be held at Winona Lake from August 8 to 20. This association is closely allied to the National Reform association, which owns its own building at Winona and whose president, J. S. Martin, of Pittsburg, will be one of the speakers. Each morning of the conference there will be an address on "The Home" by the Rev. William Parsons, of Portland, Ore. Dr. Wylie will give a daily lecture on "The Social Message of the Gospel." Each afternoon of the conference there will be special lectures on the social questions of the day by well known speakers.

TITHERS PLAN TO ERECT HOME.

The Tither's conference will be held at Winona during the Bible conference. The Twentieth Century Tithe association was organized at Winona Lake and it is its purpose to erect a Tither's home at Winona. This association is incorporated under the laws of Indiana.

The Christian Endeavor union, of the Friend's church will hold a conference at Winona Lake from August 11 to 18. These young people will also make headquarters at the lodge and will hold their meeting in the lodge chapel. Miss Lillian Haves, of Dunreith, is the secretary of the union.

The national conference of the Brethren church will hold its yearly meeting at Winona Lake, August 31 to September 5 This denomination is what is known as the progressive branch of the Dunkards or Brethren. The International Lyceum association, which has recently made Winona Lake its permanent home, will hold its annual Chautauqua September 1st to the 10th.

Ballinger Fires Stenographer.

WASHINGTON, May 16.—Frederick M. Kerby, the stenographer in the office of the secretary of the interior, Ballinger, who, on Saturday, issued a statement regarding the Lawler memorandum on the Glavis charges to the President, was discharged from the government service by Secretary Ballinger to-day. The secretary sent the notice of dismissal by special messenger to Kerby's home.

Mr. Kerby says, "I consider President Taft's letter to Chairman Nelson, of the congressional investigating committee, explaining the circumstances of the preparation of the Lawler letter, a vindication of my statement, and a substantiation of my story in every particular."

Foreigners in China Face Changsha Peril.

WASHINGTON, May 16.—Another uprising at Changsha, China, is greatly feared.

The commander of the United States gunboat Helena has telegraphed the state department from Hankow to the effect that the conditions at Changsha were most serious and that all foreigners were notified officially on May 11 to seek refuge on the ships that were available.

Dr. B. C. Hyde to Prison for Life.

KANSAS CITY, May 16.—Dr. B. C. Hyde must serve the rest of his life in prison for causing the death of Colonel Thomas H. Swope, Kansas City's millionaire philanthropist. The jury returned a verdict of first degree at 10:30 this morning after having been out since Friday night. Many ballots were taken by the twelve men and it looked early to-day as if a disagreement were certain. The case has attracted wide attention.

Dr. Hyde's wife was a neice of Colonel Swope and she has stood by him faithfully throughout the trial.

Indictments Against Haskell to Be Pressed.

WASHINGTON, May 14.—The indictments against Governor C. N. Haskell, of Oklahoma, in the so-called town lot Indian land cases, will be pressed by the department of justice, according to a decision reached by Attorney-General Wickersham to-day after a conference with President Taft. It is the plan of the department now to have a jury pass on the matter early in June.

No Danger From Comet.

CHICAGO, May 15.—Astronomers of Chicago and vicinty who have lost much sleep in studying Halley's comet since its appearance this year, do not expect its influence will in any way be made manifest on this earth. It is composed of gases too light, and is too far away to make its presence felt.

"There can be but little doubt that the tail of the celestial visitor, being some five million miles wide, will sweep over the earth, but we will not even feel it," said Dr. D. J. McHugh, astronomer at DePauw university, today. "None of the gases of the comet will come closer than say forty-five miles to the earth's surface. At that distance the earth's atmosphere is much more dense than the tail of the comet. Friction with the atmosphere would destry it at that altitude. As for cyanogen gas, that is mostly around the head of the comet, although the sun's repulsion and the speed of the heavenly traveler may have forced some of it into the tail."

Uprising of the Pueblo Indians is Threatening

EAST LAS VEGAS, N. M., May 14—Troops are being hurried by special train from Sante Fe to the village of the Taos Pueblo Indians, seventy miles northwest of here, where an uprising is threatened. A possible massacre of white ranchers is thought to be imminent.

The Indians have cut all telephone and telegraph wires from Taos, but reports received here indicate that the deprecations have been confined to an attack on the wife and children of L. L. Myers, a homesteader, and the cutting of fences and the theft of horses and cattle.

WASHINGTON, May 14.—President Taft conferred this morning with Secretary Dickinson and Secretary Ballinger regarding the uprising of the Pueblo Indians at Taos, N. M. It was decided to send a troop of cavalry at once from Ft. Wingate to quell the uprising and restore order. The President was unwilling that the territorial militia of New Mexico should deal with the situation.

One Killed, Six Hurt in Motordrome Race.

BRIGHTON BEACH, MOTORDROME, N. Y., May 14 - One man killed, another painfully maimed, and three more badly bruised was the hospital record for the first ten hours of the twenty-four-hour race held at the Brighton Beach motordrome track last night and to-day. At the end of the tenth hour the Fiat car led with 497 miles to its credit, and the Rainier was only one mile behind.

Foreign.

Roosevelt in Berlin.

BERLIN, May 13.—Theodore Roosevelt, in company with Burgomaster Kirchner, motored this morning to Buch, a suburb, where a colony of 1,500 worn out workers, men and women, are maintained in relative comfort at the expense of the city of Berlin. The subject of public dependents, is being pursued by the former President, who while in Denmark investigated a similar institution.

The public charges at Buch are made up of the aged, the infirm and those temporarily incapacitated for work. They are only supported reasonably, but in cases of sickness receive thorough medical treatment.

At the reception which followed Mr. Roosevelt received a delegation from the Interparliamentary Union, who were introduced by Prince von Carolath-Beuthen. Replying to an address presented him by the delegates, the former President said that the general demand for peace only excited the derision of practical men, but when peace was ordered for by practical men, such as the delegates, with definite aims and methods, the results were splendid in their fruits.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Sunday School Services
for
Children's Day

In Woodland Ways,	Single copies 5c.	The Doz. 55c post paid
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Vol. XXV. BERNE, INDIANA, MAY 26, 1910. No. 21.

The Old and New Way.

The old church is not what it used to be,
When you and I were young;
There's a different style of sermons preached,
And different songs now sung.
There's a different way the members have,
From the way they had of yore.
There's a different feeling left behind,
As we leave the old church door.

The pastor seems so careful now
Of the words he is going to say—
Don't dig the truths from God's own book
In the good old-fashioned way;
Forgets to kind of notice us,
Because we are old and poor.
I sometimes wish I had not come,
As I leave the old church door.

The congregation's different, too,
It seems like we're alone;
It seems as if these newer folks
Somehow have took our home,
And left us in our own small way
To reach the other shore.
Somehow the tears are bound to come
As I leave the old church door.

But, still I know that God does give
To each His tender care;
I know His eyes would miss us both
In case we were not there,
So let us still go hand in hand,
Until life's journey's o'er,
With a silent prayer for those within
As we leave the old church door.

—Selected.

Items of News and Comment.

Properly restrain your needs and the road to contentedness is not difficult in a country like ours.

A strong Christian character adds more to the safety of a nation than the mighty armies and navies.

Rev. H. R. Voth, of Newton, Kan., has accepted a call from the Canada conference to serve there as itinerant.

Elder and Mrs. D. Goertz, on their way home from the trip to the East, are expected at Philadelphia, Pa., this week.

Pastor A. M. Fretz will have services in his charge on Sunday, May 22, as follows: Allentown 10:30 a. m. and 7:30 p. m., Deep Run, 3 p. m. All the services in English.

Correction.—In last week's issue, first page, fourth column, the last word of that article, it should be, "their true *solution*" (instead of "salvation").

"More, more!" is the cry of the people at the present time. Christians should be contented and grateful for the many bounties and blessings God has given them.

In many cases quality is preferable to quantity. Not the large amounts of money, the thousands and millions of dollars, are able to make men really happy. But those who are happy in God, will consecrate their property to Him, and ask Him to bless and multiply it for the good of others as well as for themselves.

The people of every tribe and nation are mightily moved to have a ruler—king, kaiser or president—who is able to help them "materially". But let us be mindful of the fact that the spiritual aid is of infinitely greater importance for their unceasing welfare, as it is offered in Christ Jesus.

Board Meeting.—The Board of Publication will hold a meeting at Berne, Ind., on June 1. Let us kindly remember that the work of publication is of special importance and utility in regard to the furtherance of our church activity. Our prayers should support the Board in their efforts to carry out the plan and the work of the Master.

Saloons in Milwaukee.—The city of Milwaukee appears to be entitled to her reputation for a full flow of beer. With a population of about 326,000 she has 2,025 saloons, or one saloon for each group of 161 people. One particularly thirsty ward has a saloon for each group of 50 inhabitants. The city contains 197 churches and missions, one for each group of 1,654 people.

The annual convention of the Young People's Union of our Conference will be held on Decoration Day, Monday, May 30, in the East Swamp Church, situated on the Allentown trolley line, a short distance above Quakertown. There will be a morning and an afternoon session. Each one is expected to bring his or her lunch. This is a new feature. Announcement of train and trolley time will be made.—Weekly Bulletin.

The children in the nineteenth century attend the Sunday-school in large numbers, but fail, in many places, to attend the other services. Rev. H. Stall has said very fittingly: "The absence of the children from the services in the sanctuary is one of the alarming evils of our day." How can this serious obstacle be removed?

Rev. Alexander Maclaren, the well-known Baptist divine, passed away at Edinburg, Scottland, on May 5, aged eighty-four years. Dr. Maclaren has been pastor of Union Chapel, Manchester, since 1858, though during the last few years he has not been in active service. He was one of the finest examples of a purely expository preacher in modern times. He was also author of numerous volumes of Bible expositions.

Arbritation Advocated.—President Taft, in his address in New York City, on March 22, 1910, said: "I have noticed exceptions in our arbritration treaties, as to reference of question of honor, of national honor, to courts of arbitration. Personally, I don't see any more reason why matters of national honor should not be referred to a court of arbitration than matters of property or matters of national proprietorship.—I know that it is going further than most men are willing to go, but, as among men, we have to submit differences, even if they involve honor, now, if we obey the law, to the court, or let them go undecided It is true that our courts can enforce the law, and as between nations there is no court with a sheriff or a marshall that can enforce the law. But I do not see why questions of honor may not be submitted to a tribunal supposed to be composed of men of honor who understand questions of national honor, to abide by their decision, as well as any other question of difference arising between nations."

Announcement and Invitation.

The South Dakota Mennonite Corporation will hold a meeting in the interest of this institution in the school building, Freeman, S. D., June 4, 1 p. m. All the members and friends of education are cordially invited to attend this meeting.

Young People's Convention

of the Eastern District Conference.

Our fifteenth annual Young People's Conventiou will be held on May 30th, at the East Swamp Mennonite Church, near Quakertown. The following topics have been assigned to certain of our young people for discussion:

How to arouse a Greater Interest in Our Society Work. Mr. A. A. Moyer.

The Value of the Christian Endeavor Pledge in the Christian's Life. Mr. Harry Paisley.

How can Our Society Help its Church? Miss Alda Moyer.

Mission. Mr. E. Y. Fretz.

We expect to have a better Convention than ever before, and urge each society to see that it is well represented by live, enthusiastic people, who will be prepared to contribute to the Convention as well as to take something away from it. We extend a hearty welcome to everyone interested in the young people's work in the Church, and to those who are not interested we would say, "Come, and get acquainted with us, and we will try to do you good."

The sessions will begin at 9:30 o'clock in the morning and continue until 4:00 p. m, with an intermission at noon. In order to give everyone an equal chance to attend all the sessions, the committee has decided to ask all visitors and delegates to provide for their own lunch, thus relieving "Martha" of the burden of serving, while "Mary" is sitting at Jesus' feet. The trees about the church offer a most inviting place for a basket lunch.

Exec. Committee.

Duty comes to us as something hard, and we shrink from it. No one is a large man if he does not feel that his duty is larger than himself.—Dr. Alexander McKenzie.

Noble thoughts make noble acts; a soul occupied with great ideas best performs the smallest duties; the divine views of life penetrate into the meanest emergencies.—Farrar.

The Nation's Power for Missions.

N. W. POWELL, K. C., TORONTO.

In your country, as in mine, much attention is being given to the conservation of the natural resources. More important than the conservation of the natural resources of the country is the conservation of the moral and spiritual energies and resources of the people; and of these forces the Laymen's Missionary Movement is a great national conservation force. And by the laws of our spiritual life, he who would conserve must give. Just so far as the churches of your land and mind lend themselves in the great effort for world-wide evangelization will they find themselves the power for the moral and spiritual regeneration of the masses at home and provide the real moral and spiritual leadership of the race.

We recognize neither international boundaries nor denominational distinctions. When we are united by one common and great purpose, we forget the small things that divide us and think only of the great things upon which we are all agreed.

DEPENDS UPON MASSES.

The nation's power for missions depends upon the adherence of the masses of the people to a great missionary ideal.

The missionary ideal which will win the world must be one of service.

What has the Laymen's Movement done for Canada?

It has arrested the attention and changed the attitude of thousands of men toward missions.

NEW SENSE OF RESPONSIBILITY.

It has given to men a new sense of responsibility.

It has stimulated the prayer forces among the men of our churches so that it is possible now, where it would have been impossible two or three years ago, to get many men to attend missionary prayer meetings.

It has greatly increased our missionary income. Toronto for the year preceding 1907 had special missionary appeals and was already giving relatively large amounts to missions. In 1907 the missionary income for the home and foreign missions amounted to a little over $170,000. We caught the inspiration and vision of the movement, and in 1908–1909 increased our missionary giving to $363,000. For the year just closed the reports are not yet complete, but will run over $400,000.

HELPS HOME CHURCH.

Nor have we found that it cuts on the giving for the local church. Just the contrary is the case.

The campaign has brought our churches closer together. I met a good Presbyterian on the train who said he was stopping at a hotel with an Episcopalian, a Baptist, and a Methodist. He said the remarkable thing about the national congress at Toronto was that you could not tell the denomination of the man speaking. It all sounded like good Presbyterian doctrine to him, and like good Methodist doctrine to the Methodist. I could not but remember the memorable scene when they were all together in one place. And they marveled saying, "What meaneth this: how hear we every man in our own tongue, Methodist and Anglican, Baptist and Presbyterian; how hear we every man in our own tongue in which we hear the wonderful works of God?"

The campaign has brought unity among the churches.

The National Missionary Policy.

Adopted by the National Missionary Congress, held at Chicago, May 3-6, 1910.

In view of the Fatherhood of God, the unity of the human race and the sufficiency and finality of the gospel of Christ;

Knowing that the field is the world and that this is the only generation we can reach:

This first *National Missionary Congress* in the United States, representing more than twenty millions of church members, recognizes the immediate world-wide presentation of the gospel messages to be the central and commanding obligation resting upon all Christian churches, and declares its conviction that the church of our generation can and should obey literally the great commission of our Lord, to preach the gospel to every creature.

As indicating the measure of effort required among the non-Christian peoples of the earth, we accept as a working policy, the standard that, in addition to the native agencies, there should be provided from the churches of Christian lands an average of at least one missionary to every twenty-five thousand of the people to be evangelized. This would require the quadrupling of our present forces of workers, and a corresponding increase in contributions from approximately $11,000,000 last year to about $45,000,000 annually. This estimate indicates the measure of personal duty at home rather than the method of missionary work abroad, in determining which diversities of conditions in the work, dissimilarities of equipment and power among the workers, the part to be taken by the native churches which are to be raised up to do the great bulk of the work as self-supporting and self-propagating agencies, must all be taken into account.

We declare our conviction that according to their ability and opportunity, the laymen of the churches are equally responsible with the ministers to pray and to plan, to give and to work for the coming of the Kingdom of God upon earth. We believe that the call to share actively in extending the knowledge of Christ presents to every man his supreme opportunity for development, usefulness and satisfaction, and we appeal to men everywhere to invest their intelligence, their influence, their energy, and their possessions in the united effort of the Church of Christ to evangelize the world.

While seeking the enlistment of all the laymen of the church in fulfilling the missionary task of our generation, we declare our belief that this work is the work of the organized church, and that the natural leaders in it are the ministers and the missionary agencies of the various churches; and it is our conviction that all that is done in the name of the Laymen's Missionary Movement should help to strengthen these leaders and the agencies through which the churches as such must discharge their missionary responsibility.

We urge the adoption by every church of regular and thorough methods of missionary education and finance, culminating once each year in an organized personal canvass of each congregation, with the earnest purpose of securing the systematic and proportionate contributions of every member toward the world-wide propagation of the Christian evangel, and we recommend for universal adoption the Scriptural plan of a missionary offering every week, in order that this vast world enterprise may be kept constantly in the minds and prayers of all Christians, and that funds for the work may be adequate and steadily available.

We recommend that there be formed in each individual church a strong Missionary Committee, charged with the responsibility of promoting missionary intelligence, intercession and contributions, and that in each city or county where work is undertaken a Co-operating Committee of the Laymen's Missionary Movement be formed, composed of laymen, selected so far as possible by the various churches to represent their constituency in the territory covered, and that the Laymen's Missionary Movement, through its Executive Committee, in co-operation with the established missionary agencies of the several churches, be authorized to provide such measures for the supervision and assistance of these Co-operating Committees as the providential developments of the work may require.

We earnestly remind all Christians of the duty of habitual prayer for missionaries; for native Christians; and for pastors and churches at home; that laborers may be thrust forth into all harvest fields; that the unity of the church may be realized and that the glory of God may be universally revealed.

Remembering that the promises of divine blessing are conditioned upon obedience to the will of God, and recognizing the deep spiritual quickening which has already come to the churches in many parts of the United States and Canada, through the awakening of the missionary spirit, we call upon the whole membership of the churches here represented to unite with us in discharging our personal and national missionary obligations.

Assembled in this *National Missionary Congress*, and deeply persuaded of the power of Christ through His united church to serve all the problems of human society, we desire to unite with the churches of Canada and of our sister nations throughout Christendom, as loyal servants of the King of Kings, in a comprehensive and adequate campaign for the conquest of the world by Jesus Christ, who is the Way, the Truth and the Life, the Desire of the Nations, and the Light of the World.

The Menace of Militarism.

How many realize the dominance in our day of the war spirit, disguised in the cloak of a peace measure! The preparation of engines of destruction and the maintenance of great standing armies and navies are said to be preventives of conflict and therefore justifiable. While we build a peace palace at The Hague for arbitration, we are constructing battleships, the cost of one of which might build a hundred such peace palaces! The Peace Society of New York City has been sending forth its solemn trumpet-blast calling attention to the contrast between peace expenditure and war expenditure, urging the public to scrutinize with great care the proposed appropriations for army and navy, not only in the interest of economy but of humanity.

The eight years' increase in such military appropriations has cost the American people over one thousand million of dollars! The average cost of army and navy for the eight years preceding the Spanish War (1890–1898) was $51,500,000; for the eight years following (1902-1910), $185,400,000; averge annual increase in the latter decade, as compared with the former, $134,000,000; and a total increase in eight years of $1,072,000,000, or 360 per cent!

This eight year increase is shown to exceed the national debt by $158,000,000; the entire United States budget for 1910; to be three times the estimated cost of the Panama Canal; to suffice to exterminate tuberculosis within a reasonable period; or distribute to every family over a dollar a week. Such a sum as marks one year's increase could double the entire gifts to charities and public benefactions. The expenditures the next twelve months will, however, be greater than even this year, and what is called "an armed peace" is getting enormously more costly than even destructive wars.

The cost of building and repairing one battleship, for its life from dockyard to rubbish heap, could pay for building 1,400 churches at $20,000 each; fifty such would suffice to give a dollar's worth of religious literature to every human being. Comparisons, however, only hint at the enormous amount of money sunk in this craze for more battleships. The very competition makes them almost out of date before their completion. Destructive invention so improves upon their design that they are sometimes practically useless soon after being launched; what seems perfect when planned becomes defective when manned; and so, while the world perishes for lack of bread, we go on devising schemes and instruments of death for dealing out bullets and balls by the wholesale; and instead of priding ourselves on the righteousness which exalteth a nation, we boast of the impregnability of our defenses and the destructiveness of our weapons of war! And this is progress!

How must the Almighty God, who made the world and created mankind of every nation and color, look on these plans and preparations of men to destroy one another? How does Jesus Christ, the Savior of the world, view this use of money and power which by rights belongs to Him? Men who claim to desire the advancement of the kingdom of God advocate the expenditure of more money on one battleship by one nation than is given by the whole Protestant world for the sending out of missionaries of the kingdom in a whole year! Our views of Christianity need revising or money and power will be taken from us and given to more faithful stewards.—A. T. Pierson in Missionary Review.

A Sign of the Times.

One of the most significant signs of the times is the seriousness with which rich men are facing the question of their responsibility. The conscience of the rich man is awakened as it never was before. Not many days ago, Mr. Fels, of naptha soap fame, who has grown rich out of his soap industry, addressed the Chicago City Club, and gave a most unusual talk. "We can't get rich in a lifetime," Mr. Fels said, "unless we do so by robbing the people. I have made my money that way, and my firm is still doing it. You are all doing it. Everyone of your self-made millionaires has done it. However, I want to say that I have begun to recover my conscience, and I am going to devote my 'swag'—I like to call it that, for that's what it is—to doing away with the cursed system which makes it possible. If any of you millionaires feel the same about it, for God's sake let's cross hands on it. I may be an oddity. It is a curiosity to find a man, after nearly fifty years of monopoly-mongering, to admit it, and undergo a change of heart, but I am sincere." Mr. Fels' speech seems to have the right ring, and we have evidence that he is not alone amongst our rich men in his views. Surely such sentiments on the part of many of our rich men should help to bridge the chasm between rich and poor! —Christian Guardian.

His Views.

Some people are so thoroughly commercialized that they never seem to realize that there is anything else but money values in the world. The following is an illustration of this very point: Some time ago President Hadley, of Yale, was traveling in Yellowstone Park, when he chanced upon a young man whom, from his appearance, he judged to be a student. "This is a wonderful scene, isn't it?" said the professor. The stranger smiled, nodded to his questioner, and turned without speaking to look at the view. "Do you think," asked President Hadley, now confirmed in his idea that he was talking to a student, "that this chasm was caused by some great upheaval of nature, or is it the result of erosion or glacial action? What are your views—" "My views," said the stranger quickly, opening a bag he carried containing photographs, "are only $2 a dozen, and are cheap at the price. Let me show you some samples."

Home Circle.

THE FUTURE HOME.

How few of us realize the fact that every day brings us nearer to "the land that is afar off"! Every evening in the sunset's golden glow we can sing:

"One sweetly solemn thought
Comes to me o'er and o'er:
I'm nearer to my home to-day
Than e'er I've been before.

"Nearer the bounds of life
Where falls my burden down;
Nearer to where I leave the cross
And where I take the crown."

That is a blessed condition for one to be in, indeed, if we have the assurance that every day is a day nearer heaven. But it is a fact, too, that there are many who, as they look back over the years that are gone are conscious that they have made but little progress in spiritual life, and are perhaps at a greater distance from the New Jerusalem than when they were young. There is something sad in the lines of Hood:

"I remember, I remember,
The fir-trees dark and high;
I used to think their slender tops
Were close against the sky;
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from heaven
Than when I was a boy." — Sel.

WHAT A CHRISTIAN BOY CAN DO.

(Reminiscences of D. L. Moody.)

It was in 1876, during the great Hippodrome meetings in New York City, that as a Christian lad I felt for the first time that there was really something that a boy could do for Jesus.

Mr. Moody in a talk to personal workers said: "Every Christian should be a soul winner"; and then, as though looking where I sat, he added, "A Christian boy can lead other boys to Christ."

My heart gave a great leap. Could I do anything? I prayed to Jesus to help me, and said in my heart that I'd try.

That evening found me in the inquiry room. Bible in hand, and with a few verses that Mr. Moody had given us to use committed to memory. The room was full of inquirers and workers. Where could I, a mere boy, begin? Shortly, Mr. Moody came near, and I think he must have seen the longing look on my face, for putting his hand on my shoulder, he said:

"There is a boy; go speak to him."

And that night there came the new joy into my life of knowing I had been used to lead a soul to Jesus.

A few days later, at the close of a meeting, there came to me the impression to speak to a man who sat near me. He walked out of the building. I followed. He turned several corners, and partly retraced his steps. The prompting continued. How could I, a boy, speak to a man? At every crossing I would say to myself: "I will overtake him by the time he reaches the next street." Then my courage failed me. Finally, he stopped under a lamp-post. The voice within said:

"Now speak to him."

Half frightened, I looked up into his face and said: "Are you a Christian?"

He started and then replied: "Boy, what made you ask me that question?"

I told him as best as I could how I had felt impressed to speak to him, and had followed him from the meeting. He stooped and looked into my face and said:

"Boy, I want to be a Christian. Tell me how."

I quoted John 3: 16, and told him how Jesus had forgiven me. I knew not what to do further — lacked the knowledge, or the courage, or both, to press for an immediate decision. He thanked me, and I went on my way home, never to see him again, but hoping through all these years that we shall meet in the city where the Lamb is the light thereof.

Meanwhile the impress of that word from Mr. Moody has continued into an individual work for individuals. — Joseph B. Banker, in Institute Tie.

GERMAN AND DISHWASHING.

"I learned German while I washed the dishes," said a busy girl whose command of that language was the wonder of her friends. "I propped up my grammar or my reader or my 'conversation book" on the shelf, and practiced a little every day, and I do the same thing still, just to keep my mind in the habit of German."

It would have been the natural thing for the average young woman, who had no more time for regular study than this girl had, to give up altogether the acquisition of German. But success came, in this case, as a result of piling one little grain upon another, and keeping at the task with study persistance.

This example not only shows what one can do under adverse circumstances, but it also illustrates the fact that what we get is by littles. It is not the "spurt" that wins, but the study, day by day training. When that girl said that she kept in "the habit of German" she touched the real heart of the matter.—The Pilgrim Visitor.

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Editorial.

A Word of Encouragement.

There are many instances in life where we have to face discouragements and even opposition. This is especially the case, as mankind is to-day, where one is to take a decided stand for truth and righteousness. But on the other hand it will cheer Christians to learn and to see that others are equally conscientious to act according to their knowledge and the dictates of their conscience. If we truly love one another there will be comparatively smooth sailing in spite of difference in opinion as to minor matters.

The tempter is always ready and jubilant to lead people—even Christian people if possible—into a fuss or quarrel in the home, the church, or the State. Are we aware that one of the most heartless, harmful and unnatural performance a Christian home or church can indulge in is a fuss among the members? People are prone to look for excuses for such conduct. But there can be no true religion in a fuss, and the more a man seeks to justify it the more he disapproves his profession as a Christian. Every one guilty in such proceedings is made to suffer in due time its consequence. But "the legions of hell may well laugh and blink in glee when good people fall out."

Christians, and especially those of the household, in the same church or denomination, should be very careful not to level their weapons at each other. A writer has this noteworthy expression: "To divide the church rather than to yield in trifling matters is to crucify the Son of God afresh, and put Him to an open shame." What a vast difference when the best the world can say of an organization of church people is, "See how these Christians quarrel and fuss with each other!" or, "How the Christians *love each other*.!"

The teaching of Jesus is very plain and explicit by saying: "Either make the tree good, and his fruit is good; or else make the tree corrupt; for the tree is known by his fruit." By glancing over the different branches of Mennonites and their attitude toward one another, as it has been in the past for scores of years, it seems evident—if the tree is known by his fruit—that they did *not love* one another very cordially. Is there a lack of love on my and on your part, brother? Sometimes we hesitate to give an unreserved answer. Of Christ's disciples we have the following memorable passage: "And they began to be sorrowful, and to say unto him one by one, Is it *I*? and another said, Is it *I*?

Perhaps we are too optimistic by believing and saying that there is "more mutual and brotherly love" among the Mennonites than has been "expressed by words." There is, however, if the indications are reliable and true, an awakening among the members of the different branches of Mennonites to the fact that the recent past has not been to us, as a denomination, what it should have been. By some of them there is also a longing not only to "love the neighbor", but to see and to love personally the "brother" expressed in word and deed. May Christ's love abound.

In closing this article we take pleasure to give the following encouraging words of a minister of the Gospel, who is well advanced in years and rich in experience, of the Elder D. Brenneman, Goshen, Ind., a member of the Mennonite Brethren in Christ. The following is his letter to the editor:

"Dear Brother: *God bless you.* . . The subject of a Union of the Mennonites in a general way upon the basis so frequently referred to by the Mennonites that "other foundation can no man lay than that is laid, which is Christ Jesus" is to me a serious matter of no little interest. Too many, by far, are the needless divisions confronting the cause of Mennonitism to-day, and may the day not be far distant when there may be a general blending together of hearts as well as of factions of the several would-be Mennonite Churches." S.

Correspondence.

CHAMPA, C. P. India,
April 27th, 1910.

Dear Readers of the MENNONITE:

Holi is one of the main, if not the main festival of the Hindoos. It is a wicked and dirty festival. Wicked in as much as men, women and children are permitted to use dirty and indecent language, and to sing indecent songs that beggar all description. It is dirty in as much as it is customary to throw large quantities of red liquid paint over the clothing and bodies of one another. Respectable Hindoos, that see the evil and the shame of observing such a festival will never appear on the streets during this festival. "When small-pox is about, however," so says Rev. E. M. Gordon, a missionary of wide experience of this district, in his book 'Indian Folk Tales', "the people are afraid to use the indecent language which is permitted at this season. They say the Goddess of small pox," the mata, "will be annoyed, and hence they refrain from the use of the usual songs and exclamations. The holi fire is started (A bright fire is kept burning all night during the first night of the festival, which lasts about a week) by a Gond or a Baiga, or one of the original tribes. The fire is invariably obtained in the first place from the 'chack-mack,' or the flint and steel. Ashes of the holi fire are preserved, with the belief that they are the means of exorcising evil spirits."

During holi week, a large mela is held near Champa in the village Pithanpore. Thousands of people congregate in order to worship Mahadev (the great God). Incidentally they do a good deal of shopping, because wares of all kinds are offered for sale. At such melas as these, many fakirs gather in order to beg. They resort to various devices, in order to get money. The Missionaries and native helpers of Champa and Janjgir consider this an opportune time to preach the gospel of Christ. We were there this year also. One morning, in wandering amid the large crowd going to the temple, we came upon two fakirs, about whom I wish to write for the readers today. One was a man of about 45 to 50 years of age. His long, dirty matted hair was wound in long braids around the top of his head. He was naked save for a small strip of cloth about his loins. Around his neck a number of strings of holy beads. His face was smeared with holy colors. His body covered with ashes. This man certainly was a sight. But the pitiful part of this story regarding this man was that he was sitting on a low frame, about the size of an ordinary cot, which was thickly studded with nails about 4 in. in length. He would perhaps sit for hours on this bed of torture, and then again he would shift his position and lie flat on his back on these horrid nails. I thought that it might be a fake, and so I asked him, whether I might not put my hand under his back, to which he agreed, but I was glad, when he released it. For hours this man would be on this frame, in the sweltering sun and suffocating dust. We got into conversation with this man, and before we were through with him, we had not only sung and preached the gospel to him, but to many people who stood around. Whether our words have fallen into a receptive heart, God only knows. We trust so. I took a postal size picture of this man. It has been quite successful.

The next fakir was one of quite another type. We could not tell his age, because we could not see his face. Reasons for this later. He was not quite so nude. This man lay flat on his stomach in the great heat, with his head entirely buried into the earth up to his neck. The earth was patted down on all sides, so that no opening, through which he might breathe was visible. Indeed there was no opening. But Bro. Penner and I were curious to know how this man could live and consequently we examined him in his position. We found that he had placed a rather thick cloth in the hole, which had been dug to receive his head, lined it as it were with a piece of clothing. Then he had evidently placed his head face downward into the pit, and tucked the nearer end of the cloth into the front of his coat. This would give him a chance to breathe, though perhaps with difficulty. We could, of course, not preach to this man. It is hardly necessary to say, that both of these men had money thrown to them quite freely. Now, the word fakir glides glibly from our lips. We missionaries see many of them, and in passing them we say: "Another fakir". But I wonder, I have wondered, whether these men subject their bodies to all kinds of inconveniences and torture simply for the sake of money. Fakirdom, I acknowledge, is to me as yet a phase of Hindooism, regarding which I am unsettled. Sometimes I think that the fakir is only after the money, and then again it appears to me, as though that cannot be his real motive. That there are fakirs who are only after money, is a fact, but the question to me is: Are all fakirs only money makers, or have they a hunger, an unknown hunger, after the God we know, and whom we love and serve? If so, does not our God look down in pity upon such a poor fellow, and will He not take into account his searching

for Him, when he stands before Him in judgment? And *should* such a man at last be lost, will he not rise up in judgment against many people at home and say: "You knew the way of salvation, you knew the way to God and yet did not accept Him. Had I your chance, I would not be standing to the left of Christ." Reader, of you and me, Christ will ask much, because much has been given to us. Do you believe this? P. A. PENNER.

Pictures of these two fakirs may be had of me by paying 6 cents for each photo and the postage. P.

DONNELSON, Iowa, May 23.—On May 13th our congregation partook of the Lord's Supper as customary on that day. On Monday the annual German County Sunday-school Convention was held at Primrose. The attendance was not so large but there seemed to be a live interest taken in the splendid program, which contained such subjects as "The duty of teachers in forming and building true and good characters; The future benefit scholars derive from memorizing the Good word; Question of teaching children to become loyal to their own church. We believe that not only those present will derive a benefit from the discussions but that all the schools will be helped.

Brother Hilty is at present teaching a three month's term of German school. He is always to be found at his post in church and Sunday-school working for his Master. F. H. KREBILL.

SCHWENKSNILLE, Pa., — We celebrated the Lord's Supper here on May 8. Although rain fell all morning the auditorium was well filled and a large percentage of our members were present and communed. Many faces could then again be seen who on account of distance are not so often seen. Only two members were lost since our last communion. Sister Wilhelmina Stietzel was called to her reward on Feb. 12, '10 and Moses L. Pannepacker died Jan. 8.

The Bertolet congregation celebrated Holy Communion the Sunday following, May 15. Nearly all the members were present and several who could not come the Sunday previous came and communed.

At Souderton last Sunday, May 22, a large congregation had assembled. Saturday previous 16 young persons were baptized, one of the class on account of sickness decided to wait until fall. Another only attended for instruction. Three were admitted by letter from other churches.

The offering for the benefit of the Old Folk's Home at Frederick was liberal—the largest ever taken. Another class will be organized some time during the summer. A congregational meeting will shortly be held to elect a new deacon to fill the vacancy caused by the resignation of Bro. William G. Moyer, of Chalfont.

The pastor and acting deacon M. C. Gottshall visited many sick and administered the sacred emblems. The Sunday-school, C. E. Society, and Ladies Aid are all in a flourishing condition.

J. W. SCHANTZ, pastor.

PHILADELPHIA, Pa., May 22, 1910.—The Sunday-school of the First Church observed its forty-second anniversary last Sunday morning. A special program was arranged to take the place of the usual Sunday-school program. Several good selections were rendered by the little folks of the Primary Department, we always love to hear the sweet little childish voices raised in songs of praise and we venture to say that the heart speaks more truly through their voices than frequenty it does through the voices of us who are older. A mixed quartet rendered an excellent selection and Miss Lucia K. Brown, an active worker in the Ebenezer Methodist Episcopal of West Philadelphia gave a splendid address, which though it was intended for the little ones, was very interesting to the older ones. In a most interesting manner she described the process of the growth of the flowers and fruit from the seed to full growth, drawing out the thought that God does all; that He provides for His people and His creatures and that "it is a good thing to give thanks unto the Lord." Our school is in a healthy condition and has at present a membership in all departments, Cradle Roll to Home Department, of 496. Our pastor had arranged a special service in honor of the noblest person in all the world—mother—for the evening. Mother's Day has become a very widely recoguized institution in two years' time. The white carnation or the white ribbon is worn on this day. Our pastor delivered an interesting, touching and helpful address, including a number of quotations from famous men, Christian and non-Christian, extolling the virtues and nobility of mother and motherhood. Our choir rendered a number of hymns appropriate to the occasion, among them, "My Mother's Prayer" and "Tell Mother I'll be There". Altogether the service was a most fitting and excellent one and highly appreciated by all present.

A goodly number of our people availed themselves of the opportunity to hear the Sunday-school touring party, Dr. F. B. Meyer, London, Eng., Bishop Hartzell, of Africa, Prof. E. O. Excell and Sec. Marion Lawrance, of Chicago, together with some of the English delegates to the World's Sunday-school Convention, in the great mass meeting held in the Philadelphia Academy of Music on Tuesday evening, May 17th. A number of our young people sang in the large chorus of about six hundred voices, which was organized for this special occasion. Meetings of this nature furnish an inspiration to Sunday-school workers, such as we need occasionally. The work is so large, so full of tremendous possibilities, for we are dealing with the virgin soil—the hearts of children, many of them untouched by the wiles and wickedness of the world, and we have the best and purest seed—the word of God—the possibilities of these two in the hands of the consecrated worker are beyond human computation, eternity alone can tell. We have also the soil which has been contaminated by the world's influences but the same pure seed to sow in it. Ours is indeed a work of the greatest importance, it is God's work.

This morning we used the special exercise prepared by the World's Sunday-school Committee for the observance of World's Sunday-school Day. We are now making preparation for observing in a fitting way the day of days for the children of our church and Sunday-school. We will observe Children's Day on Sunday, June 19, with a special program in which the little tots will have a large part. A. S. BECHTEL.

Little By Little.

"I find it hard work sometimes to be a Christian," said a girl to her mother.

"Why?" asked her mother.

"Because there's so much to do, so many burdens to bear, so much evil to overcome."

"How did your brother get that great pile of wood built up? Did he do it all at once, or little by little by little?"

"Little by little, of course," said the girl.

That is just the way we live a Christian life—we meet the trials of today in the strength of Christ, and so we will find ourselves ready for those of tomorrow when they come.—Selected.

What is a Christian.

Extracts from a paper read by Miss Violet Bury at a C. E. meeting in Allentown, Pa., May 22.

The name "Christian" was originally a nickname, the invention of some wit in Antioch. It was a taunt, a term of scorn, a hand-full of mud. It means today "Christ's man". In it the early Christians glorified God by patient lives and meek endurance. It means to be like Him. It is the name of the citizens of the "new kingdom." A man is baptized in the name of Jesus so he is by outward appearance a Christian. However, what St. Paul said of the Jew is true of the Christian:—He is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh, but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men but of God. To be a Christian is to love Him more than anything or anybody else. Christ must be the center, the power, the joy of all our thoughts and words and deeds. In order to preserve our Christianity we must keep our eyes on Him, we must have a purpose in life and hold to it. A Christian asks: "What would God have me do?" He has sweet fellowship and communion with his Lord. This is a means of preserving us in our Christian life. If we are this, we look forward, with great longing, to the day when we shall see Him and rest in His presence. Associated with this is a firm belief leading to earnest endeavor that this world of sin may be won for Him from pole to pole. We will then labor and pray to this end.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, June 5.
Christ Our Judge.

Mat. 25: 31—46.
(Consecration Meeting.)

Questions.

1. What assures us of the future judgment? Gen. 42: 21; John 3: 19—21; Rom. 1: 20—21; 2: 15

2. Who is our judge? Rom. 2: 16; John 5: 22—23; Acts 10: 42; 17: 31.

3. According to what will we be judged? John 12: 48; 2. Cor. 5: 10; Mat 25: 31—46; 1. Cor. 4: 5; Mat. 12: 36

4. What will be the result of the judgment? Mat. 25: 34 and 41; Rev. 20: 10.

5. Who will be judged? 2. Cor. 5: 10a; 2. Tim. 4: 1; 2. Pet. 2; 4.

6. How will the judgment be? Ps. 97: 2; Rom. 22: 11

7. When will the judgment be? John 5: 28—29; Rom. 2: 5; 2. Pet. 3: 7; Mat. 13: 49.

8. What will save us of the future judgment? John 3: 18; 5: 24; 1. Cor. 11: 31—32

Meditations.

That there will be a future judgment we know from the con-

science, which tells us, that we have done wrong and deserve punishment; but especially does the word of God tell us, that a future judgment is awaiting us. This judgment commences here, when men decide for themselves their relation to God and Christ," as the gospel of John says: "And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

Even the heathen are the law unto themeselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them.

Jesus Christ is our judge, "inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

"For neither doth the Father judge any man, but he hath given all judgment unto the Son; and he gave him authority to execute judgment, because he is a son of man."

We will be judged according to the word of Jesus and our accepting or rejecting it. Our works will show our relation to God and Christ. The judgment "will bring to light the hidden things of darkness and make manifest the counsels of the hearts." We must give account of every idle word that we shall speak in the day of judgment.

The result of the judgment is an apparent division between those to whom Jesus says: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" and those, to whom he says: "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." Eternal punishment or eternal glory and happiness will be the result of the judgment.

In the last judgment all will be judged, the living and the dead, the righteous and the unrighteous, the angels and the devil. And this judgment will be irrespective of persons according to truth, for there is no respect of persons with God.

This judgment will be at the last day. It commences now inwardly, when every one decides, whether he will accept or reject the gospel of Christ, but at the last day all will be shown as they really are.

All must appear before the judgmentseat of Christ, but "he that believeth on him is not judged: he that believeth not, hath been judged already, because he hath not believed on the name of the only begotten Son of God." "He that heareth my word and believeth him that sent me, hath eternal life, and cometh not into judgment but hath passed out of death into life."

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for June 5.

Subject: Jesus Walks on the Sea. Matt. 14: 22—36.

Golden Text: And they that were in the boat worshipped Him, saying, Of a truth, thou art the Son of God. V. 33.

The events of this lesson and the following one occurred between the two occasions of feeding the multitudes, considered in our last lesson. Immediately after the first miraculous feast (this term is certainly applicable to a meal in which the supply of food, though consisting of a single course, was so abundant), Jesus found it expedient at once to send the disciples away in a boat and to dismiss the people, Himself withdrawing into the neighboring hills for solitary communion with the Father. The reason for this constrained scattering was that somehow Jesus had knowledge of a plan which was taking definite shape in the minds of the multitude to proclaim Him their king, as the Son of David, foretold in prophecy. It is quite possible that the disciples, or at least some of them, were involved in this plan. His sending them away first seems to point that way. To Jesus Himself this thought, as He saw it coming to a head, may have been a temptation from which He took refuge in prayer. Surely, the example of His retiring, at various times, for such seasons of prayer points the necessity and the privilege for every disciple of His to do likewise. The way of escape provided with every temptation (1. Cor. 10: 13) is none other than the ever open door to the throne of grace, to the secret pavilion (Ps. 27:5) of communion with God.

At two points in this narrative (Vs. 15 and 23) the time is indicated by the clause "when even was come." The first was when the disciples wanted to send the people away to get food for themselves. This was probably at the beginning of the last three-hour period of the day, viz., about 3 p. m. In the second place the expression indicates the time when the light of day faded into night. He was then alone in the mountain and a storm had broken down upon the usually quiet lake, so that the disciples in their boat were distressed by the waves (V. 24). Jesus did not come to their relief till toward morning, in the fourth night-watch, after 3 a. m.

The long and desperate struggle during the night must have been a sore trial for the disciples. They, no doubt, thought of that other storm which Jesus rebuked and stilled when they awoke Him out of sleep; but now He was not with them, and they may have been tempted by thoughts of complaint against His sending them away without Him, contrary to their wish (constraining them, V. 22), and of murmuring against Providence, or fate, for the bad luck of such a storm, a form of sinful impatience and murmuring very common in our day. This much is plain, that they were in a state of mind, not expectant of Divine help coming somehow to their rescue, but quick, rather, to interpret the appearance which they saw as a ghostly aggravation of their trouble. It is an evidence of our state by nature under sin, that we are much more apt to be apprehensive of evil than expectant of good. Only the grace of God can change this.

Their cry of fear brought a quick response from Jesus to quiet their troubled hearts. Straightway he spoke to them words of good cheer. Oh, that reassuring "It is I, be not afraid," what comfort it has brought to many a heart! To recognize His presence revives the fainting heart and gives strength for every trial. To hear His voice of sympathy and power makes the darkest cloud seem light and fills the soul with gladness. As Newton says in his beautiful ode to Jesus,

"Prisons would palaces prove
If Jesus would dwell with me there."

Peter's request and attempt was characteristic of that impulsive apostle. He put the request as though he would in this way make sure that it was the Lord. The attempt turned out to be a test of his faith, in which he failed. All went well as long as he saw and thought of Jesus only; but something caused him to lose the grip of this faith-hold on the Master. It may have been a thought of himself with a tinge of pride, wondering if the others were taking notice of his achievement. Jesus says he doubted, and to doubt means to waver, to be unsteadfast, uncertain. Having momentarily lost sight of Jesus, the wind-driven waves at once looked more formidable, and fright seized him. Doubt always begets fear and unnerves. The unbroken, non-insulated faith-grip on the other hand gives one the potentiality of the power laid hold on, so that Jesus assures us that "all things are possible to him that believeth."

Jesus brought Peter safe back into the boat and then the wind ceased. The effect of it all on the disciples, as Mark tells it, was that "they were sore amazed in themselves." And the reason of this feeling was that they had failed properly to interpret the miracle of the loaves (Mark 6: 52). That failure, moreover, was due to, or resulted in a hardening of their heart. If they failed to catch the true meaning of that miracle because, as intimated above, they with the multitude would have turned it to account for the realization of their mistaken notion of a political Messianic Kingdom, it is easy to see how not only their understanding was darkened, but their feelings toward Jesus hardened, when He would not fall in with their thought but summarily frustrated their plan. Out of this state of mind they had to be brought by a night of trying experience followed by an amazing display of Divine power on the part of Jesus. The result is stated by Matthew. Their first feeling of "sore amazement within themselves" soon gave way to that of reverential faith, which found expression in worshipping prostration before Him and in an unreserved confession of the truth, as they now apprehended it, that He was indeed the Son of God.

Marriages.

CLEMENS—ALDERFER.—On May 11, 1910, at Schwenksville, Pa., by Rev. J. W. Schantz, Mr. Harry Bean Clemens and Miss Bertha May Alderfer, both of Harleyville.

Deaths.

FUNK.—In Allentown, Pa., on May 14th, 1910, Joseph K. Funk, aged 81 years 5 mos., and 8 days Interment on the 19th in Union cemetery. Services by Rev. A. M. Fretz, text Heb. 10:34. Bro Funk was a member of the Allentown congregation.

STAUFFER.—At Quakertown, Pa., on May 4th, 1910, Catharine, wife of Enos S. Stauffer, nee Shelly, aged 77 years, 7 months, 27 days. Funeral services were held and interment made at the West Swamp Mennonite church, of which the deceased was a lifelong faithful member, on Monday, May 9th. Funeral services were conducted and funeral sermon preached by A. B. Shelly, assisted by Rev. Benner at the house of mourning and by E. S. Shelly at the church. The deceased leaves her husband, two sons and two daughters, one brother and two sisters.

News of the Week.

Domestic.

WORLD'S S. S. CONVENTION.

S. S. DAY OBSERVED SUNDAY.

WASHINGTON, May 22.—Churches in every clime echoed the precepts of the World's Sunday-school association, which is holding its sixth convention at Washington, by the observance through a common form of service of the "World's Sunday-school Day." Ministers of the gospel in every land preached special sermons ringing with the one theme, the value of the Sunday-school, and the duty of parents and guardians of the young in the matter of religious training of the charges committed to their care.

Millions of boys and girls of every nation united in a service of praise following with universal sameness a program of exercises, compiled by the executive committee of the association, which had been translated and printed in more than a hundred languages and dialects.

In this city, the scene of the convention, special services were conducted in all the Protestant churches.

All the services were strictly international in their color as well as interdenominational. Practically every Protestant denomination was represented and it was estimated folk of fifty-one nationalities were gashered.

KINGS, PRESIDENTS, ETC. MADE MEMBERS.

WASHINGTON, May 21.—President Taft, Mrs. Taft, Colonel Roosevelt, King George, of England, President Diaz, of Mexico, and William Jennings Bryan were made life members of the World's Sunday-school association in the convention here to-day amid scenes of great enthusiasm.

For each of those so honored, $1,000 had to be subscribed, and in the case of Colonel Roosevelt the chairman of the convention by popular demand limited subscriptions to one dollar.

Convicted Sugar Trust Employe Pardoned to Testify.

NEW YORK, May 23.—The trump card in the prosecution of Charles R. Heike, secretary of the American Sugar Refining Company, was played at the opening of the sugar trust underweighing conspiracy trial to-day when Prosecutor Stimson called as the government's first witness Oliver Spitzer, superintendent of the Williamsburg docks, who, some months ago, was convicted of underweighing and sentenced to two years in the federal penitentiary in Atlanta.

When Spitzer took the stand John B. Stanchfield, for the defense, declared that, under the federal statute, Spitzer, as a convicted man, could not testify.

The sensation of the trial was then created by the declaration in court that Spitzer had been pardoned by President Taft.

Spitzer's story on the stand was a complete revelation of methods used on the docks to cheat the government.

Collision on Lake Eighteen Drowned.

PORT HURON, May 24.—The big steel steamer, Frank H. Goodyear, of the Mitchell Transit Company, lies in forty fathoms of water in Lake Huron, about thirty-five miles off Point Aux Barques, and probably eighteen persons found watery graves, following a collision between that vessel and the steamer James B. Wood, another steel boat belonging to the Gilchrist Transportation Company.

Rich Americans in Exodus to Europe.

NEW YORK, May 21.—The tide of wealth and fashion toward Europe reached its spring flood today, when a fleet of seven ocean liners carried as cabin passengers 2,695 persons bound for pleasure cities and resorts of Great Britain and the continent.

The rush Europeward has never seemed more general among people of means and leisure than this year. Not only did the number of passengers sailing constitute the record for a single day, but on other recent sailing days the passenger lists of the liners have been of unusual length, and the outward tide of travel promises to continue until unusually late. The summer season in Europe holds out unusual attractions in aviation meets and other amusements.

The aggregate of wealth represented on the steamers leaving port today was tremendous. Many millions of dollars will be left on the other side by the outgoing travelers of this and the other big sailing days of the spring season, when people of wealth generally elect to go abroad.

New York, Too, Passes Anti-Aigrette Law.

NEW YORK, May 20.—That fashion will soon cease to prescribe the plumes of birds for the headgear of American women was indicated here to-day, as the result of the passage of the Audubon bill that Governor Hughes has just made law. Not only aigrettes, but also the plumage of the native wild birds that check crop pests all over the continent, it is predicted, will be made unfashionable by leaders in the millinery centers of this city, whose traffic in such stock will be prohibited by the new law.

While the ruthless extermination of the aigrette-bearing Herons will be stopped, millions of dollars worth of the country's crops will be saved as the result of this legislation, it is declared by officers of the National Association of Audubon societies, who have labored for the last five years to secure its passage.

The Conn Factory Burned.

ELKHART, Ind., May 22.—Fire early to-day destroyed the largest band instrument factory in the world, the plant of the C. G. Conn company, one of Elkhart's principal industries The total loss is variously estimated from $500,000 to $1,000,000. In the blaze, the origin of which is not known, Roy Edgerly, sixty-eight years old, one of the factory watchman, lost his life. His charred body was recovered from the ruins.

C. G. Conn, owner of the factory, was advised by telegraph at Avalon, Cal., where he has been for several months. His reply was:

"Start immediately for home. Keep the men together."

This instruction is taken to mean that the factory will be rebuilt.

Three hundred employes find themselves thrown out of work. The whole city feels the loss of one of its chief manufacturing enterprises. The total loss of the factory is attributed to poor water pressure.

Ballinger-Pinchot Row Expensive for Uncle Sam.

WASHINGTON, May 21.—The congressional investigation of the Ballinger-Pinchot controversy, testimony in which has just been closed, has cost the government to date more than $42,599 in printing, stenographers' fees and pay of witnesses' mileage. Chairman Nelson estimates that the miscellaneous expenses will amount to $15,000, and to this must be added the cost of the printing of testimony —something like seven thousand pages, including indexes, reference books, etc. This will figure close to $17,500.

Hearings in the case began January 21. The "prosecution" called eleven witnesses in chief and one in rebuttal; the "defence" called nineteen witnesses in chief and none in rebuttal. Two others were summoned by the committee—John W. Dundley, former register at Juneau, Alaska, called relative to the charges of H. J. Love that a weekly magazine was attempting to influence him to write against Ballinger, and Frederick M. Kerby, the stenographer who exposed the way in which the Lawler draft was prepared.

At least two witnesses were brought from Seattle' Wash., at goverment expense and have been kept in Washington for a month or more, also at government expense, and then not called to testify.

Most of the witnesses in the case came from the far West—a large majority from Seattle, Wash.—and the mileage was an important item. The goverment pays the actual cost of travelling, not exceeding 7 cents a mile, but in addition $3 a day is allowed for expenses during the time which the persons are held as witnesses.

Heresy Case to Come Before Presbyterians.

ATLANTIC CITY, May 20.—The Rev. Dr. Charles Little, of Wabash, Ind., called the general assembly of the Presbyterian church to order today in Music hall on the ocean end of the steel pier.

There is considerable speculation as to what will become of the New York heresy case. This case involves three students of the Union Theological seminary who were licensed by the New York presbytery. A minority of the presbytery sent a protest to the New York synod, which took no action, and appeals were taken to the general assembly. The students involved, it is said, refused to accept, among other things the doctrine of the immaculate conception.

Foreign.

Empire Weeps at the King's Funeral.

LONDON, May 20.—The empire mourned to-day and surrendered it's royal dead. After funeral rites due the one whom the laws of the land gave first place in "honor, dignity and power," the body of Edward VII, thirty-sixth in line of the sovereigns in England, since the Norman conquest, lies in the crypt of St. George's chapel royal at Windsor, nearby the royal tombhouse, where it will have a final resting place.

The state funeral was conducted in accordance with precedent, the pomp and ceremonial borrowed from the past being rendered more effective by a lavish display of modern mourning.

Kings, princes and representatives of foreign governments followed the coffin through the streets of the capital, lined with thirty thousand troops that held in check the great mass of humanity that from every point of vantage silently watched the pageant.

Throughout the British empire the day was observed as one of mourning. Business was suspended generally, and services were held in all European capitals.

The body of King Edward VII was carried through the streets of the capital to-day in the presence of hundreds of thousands of people and with the kings of nine European nations, several future rulers, members of all the royal families of the world and a former President of the United States following the coffin from Westminister hall to Paddington station.

No such processional spectacle had been witnessed in London since Queen Victoria's jubilee. The parade included many of the greatest men of the kingdom, with representatives of all arms of the service and delegations from the most famous regiments of the empire, and representative groups of foreign armies and navies.

Behind the coffin on which rested the imperial symbols, followed King Edward's charger, while his favorite terrier was led by a highland soldier just before the imperial ensign.

No personage in the parade attracted greater interest than did Theodore Roosevelt, the special American ambassabor, whose civilian clothes contrasted curiously with the gilded state coach with its white-wigged and silk-stockinged flunkies, within which he rode.

The representatives of the two great republics, the United States and France, had a position at the rear of all the royalties, and the prince of the pettiest of European states. Their carriage followed these carrying the royal ladies and they were the last in line of the representatives of foreign governments.

The morning was clear and a hot sun beat on the great mass of humanity that lined the route of the procession. It is doubtful whether so many people were ever before seen in people At the Mall, in St. James street, and at Hyde park the throng almost overwhelmed the procession. The police and soldiers had to fight to prevent the lines being swept away by the crush. There were many broken limbs and other injuries were received. Hundreds of persons fainted, among them many women who had been standing on the pavement for hours before the procession left Westminister hall.

Flew Over the Straits of Dover.

DOVER, England, May 21.—For the second time within a year the English channel was crossed to-day by an aeroplane, and again the honor rests with France. Count Jacques de Lesseps, a grandson of the late Ferdinand De Lesseps, the celebrated French engineer, driving a monoplane of the same model as that with which Louis Blerlot first conquered the straits July 25 last, duplicated his countryman's feat in a dense fog this afternoon starting at Calais and landing safely at Winston court farm. Fifty minutes were consumed in the journey. Blerlot's time was thirty-three minutes.

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Vol. XXV. BERNE, INDIANA, June 2, 1910. No. 22.

"Your Cross."

Seek not to drop the cross you wear
Or lay it down, for if you do
Another shall be built for you
More difficult to bear.

The cross is always made to fit
The back which bears it, "Be content,"
Accept the burden which was sent
And strive to make the best of it.

Think not how heavy is your load,
Think not how rough the way, or long:
Look up and say, "Lord, I am strong,
And love makes beautiful the road."

Who toils in faith and knows no fear,
Shall live to find his cross some day
Supported all along the way,
By angels who are walking near.

—Sel.

Items of News and Comment.

Real prayer is acquired only by practice.

A Sunday-school Convention will be held at the Hoffnungsfeld-Eden church, Moundridge, Kan., on June 14.

The annual Conference of Mennonites of Middle Canada will be held at the Rosenort church, Saskatchewan, first part of July.

Some people in their trials look only on the wild sea driven by the boisterous wind. The safe way is to keep our eyes on Jesus who is able to keep us from all harm.

Jesus was very active and busy while on this earth, but He had ample time to be in communion with God—to pray. It is a poor excuse for any one to say, "No time for prayer."

The Ministerial Conference of South Dakota will be held at the Bethany church, Freeman, S. D., on June 6. A cordial invitation is extended to attend and to take part in the program.

The Board of Managers of the American Bible Society has voted to enlarge its work along the line of the New York City Water Works. The intention is to use colporteurs speaking Italian, Bohemian, Hungarian and other languages, and so to reach with the Bible others besides the colored and other English-speaking laborers on the Aqueduct in Westchester, Putnam, Orange and Ulster Counties.

1. Bro. and Sister C. H. Suckau; 2. Bro. and Sister P. A. Penner; 3. Bro. and Sister P. W. Penner; 4. Sister Annie C. Funk; 5. Sister Anna P. Braun; without number. P. J. Wiens and Family.

Rev. J. H. Langenwalter and family on their way back to Halstead, Kan., arrived at Berne, Ind., on May 31. The Brethren Langenwalter and Wm. J. Ewert, of Hillsboro, Kan., will fill an appointment at the Berne Mennonite church on Wednesday evening, June 1.

Board Meeting. The Board for Foreign Mission will meet at Pandora, Ohio, on Wednesday, June 1. The members of the Board are: A. B. Shelly, Quakertown, Pa., S. F. Sprunger and J. W. Kliewer, Berne, Ind., C. van der Smissen, Summerfield, Ill., Gustav Harder, Whitewater, Kan., and P. H. Richert, Goessel, Kan.

The liquor business has not yet changed in spite of the efforts put forth to "reform" it. There are many evidences that it has no conscience and knows no shame. The papers recently gave accounts of children served with alcoholic candy, or drops filled with intoxicating liquor of a wretched sort. It sees the great need of getting recruits among the young people. It tries to cultivate a taste for alcoholic liquor among the children in such a pernicious and fatal way. Heavy penalties should follow such deeds.

Announcement and Invitation.

The S. Dak. Mennonite College Corporation will hold a meeting in the interest of this institution in the school building, Freeman, S. D., June 4, 1 p. m. All the members and friends of education are cordially invited to attend this meeting.

Corner Stone Laying.

The corner stone of the new place of worship of the First Mennonite Church of Berne, Indiana, is to be laid on Sunday, June 5th, at 3 o'clock in the afternoon. At 9 o'clock in the morning we will hold our usual German preaching service. Rev. A. B. Shelly, of Quakertown, Pennsylvania, secretary of our foreign mission board, will preach. At 2 p. m. the Sunday-school. At 3 p. m. the corner stone laying, at which Rev. Shelly will preach in German and Rev. N. B. Grubb, pastor of the First Mennonite Church of Philadelphia and President of the Publication Board, will preach in English. All the services up to the laying of the corner stone will be in the church. The choir will sing both German and English. At 7:30 Rev. Grubb will preach in English. All are cordially invited to these services.

J. W. KLIEWER, Pastor.

From India.

While the above cut represents our mission workers in India we will add a brief sketch of the present state of the work in which they are engaged, as taken from their yearly reports.

Champa and Janjgir, our two mission stations in India, were established in 1901, just nine years ago. The present workers are as follows: At Champa, Brother and Sister P. A. Penner, Brother and Sister P. J. Wiens and Brother and Sister C. H. Suckau, with the following native helpers: Stephen Dhal, language teacher, Joseph Banuar and John Lallu, Evangelists, Jacob, Colporter, John, Philip, Gubab and Moharsai, Teachers. At Janjgir, Brother and Sister P. W. Penner and the Sisters Annie C. Funk and Annie P. Braun, with the following native helpers: Rufus Asna and Daniel Mohi, Evangelists, Christo D. Nundy, Language teacher and Evangelist, Itwara and Ranjin, Colporters, and Silal and Durara, Teachers.

Champa has an organized church with 49 baptized Christians. The greater portion of these are lepers. Janjgir has 7 baptized Christian church members. Champa has two preaching places, one at the compound and the other at the leper asylum. At each of these places two services are held weekly. Besides these daily services are held with the lepers. The average attendance at the regular services was 135. Janjgir has but one preaching place, where services are held weekly with an average attendance of 52. Champa has three Sunday-schools and three week-day schools. The former are attended by 165, and the latter by 105 children. Janjgir has two Sunday-schools and two week-day schools which attended by 60 children.

Brother and Sister Wiens with their children, have gone to the mountains some time ago for recuperation during the hot season. Brother and Sister Suckau have been at the American Evangelical mission at Chandkuri for some time, to assist in the work there, while one of their missionaries has been sick, another has resigned and a third one was ob-

liged to return to America on account of the death of his father. Besides assisting in the work they spend a great part of their time in the study of the language.

A. B. S.

The World's Christian Citizenship Conference.

The National Reform Association with headquarters in Pittsburgh, Pa., is projecting a World's Conference on the Bible Principles of Civil Government to be held in Philadelphia, Pa., November 16–20, 1910. At this Conference it is proposed to have read authentic reports of the respective attitudes of the sixty different nations of the world toward the Christian religion and also toward the prevailing religion or religions in each country. Missionaries from all lands will be present. The great problems of all countries, such as the weekly rest day, capital and labor, public education in its relation to morality and religion, laws relating to the family, war and how to abolish it, vice and crime and the means of their suppression, and of political corruption, will be discussed by the speakers from this and other countries. The fundamental principles of government th their relation to Christianity will also be the subject of discussion and especially the place and power of the Christian religion in our American national life. Among the speakers in America are Hon. W. J. Bryan, Ex. Governor Hanly, of Indiana, Commissioner McFarlane, of Washington, D. C., the Rev. Dr. Francis E. Clarke, of Boston, John R. Mott and Robert E. Speer, of New York, Drs. Stevenson and Brumbaugh, of Philadelphia, Governor Stuart, of Pennsylvania, Drs. Wylie and McCrory and Wishart, of Pittsburg, Dr. Scovel, of Wooster University, O., and Dr. Parsons, of Portland, Oregon.

Delegates will be present from all lands, especially long-resident missionaries in foreign countries. Many delegates have already been appointed in this country. Congregations, Missionary Associations, Men's Brotherhoods, Christian Endeavor and other young people's societies, Ministerial Associations, Church Conferences, Presbyteries Synods, General Assemblies, Mission Boards, Sabbath, W. C. T. U. and other reform organizations are entitled and requested to appoint delegates. For full particulars write the National Reform Association, 603 Publication Building, Pittsburgh, Pa.

Sin is an evil whether it be known or unknown.

Pentecostal Blessings in Burmah.

The memorable answer of Adoniram Judson, when after nearly seven years of seemingly fruitless labor among the heathen, he was asked "What are the prospects in Burmah?" is now one of the sayings of history.

That noble reply, "Bright as the promises of God!" was the faith root on which has grown the wonderful fruit now recognized as one of the most notable rewards of the modern missionary effort. But such faith was the root of a surrendered heart.

Someone asked Judson on one occasion, "Was it *faith* or *love* that influenced you most in going to Burmah?"

"There was in me at that time little of either," the great missionary replied, "but in thinking of what did influence me, I remember a time out in the woods behind Andover when I was almost disheartened. Everything looked dark. No one had gone out from this country. The way was not open. The field was far distant and in an unhealthy climate. I knew not what to do. All at once 'Christ's last command' seemed to come to my heart directly from heaven. I could doubt no longer, but determined on the spot to obey it at all hazards for the sake of pleasing the Lord Jesus Christ. If the Lord wants you for missionaries, He will send that word home to your hearts. If He does so, you neglect it at your peril."

SOWING IN TEARS.

When Judson landed in Burmah he was a fugitive driven out by the British from India, and when they set foot in Rangoon they had known no resting place for 18 months. The uncertainty of that period was one of the greatest trials. Driven from India, they fled to the mountains, and then after some months' stay there they sought to reach an island in the East Indies, but having to go by way of Madras, through the persecution of the English Governor they were compelled to take the first boat on which passage could be secured, which landed them at the uninviting city on the delta of the Irrawaddy.

Here for six years Judson labored without being permitted to hold a public service. But there was no idle repining, no chafing under the restrictions of the heathen king, no harboring of discouragement.

With steady persistency he plodded away at the language, and with hope born of the indwelling Spirit he sought to sow the seed among the individuals with whom he came in contact.

FIRST FRUITS.

At last after weary years the first Burman accepted the Savior. To many this might be an insignificant event, but it was a red letter day to these noble missionaries.

It is impossible for us to-day to weigh this achievement at its true value. First one must remember the tremendous difficulties to be overcome by the missionaries ere they could make known intelligently in the native tongue the Gospel they had come to proclaim. Only those who have laid the foundation of Christian truth in a heathen language can truly appreciate this.

Then the character of the people must be considered. With a pride that esteemed themselves "the greatest nation under the sun"; with a religion that boasted greater antiquity than Christianity itself; with a character that was not only proud but deceitful and treacherous; with a ruler who had decreed the death of any of his subjects renouncing Buddhism and having despotic power to enforce his will—with all this we have an array of forces which made the public confession of Christ by the first Burmese convert a miracle of grace, especially when followed by a life consistent with this profession.—Missionary Witness.

Ten Thousand Attend World's S. S. Convention

at Washington, D. C., from May 19—24, 1910.

Unprecedented for its cosmopolitanism, unequaled in the magnitude of its constituency, and unsurpassed as a spectacle, the World's Sixth Sunday-school Convention in Washington, D. C., May 19-24, marks an event in religious history.

President Taft was not alone in expressing amazement over the size and character of the Convention. He looked out over a sea of six thousand faces on the opening night, while outside the Convention Hall a still larger number of persons congregated, unable to enter. Nearly twenty-five hundred of the official delegates wore red ribbon badges with the legend "North America.' Some five hundred others wore blue badges bearing the names of more than fifty different nations, as remote as China and South America, Turkey and Australia. In addition to these three thousand official and representative delegates from every State and province in the United States and Canada and from foreign lands, there were about seven thousand unofficial delegates or visitors. Sometimes three and four simultaneous Convention sessions were inadequate to hold the throngs.

MEN'S BIBLE CLASS.

The great Men's Bible Class Parade on the afternoon of May 20 opened the eyes of Washington to the virility and masculinity of modern religion. In order that some members of Congress might march in the parade, as they did, and that others might witness it, Congress adjourned early on the day of the demonstration. Torrential rains immediately preceded and followed the parade, largely reducing the ranks; nevertheless five thousand men in a bannered procession a mile long marched down Pennsylvania Avenue, and were reviewed at the Capitol by a throng of ten thousand persons.

All these marching men belong to the Sunday-school, and the thought uppermost in the minds of many of the spectators who lined the sidewalks was expressed on one banner, "Where the men lead the boys will follow." A huge mass-meeting for men, with ringing speeches by Rev. Dr. Homer C. Stuntz and Rev. Dr. S. Parkes Cadman, followed the parade. At the same time two big meetings of women delegates were in session.

Another feature of the Convention was a great open-air gathering on the east steps of the Capitol, when a multitude of people joined in the singing of Christian hymns.

The demonstration accorded President and Mrs. Taft—whom the former introduced to the cheering throng as "the real President"—stirred the nation's Chief Executive greatly. He declared his belief in the fundamental importance of religious training of the youth of the nation through the Sunday-school.

MET UNDER A WORLD MAP.

The Convention sat with a monster map of the world before its eyes. The official button showed the globe with a red cross superimposed thereupon. Part of each day was given to a "Roll Call of Nations." The ends of the earth came together at Washington.

Strikingly, the note of international peace resounded from session to session; the depth of conviction upon this subject which possessed the delegates made the gathering worthy to rank among the great peace conferences.

On the closing night of the Convention there was a tableau of seventy-five children reproducing the picture which this Convention has made famous: "The Twentieth Century Crusaders." The children of many nations gathered under the Sunday-school flag. At the same time delegates from many lands—Korea, China, India, Japan, Mexico, Brazil, Turkey, etc,—gathered on the front of the platform and all sang together to the one tune, but each in his own tongue, one of the familiar Christian hymns that is sung the world around.

THE WORLD'S LARGEST ORGANIZATION.

The statistics of the Convention were presented at this time, the flag of each nation being added to a display stand as the figures from that land were given. The total showing is 27,888,479 members, of whom aboye 16,000,000 are found in the United States and Canada. This includes 2,500,000 officers and teachers; the number of schools reported being 285,842. All ages from octogenarians and other adults by the millions to infants on the cradle roll and in the kindergarten department are now found in the Sunday-school. This vast company is scattered over the habitable globe, the increase in non-Christian lands being especially noteworthy.

Various factors combined to make the Convention a missionary occasion. Many distinctively missionary addresses were made. The presence of several hundred missionaries helped. So did the Missionary and Educational Exhibit. The realization that the agency which deals with childhood is the most potent evangelizing force contributed powerfully.

The wide-spread observance of World's Sunday-school Day, in more than two hundred languages and dialects, as reported to the Convention by cables from various lands, was a real missionary factor. Literally thousands of sermons upon the religious training of youth seem to have been preached upon that day.

$75,000 IN A FEW HOURS.

For the first time in its history the World's Association tried to raise a budget for the expenses of the ensuing triennium. The sum asked for, $75,000.00 was secured in a few hours. This will be used largely in placing field workers in foreign lands to develop the Sunday-school idea and organization.

The Convention sessions were too numerous to be mentioned in detail. On Sunday afternoon there were twenty-five, and on Sunday night over a hundred, all with regularly appointed speakers from a wide area. Convention Hall holds six thousand persons and it was packed mornings as well as evenings, and the simultaneous sessions often overflowed also. Frequently the Convention broke up into sectional conferences. Especially notable among the speeches were those of President Taft, Dr. S. Parkes Cadman, of Brooklyn; Hon. John Wanamaker, Rev. S. M. Zwemer, of Arabia; Bishop J. C. Hartzell, of Africa; Mr. Robert E. Speer, and Dr. J. Wilbur Chapman. Rev. Dr. F. B. Meyer, of London, who presided, had a profound influence upon the Convention.

The retiring Chairman of the Executive Committee, Dr. George W. Bailey, was elected President for the next three years, and Mr. E. K. Warren, of Three Oaks, Mich., Executive Chairman.

Because of its size and representative capacity, and because the delegates were for the most part middle-aged leaders in Christian work, and also because of the new notes of world peace, world Christianization, and virile allegiance to the Bible, the Convention will doubtless exert an extraordinary influence over the immediate future of all the churches.

The place for next World's S. S. Convention to be held in 1913 is Geneva, Switzerland.

Home Circle.

NEVER MIND THE KNOCKER.

Go ahead and make your play;
Never mind the knocker.
He's in every worker's way;
Never mind the knocker.
Every one who seeks to shine,
If successful, he'll malign;
'Tis of fame a certain sign—
Never mind the knocker

If you have a task to do
Never mind the knocker.
Have your nerve and see it through;
Never mind the knocker.
When your labors have been done
You may know that you have won.
If the pounding has begun—
Never mind the knocker.

He strikes only those who climb;
Never mind the knocker.
'Tis success he deems a crime;
Never mind the knocker.
If he hammers at your name
Then be sure you're in the game;
'Tis a species of aeclaim;
Never mind the knocker.

His low aim affirms his easte;
Never mind the knocker.
Fiercest storms most quickly pass;
Never mind the knocker.
When a knocker's course is run,
When his jeers and scoffs are done,
He'll be cursed by every one—
Never mind the knocker.

—Selected.

GOOD THINGS IN THE CHURCH.

The Sabbath-school superintendent who longs for the salvation of his pupils.

The young people who gladly help in house-to-house visitation.

The young man who pleads with his impenitent chums.

The treasurer who keeps plenty of meal in the parsonage flour barrel.

The brother who is willing to do small jobs out of view of the crowd.

The choir that sings from the heart.

The folks who are sunny and sweet.

The "shut-in" saint who prays at home.

The Minute-men who fill awkward gaps.

The sexton who watches the thermometer.

The brother who crucifies self-importance.

The usher who makes politeness a fine art.

The parent who believes in the conversion of his children.—Sel.

PROGRESS IN SENDING PICTURES BY WIRE.

It will be remembered that the "Illustration," one of the leading Paris weeklies, installed in its buildings a station for transmitting photographs over a wire, by Doctor Korn's system. Similar stations are established at London and Berlin. In a recent experiment between Berlin and Paris, instead of transmitting a photograph the instrument was adapted to be used for line drawings, and hence the picture was sent much more quickly and the details were clearer. The daily paper "Le Matin" published a drawing which was thus transmitted, showing the aeronaut Zippel mounted on his aeroplane. The picture published in the "Matin" is a photograph in which the principal lines are also visible. A half-tone is used for the transmission, and it is rolled in cylinder form. The cylinder revolves and has a small contact wire passing over it so as to send the impulses of current. At the receiving end the usual apparatus is employed so as to give the impression on the cylinder covered with photographic film by means of a spot of light whose brightness depends upon the current. It took about ten minutes to send the above picture, while it would have taken eighteen hours for a photograph to be sent from Berlin by mail.—Scientific American.

THE OPPORTUNITY OF HIS LIFE.

It has often happened that a seeming misfortune became a great blessing. The following appeared recently in an exchange, and shows how the disappointment of one person became the opportunity of another:

To miss a train and have to wait three hours for the next one, all because a trolley-car breaks down, is exasperating enough, even for a missionary who has learned patience; and when the waiting must be done in a Japanese railroad station, on a cold, blustery day in midwinter, the missionary takes a three-hours' post-graduate course in patience, no doubt.

It was on such an occasion that Rev. E. H. Jones sat down before the little flickering grate fire in the station at Tokyo and prepared to spend the three hours reading his English New Testament. He had come to John 7: 17. "If any man willeth to do his will he shall know of the teaching, whether it is of God." "Ah, yes; that is it," he said, thinking aloud. "Christ's religion is so practical that unless we put it into conduct we do not understand it."

Unnoticed, a young Japanese had entered and stood near the fire.

"What's that?" he asked. "Please tell me again. I do not understand English very well."

So they talked together, both in English and Japanese, and the three hours slipped quickly by.

"You have taught me just what I wanted to know," said the young man. "I hope soon to become a Christian. I have purposely missed my train that would have taken me home, but I had the opportunity of my life, and was glad to stay."

A few days later, Mr. Jones received a letter from the young man. "I have accepted Christ as my Savior, and am very happy," he said. "I am very thankful to God that you were kept in Tokyo that morning. I feel it was quite providential." And the missionary thinks so, too.—Watchword.

Vegetable Wrongs.

Digging the eyes out of potatoes.
Pulling the ears of corn.
Cutting the hearts out of trees.
Eating the heads of cabbages.
Pulling the beards out of rye.
Spilling the blood of beets.
Breaking the necks of squashes.
Skinning apples. Knifing peaches.
Squeezing lemons. Quartering oranges.
Threshing wheat. Plugging watermelons.
Felling trees and piercing the bark.
Scalding celery. Slashing maples.
Crushing and jamming currants.
Mutilating hedges. Stripping bananas.
Burning pine knots. Burying roots alive.

Wickedness is progressive. A man does not plunge headlong into the depths of sin. He begins with some slight departure from known duty, and the current of his ungodly life becomes more resistless with every yielding to temptation. Beware of the little breaches in morals. Shun the small departures from the right.

The Mennonite.

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Editorial.

An Objector to the Editor's Suggestion.

The recent editorial by our editor, Bro. Sommer, appearing under the heading "*In what Fundamentals do Mennonites Agree?*" has met with considerable appreciation by some Mennonites not in fellowship with the branch of the church represented by this paper. An article prepared by Bro. John Horsch for the "Gospel Herald" does, to say the least, not betray a very great sympathy with the suggestion that all Mennonite bodies become united; in fact, as one reads the seven points in which he labors to show that his particular brand of the Mennonite church is out of sympathy with other Mennonite branches generally and the General Conference in particular, one wonders why he should find it so necessary to assure the readers that that which he has written is in the spirit of kindly feeling and good will. As one pursues the article he cannot help but observe that the writer's faculty for seeing the mote in his brother's eye is remarkably well developed. He seems not to be able to admit that it is possible for distinctly Mennonite practices to be practiced by any branch of the church but his own. He makes it appear, by his attacks, that the other branches of the church are not at all sincere in their claims to adhere to the historic doctrines of the church. He thus compels us to defend our position which we hope to do in language not quite as intemperate as he sometimes uses in his article.

His first point is an insinuation that the baptism administered by *some* Mennonite churches is on a par with the practice of certain Oriental churches that hold infant communion and administer the sacraments to sleeping or unconscious persons. As far as our own observation and knowledge goes no one has ever partaken of the sacraments or been baptized in any Mennonite church while either in a sleeping or unconscious state. And those who receive either or both of these sacraments, we are certain, know what they are doing. Mennonites have never regarded infant baptism as valid. Of the many persons whom it has been the writer's privilege to baptize, dozens of them were baptized in infancy, but after a course in catechetical instruction they were willing and anxious to be baptized upon the confession of their faith.

The second paragraph of the article has to do with non-resistance. He says: "We hold that this designation loses its meaning where members in good standing are permitted to serve in such worldly offices as policemen and the like as is the case in certain bodies of Mennonites." We confess that we do not know of a single Mennonite serving as a policeman. But if he does, what of it? If it is wrong to be a policeman it is just as wrong to recognize his authority and accept his protection, or indirectly contribute toward his support by paying taxes for that purpose. If a sane protective measure is wrong why do Mennonites benefit by the protection the locks on their doors give them? Surely a lock is a means of defense against intrusion. Or why do Mennonite people put their money in banks where armed men guard it? This reminds me of a little "Tempest in a Tea-pot" which stirred up a Mennonite congregation of which we know. A young man who was holding a position of trust with a railroad was a candidate for membership but was refused because the railroad company placed a weapon handy with instructions that he should use it to defend himself and his trust should that be necessary. The rejected candidate then protested to the bishop that one employed as a watchman in a bank was a member of the church; this man was called to task for engaging in a business that required him to be armed while on duty. The watchman then protested that the directors of the bank, most of whom were fellow church members, gave him his orders. Here the matter rests, so far as our information goes. We do not know how soon the directors will give up their positions or if the church has decided to wink at the matter.

"Simplicity of Worship" is the third point upon which the writer touches. He says: "Menno Simon and our fathers taught that the Christian standards for worship is not the Old Testament with its ceremonial types and shadows but the New Testament scriptures. We believe that "steeple-houses" (to use an expression of George Fox and the early Quakers) with memorial windows, bells and musical instruments to be out of order for Christian worship, the same as incense, statues, priestly robes and altars." As for ourself, we do not care to make the practices of the early Quakers our ideals any more than the brother cares to give the Old Testament a part in his worship. There are authentic cases of Quaker women in early Quaker times appearing entirely nude in the services of other Christians as a testimony against them. To us it appears as much as it does to the brother that the elaborate church is entirely out of place for Mennonites. The most beautiful and elaborate Mennonite church in our judgment, in all of Pennsylvania is the new Mennonite church in Perkasie, which is not connected with the General Conference but belongs to that branch of which the "Gospel Herald" is the organ. One can certainly worship God without bells, art windows etc. as accessories, and the Swiss congregations in America who adorn their churches with bells appear to us personally to be singularly inconsistent when we remember that the fines which their forefathers paid for holding to their faith were sometimes devoted for buying bells for state churches. It also appears to us to be singularly inconsistent for a people to insist upon the plainest of meeting houses, often very uncomfortable, when one finds their homes elaborately furnished and equipped with costly musical instruments and the people going and coming to and from meeting in automobiles of the latest patterns. There is something absurd in being plain in church and fancy at home. The simplicity that imposes a distinctive garb today imposes the brunt of the burden on the sisters. You may instantly know a Mennonite sister of the conservative type anywhere you meet her by the clothes she wears but with lay down collars permitted, and felt hats in style and shaven faces the proper thing just now no one can pick a Mennonite brother of the same type out of a crowd.

The brother next devotes his attention to salaried ministers. He objects to them on what he supposes to be Scriptural grounds. If he means a salary large enough to make the ministry attractive from a financial point of view then we agree with him.

Money should never be a consideration in the ministry. But there is Scriptural ground for supporting the ministry. "Let him that is taught in the word communicate unto him that teaches in all good things." If we assume that the church should not give support of some kind to the ministry whose duty to the church interferes with his earning a living then we must either limit our ministry to rich men or else call those who don't pay their debts. In a city charge, for example, where the preacher's time is wholly taken up in looking after the flock we cannot see how one who is unsupported can accomplish anything. The Quakers tried it, the result is that in Philadelphia there remain but a few hundred Quakers where once every other person one met was a member of the Society of Friends. In conducting their home missions in Chicago, Philadelphia etc. do the Mennonites whom the "Gospel Herald" represents compel their workers to go out and support themselves at their trades or do they only place people of means in charge? Salaried ministers among Mennonites are not an innovation. Records show that the Crefeld Church, which was the mother of our Mennonite Churches, almost back as far as the time when the first thirteen families departed for America, paid liberal salaries to its ministers. Some would pretend that merely accepting gifts is not a salary but a trusting on what the Lord sends. But does a man's salary not come from the Lord just as much as any other material blessing he gets? Some well known evangelists are going up and down the land holding great meetings and assuring those who call them that they do not care for a salary but just want what the people see fit to give them. In this way they get either too much or too little, generally too much. Observe how rich the Rev. "Billy" Sunday is getting.

The next point the writer discusses is the washing of feet which he insists must be regarded as a Christian Ordinance. There are General Conference Mennonites who agree with him on this point and there are those who do not. Until a few years ago there were certain "Old" Mennonites who did not practice feet washing. It was introduced into their churches, we suppose, more to be different from other Mennonites than because there was a specially strong feeling on this matter.

Discipline is the sixth matter taken up. The brother writes: "We hold that worldliness in the church is to be met by discipline as well as by advice and admonition." We agree with the brother and further hold that the congregation, the whole church, is to be the judge and order the degree with which discipline is to be applied.

The last point our brother has to make is that the connection of the General Conference with the Federal Council of Churches stands in the way of a union of Mennonites because to be in this Council means a union with unbelievers!! He makes an assertion in this connection, every word of which we challenge, because it is evident that he is not at all informed concerning the Federal Council of Churches, what it has accomplished or else he deliberately indulges in an intemperate display of language in order to misrepresent facts as they are. He says: "The Federal Council of Churches represents clearly a yoking together of believers with unbelievers; and mark you, it is not the Gospel of Jesus Christ and Him crucified that is in the ascendency, but it is unbelief that is gaining ground over "the faith once delivered to the Saints" in this federation."

Space will not allow the taking up of this point just now, but we promise a full discussion of it in our next issue. G.

What Shall We Teach.

Contributed.

Now can we not, as children of a king, make it more difficult for God's people to be deceived by evil?

A recent communication prompts us to offer a suggestion.

A man tells me he loves me. Accordingly I open the way for him to approach nearer my heart, and grant him more of my time, of course, if he so desires it. If he objects to coming any nearer to me, do I believe him when he says he loves me?

God's blessed word is so brimfull of promises so apparently limitless, complete victory is so gloriously held out to the "poor in spirit," that when a *man* gets up and tries to tell us what we cannot do, (think of it, brethren, think of it, wasting breath in telling us what we *cannot* do, when it will take all we have to proclaim what we *can* do) we who have gotten a glimpse into God's abundance and are "pressing on to perfection;" just look away to *Jesus* and heed not the *man*.

Why should man attempt to put a "high water alarm", valve, or stop cock on the stream of "life"?

Who dare limit God's promise?

Man tells us we can never be perfect anyway; must always be sinning away and grieving God; no complete deliverance through the "blood", oh, how dismal a picture to the lover of God!

Listen to Christ as He says "sin no more"; to Paul as he confidently affirms "I can do *all* things"; to John as he warns "these things write I unto you that ye may not sin"!

These great teachers and "The Teacher" sounded no uncertain, pessimistic tones, and their messages cheer, comfort, encourage and strengthen.

A mistake is quite likely to be made in failing to rightly distinguish between *teaching* and the resultant *lives*.

The Bible teaching is perfect—the lives fall short—save One.

Preach the Bible *teaching* and we have always a great, noble, lofty incentive to press on to new heights convicting men of sin, of righteousness, and of judgment.

Preach the Bible *lives* as our copy (save One, of course) and Satan finds it easy to use it in justifying many unborn spiritual prospects in their sins and shortcomings.

The carnal nature, even though wonderfully *conformed* to the Word, hates the great *teaching* of perfect deliverance, but the transformed chosen of God love it dearly.

Amen, Lord draw us on to perfection. HOWARD D. YODER.

Prayer the Secret of Power.

We must prove ourselves true sons of the closet; mighty in supplication, as well as mighty in the Scriptures, if we would be successful winners of souls. No man can be a holy man who is not a man of prayer; hence a prayerless ministry will be a powerless one. "I ought," says M'Cheyne, "to spend the best hours of the day in communion with God; it is my noblest and most fruitful employment, and ought not to be thrust into a corner." I am persuaded of this, dear brethren, if we thrust prayer into a corner, God will soon thrust our usefulness into a corner. The most useful men have been pre-eminently men of prayer. Baxter is said to have stained his study walls with the breath of prayer, and John Welsh would spend sometimes seven or eight hours a day in the closet, and used to keep a plaid upon his bed that he might rise at night. Sometimes his wife found him on the ground weeping, and on asking the cause, he would reply: "I have three thousand souls to take care of, and how do I know how many of them are prospering?" John Livingstone says: "I found that much studying did not so much help me in preaching, as the getting my heart brought to a spiritual disposition. There is sometimes somewhat in preaching that cannot be ascribed either to the matter of expression, and cannot be described what it is, or from whence it cometh—but with a sweet violence it pierceth into the heart and affections, and comes immediately from the Lord; but if there be any way to attain to any such thing, it is by a heavenly disposition of the speaker. I never preached one sermon which I would be earnest to see again in wryte, but two; the one was on one Monday after the communion, at Shotts, and the other on one Monday after the communion at Holywood; *and both these times I had spent the whole night before in conference and prayer with some Christians, without any more than ordinary preparation.*" To the one sermon at the kirk of Shotts, no fewer than 500 persons are said to have attributed, under God, their conversion.

You have heard of the poor stone breaker's reply to the minister, who observed him breaking stone with a hammer, and kneeling, the better to get at his work. The minister said: "Ah! John, I wish I could break the stony heart of my hearers as easily as you are breaking those stones." "Perhaps, master," answered the man' "*you don't work on your knees!*" O, brethren, if our ministry is to be a heart-breaking ministry, we must work more upon our knees, we must pray more. Remember, there is still "a kind that goeth not forth but by prayer and fasting."—Gospel Sower.

As to Personal Liberty.

The whisky element are making much of the "personal liberty" plea, questioning the right of a municipality to abolish the saloon on the ground of such action interfering with a man's personal liberty. In answer let us remember that a Chicago citizen is restricted in hundreds of ways by laws and ordinances and yet he does not feel oppressed or feel that his independence or manhood has suffered. He is, for enample—

Not at liberty to build a frame house in certain limits.

Not at liberty to build a flat without reserving space for light and air.

Not at liberty to have his child work in a factory.

Not at liberty to send his child to school without being vaccinated.

Not at liberty to keep his child from school.

Not at liberty to keep a cow.

Not at liberty to sell decayed vegetables.

Not at liberty to get off a street car in motion.

Not at liberty to kill himself.

Not at liberty to spit on the walk.

Not at liberty to throw garbage in the street.

And not at liberty to do a hundred or more different things that would interfere with the rights of others or jeopardize the health of the community.—*Selected.*

To be loved of God; to be nurtured here; to be disciplined; to be taught; to be prepared for the heavenly state, and then go home to be present with the Lord forever—that is joy unspeakable, as it shall be full of glory.—Henry Ward Beecher.

There is a difference between doing right and not doing wrong. One is turning our back on what is wrong, and the other is turning our face to what is right. The two are essentially distinct.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, June 12.

God Knows.

Ps. 103: 1—4; Mat 6: 7—8.

Questions.

1. What comfort is there in knowing that God knows our needs? Mat. 6: 8, 32.

2. What comfort or exhortation is there in knowing that God knows our life? Rev. 3: 1.

3. What comfort is there in knowing that God knows our sorrows? Ex. 3: 7; 2. Cor. 1: 3—4.

4. What comfort is there in knowing that God cares for us? 1. Pet. 5: 5—7, 10.

5. What comfort is there in knowing that God carries us and our burdens? Jsa. 46: 3—4.

6. Why can they that take refuge in God rejoice? Ps. 5: 11—12.

Meditations.

God's omniscience can be a comfort to us, but in different situations of life it comforts us in different directions. So when we are in need of anything and are unable to supply this need, it is a comfort to us to know that God our Heavenly Father, who loves us even better than we do ourselves, knows our needs, and being allwise and omnipotent is able to supply our needs. God knows our needs even before we bring them to Him in prayer, yet we shall pray, because God wants us to be fully aware of our needs and to bring them to Him.

That God knows our life is a comfort, when we carefully and prayerfully have tried to do God's will and seem to have failed. But it is a warning and exhortation to us, if we are not doing our best or neglect either prayer or work, or both. If we are not living a consistent, Christian life. God knows

it, and He is the judge and will recompense us according to our works, therefore we shall pray and work to do God's will more perfectly.

Even to the child of God sorrows will come and it is our greatest comfort that God knows all our sorrows and if He permits the sorrows to come, He in His love sees that it is necessary for us, but in His sympathy feels with us and He will by His word and His Spirit comfort us.

Not only does God comfort us, but He cares for us, we can cast all our anxiety upon Him, because He careth for us. We can trust Him to care for us, better than we could ourselves, and all our anxiety will not help, but only hinder us. God will uphold us by His power and His power is made perfect in our weakness.

Whatever may oppress us, He will help us to bear it and provide for us the strength and wisdom, which we have not from ourselves, but which only God can give.

Therefore we shall take our refuge in God aud if we trust in Him we can "rejoice even in our tribulations: knowing that tribulation worketh steadfastness, and steadfastness, approvedness: and approvedness, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us."

Quotations.

God's omniscience should indeed make us ashamed to commit sin: but it should embolden us to confess it. We can tell our secrets to a friend that does not know them; how much more should we do it to Him that knows them already! God's knowledge outruns our confessions, and anticipates what we have to say. As our Saviour speaks concerning prayer, "Your heavenly Father knows what you have need of before you ask;" so I may say of confession, your heavenly Father knows what secret sins you have committed before you confess. But still He comands this duty of us; and that not to know our sins, but to see our ingenuity. Adam, when he hid himself, to the impiety of his sin added the absurdity of a concealment. Our declaring of our sins to God, who knows them without being beholden to our relation; it is like opening a window to receive the light, which would shine in through it howsoever. Every man has a casement in his bosom through which God looks in upon him every day. When a master sees his servant commit a fault in secret, and thereupon urges him to a confession, he does it not so much to know the fault as to try the man. Now there is no duty by which we give God the glory of His omniscience so much as by a free confession of our secret iniquities. Joshua says to Achan: "My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto Him."

—South, 1633—1716.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for June 12.

Subject: The Canaanite Woman. Matth. 15: 21—28.

Golden Text: Great is thy faith: be it done unto thee even as thou wilt. V. 28.

The incident of this lesson belongs to the short space of time intervening between the two miracles of feeding the multitudes. It was the year of the great popular enthusiasm centering around the wonder - working Teacher from Nazareth. Crowds of people pressed around Him wherever He went, so that He could have no time alone with His disciples, even so much as they needed to attend to their physical wants of eating and sleeping. They crossed and recrossed the lake, at times seemingly with the sole purpose of being alone at least for that while, but landing on the other side they would find another crowd, often including many of those that they had left behind who had followed them around the head of the lake on foot. They retired to the hill country, but the people discovered their whereabouts and soon followed them. Going to other towns and communities, they found the reports of His work had reached there first, and the whole populace gathering around Him, expectant of healing for their sick, and of hearing His words of teaching.

At the same time the opposition from the Jewish leaders grew more and more pronounced. They or their representatives followed Him from place to place trying to discredit Him with the people and seeking evidence to use against Him in their desire to silence Him in one way or another. A party of Pharisees and scribes came from Jerusalem watching to catch Him as a transgressor against the laws of Moses as applied by their traditions. It was after a controversy with these on the question of eating with unwashed hands, to get away from these carping critics as well as for a little rest from the pressing multitudes, that He withdrew into the parts of Tyre and Sidon, as related in our lesson

Mark tells us that when He got there He went into a house and would have no man know it; but he adds that even there "He could not be hid." Luke records the fact that His fame spread to these parts also, so that with the people from all Judea and Jerusalem who came to hear Him, there were people from the seacoast of Tyre and Sidon (Luke 6:17). His experience here was, therefore, similar to that in more purely Jewish territory, in that His presence was soon discovered.

It must not be thought, however, that His meeting with this Canaanite woman was purely accidental and that the healing of her daughter in answer to her humble faith was not included in the Divine purpose. In this respect this incident is similar to the apparetly accidental meeting with the woman at Jacob's well (John 4) which, though seemingly an unlooked-for interruption of His needed rest, v.6, was in reality the Spirit-directed occasion for His doing the Father's will (V. 34) and was therefore probably the reason that, led as He always was by the Spirit, He on that particular journey "must needs pass through Samaria" (V 4).

In the same light we must view the Savior's seeming unwillingness to grant the woman's request. It was really not unwillingness at all that caused Him to put her off at first. As in the case of feeding the multitude, so here He knew from the first what He would do. He knew also the faith that was in her and He suited His action and His language to the purpose of drawing it out, both for her good and for the disciples to benefit by it. His silence at first when "He answered her not a word," drew from the disciples a plea of intercession in her behalf. They did better here than when they would have sent the mothers away without the desired blessing for their little ones, and better than those at Jericho who would have silenced, if they could, the blind men calling to Jesus for help. The ministry of intercession is a blessed one if done in the right spirit. The occasion for it arises not from the Lord's unwillingness to bless but rather from His desire to bless both the interceding ones and those for whom they intercede

His statement regarding His own mission (V. 24) as being to the house of Israel only characterizes in general His personal work while here in the body before by His atoning death, resurrection and ascension. He had accomplished that which is the basis of the hope to be proclaimed to all the world. The preparatory work was with and for Israel, with just enough exceptions to point to the ingathering of the church out of all the nations through the proclaiming of the accomplished redemption. Here was one of the exceptions from which the disciples should take the hint of their world-wide misssion to come.

His word to the woman speaking of her and her people as dogs (little or household dogs) compared with the children of the household, made use of a common Jewish expression applied to Gentiles, but in a form least calculated to give offense, expressing indeed a degree of tender regard. The woman was quick in turning it to account to obtain the desired help. Her reply proved her faith. She believed not only that Jesus could but that He would help. A crumb from His table would be sufficient and surely He would not deny it. She counted on His tender compassion and was not disappointed. No one ever will be, that trusteth in Him.

Marriages.

GILLIOM—REUSSER —On May 30, Berne, Ind., by Rev. J. W. Kliewer, Oswin F. Gilliom and Lucy Reusser.

NACE—HALLMAN. — On May 21, 1910, by A. B. Shelly, Abraham D. Nace, of Milford, Bucks Co., and Mrs. Lovina Hallman, of Quakertown, Pa.

Contributions.

For Foreign Mission.

In the month of May the following gifts were received:

FOR GENERAL TREASURY:—Hillsboro, Kan., Mennonite church $29.78; West Zion church, Moundridge, Kan. $30; Christian church at Moundridge, Kan. $26 35; Friends at Rocky Ford, Colo. $30; savings from the late Sister Ratzlaff, Meno, Okla. $17.75; J. P. Reimer, Medford, Okla. $5; Upland, Cal., Mennonite church, $60; Salem Menn. church, Wisner Nebr. $80 35; Brudertal Menn. church, Hillsboro, Kan. $60 30; Deer Creek, Okla., church, $30.17; mission friend, Newton, Kan. $50; Bethesda church, Marion, S. D. $115; Tabor Menn. church, Goessel, Kan $38 37; West Swamp church, Pa. $33 81; do. S. S. $3 53; Flatland church, Pa. $12 55; Saucon church, Pa. $5; Bethany church, Quakertown, Pa. $11 12; Alexanderwohl church at Goessel, Kan. $60.02; friends at Swift, Ala. $12 50; Sister S. A. Krehbiel, Halstead, Kan. $25; Bergtal S. S., Korn, Okla. $12.25; Y. P. S. of West Zion church, Moundridge, Kan. $6 35; Menn. church at San Marcos, Calif. $10; friends in Edenburg, Man. $1 25; friends, raised at a mission festival, in Hochstadt, Man. $46; First Menn. church, Reedley, Calif. $23; Y. P. S. convention, First Menn. church, Newton, Kan. $64 25; mission boxes, Berne, Ind. $29 54; birthday gifts do. $2 74; tenth of Bro. Stucky, do. $3 15; Swiss church at Whitewater, Kan. $32 87.

SOCIETY TREASURY:—From pupils, Plum Coulee, Man., for the orphanage at Champa, India, $20 10.

FOR LEPERS:—Anonymous, Winkler, Man. $1.25.

Gratefully acknowledged,
GUSTAV HARDER, Treas.
JOHN G. REGIER, Asst. Treas.

News of the Week.

Domestic.

SUPREME COURT DECISIONS.

DECIDES NEGRO MUST GO TO GALLOWS.

WASHINGTON, May 31.—Pink Franklin, the South Carolina negro, whose conviction of the murder of Special Constable Valentine led to an attack upon the so-called "labor contract laws" of the south, will suffer the death penalty, according to the decision to-day of the United States supreme court.

It was alleged by Franklin that the constable came to his home at night and entered without announcing himself as an officer of the law. It was while in the Franklin cabin that Valentine was mortally wounded by a shot.

CORPORATION TAX CASES MUST BE ARGUED AGAIN.

WASHINGTON, May 31.—The United States supreme court to-day announced that the corporation tax cases would be re-argued at the beginning of the next term of the court before a full bench.

Several cases bearing on the constitutionality of the new tax law have been heard by the supreme court and a decision has been awaited with interest by the corporations and the government.

FREIGHT REDUCTION ORDER HELD VALID.

WASHINGTON, May 31.—The long contested order of the interstate commerce commission, reducing the freight rate between the Mississippi river and the Missouri river, as a part of the through rate on through shipments originating in the seaboard territory, was to-day declared to be valid by the United States supreme court.

The authority of the interstate commerce commission in issuing the order directing a reduction of the through freight rates from Chicago and from St. Louis to Denyer and the validity of that order were to-day upheld by the supreme court.

The rate-making power of the commission was attacked by scores of railroads on the ground that the law authorizing it was a delegation of legislative authority.

The statute of Missouri, passed March 13, 1907, prohibiting foreign corporations from doing business within the state, if they seek litigation in the United States courts, was declared unconstitutional.

INJUNCTION SUIT TO STOP RATE INCREASE.

WASHINGTON, May 31.—The government will file an injunction suit against the proposed increase in freight rates, which the Western Traffic Association recently announced would be put into effect to-morrow. The decision to act was reached at a conference between the President and Attorney-General Wickersham to-day.

President Taft regards the situation as renewed evidence of the importance of the provision in the administration railroad bill, now pending in congress, which, if enacted, will give the interstate commerce commission the right to suspend for sixty days any proposed increase in railroad rates.

Average Pay is $663 to American Pastor.

WASHINGTON, May 28.—For the first time in history an attempt has been made to secure official statistics concerning the salaries paid to clergymen.

The ministers of the Unitarian church are the best-paid men of the cloth in the United States, for the Unitarian clergymen receive an average of $1,653 each. The average salary paid to clergymen of the Protestant Episcopal church is $1,242 a year, while Universalist clergymen receive on an average $1,238.

The average salary of ministers of all churches is only $663 a year, a sum which staring some young men in the face as a total of their prospective yearly earnings, would turn many of them to ditch digging for a living if it were not for the spirit which moves some men to consider duty before everything else.

A partial list of the others runs in orders as follows:

The general convention of the New Jerusalem in the United States of America, $1233; the Jewish congregations, $1,222; the Presbyterian church in the United States of America, $1,170; the United Presbyterian church of North America, $1,093; the Congregational church, $1,042; the Christian Catholic church in Zion, $1,037, and the Synod of the Reformed Presbyterian church of North America, $1,008.

Among the religious bodies showing an average salary considerably lower than the general average of the United States are to be found the Advent Christian church, all the Baptist bodies except the Northern Baptist convention, the Christian Union, the Christian (Christian connection), the Church of Christ (Scientist), the general eldership of the Church of God in North America, the Society of Friends (orthodox), the colored Methodists and Free Methodist churches, the Salvation Army and the Volunteers of America. As probably everybody knows, the Salvation Army and the Volunteers of America have no stated salaries except in particular instances.

There is a grand total of 186 denominations in continental United States. The reports show that fifteen of these have no regular ministry and sixty-one of them pay no stated salaries, or made returns which were not sufficiently complete to warrant tabulation.

Larger salaries are paid in the cities as a rule than in the country. Moreover the average salary generally corresponds to the population of the cities. For all denominations taken together it ranges from $1,223 for the cities of the first class to $1,110 for those of the second class, to $1,030 for those of the third class, to $972 for those of the fourth class, and to $573 for the country districts.

Presbyterians to Meet Next in Atlantic City.

ATLANTIC CITY, May 28.—The Presbyterian general assembly at its final session today voted to hold next year's meeting in this city. Chicago and Louisville made a fight for the place of meeting.

The report of the committee on social problems adopted by the assembly, says:

"The church declares that the getting of wealth must be in obedience to Christian ideals, and that all wealth, from whatever source acquired, must be held or administered as a trust from God for the good of fellow-man. The church protests against undue desire for wealth, untempered pursuit of gain, and the immoderate exaltation of riches; and calls for more equitable distribution of wealth.

"The church declares for the abolition of child labor—that is, the protection of children from exploitation in industry and trade and from work that is dwarfing, degrading or morally unwholesome.

"The church declares for the employment of the methods of conciliation and arbitration in industrial disputes.

"The church declares for the release of every worker from work one day in seven and it declares further for adequate protection of working people from dangerous machinery and objectionable conditions of labor.

"The church declares for some provision by which the burden imposed by injuries and deaths from industrial accidents shall not be permitted to rest upon the injured person or his family."

The assembly, by unanimous vote, yesterday adjudged that the heresy complaint brought against the synod of New York had not been sustained. This action was taken on the recommendation of the judicial committee of the assembly.

Flew from Albany to New York.

NEW YORK, May 29.—Glenn H. Curtiss flew from Albany to New York city in an aeroplane to-day, winning the $10,000 prize offered by the New York World. He covered the distance of 137 miles in two hours and thirty-two minutes and came to earth as calmly and as lightly as a pigeon. His average speed for the distance—54.06 miles an hour—surpasses any record ever made by an aeroplane in long distance flight, and its entirety his feat perhaps eclipses anything man has attempted in an hearier than air machine.

Child Murdered and Her Body Broken.

LOUISVILLE, May 30.—The dismembered body of little Alma Kellner, the eight-year-old daughter of Mr. and Mrs. Fred L. Kellner, who disappeared from her home here last December, was found to-day in the subbasement of St. John's Catholic school at Clay and Walnut streets, a rude attempt at burying the body indicating to the police that murder had been committed.

Foreign.

Cyclone Kills Many in Africa.

LISBON, May 31.—A terrific cyclone swept over Mozambique, in Portuguese East Africa, yesterday, killing hundreds and destroying practically the entire city, according to dispatches published today in the Diaro Noticias.

British Feel Swish of the Big Stick.

LONDON, May 31.—Theodore Roosevelt was today presented with the freedom of the city of London, and he accepted the honor with a literalism that led him into a frankness of speech that created a sensation in old Guild hall.

As the former head of a country that once paid tribute to Great Britain, the colonel gave the motherland some bold advice as to her duty toward her most tronblesome dependency in Africa. It was, Mr. Roosevelt said, either right or not right for Great Britian to be in Egypt and establish order there. If it was not right she shonld get ont.

Mr. Roosevelt eulogized British rule in Uganda and the Sndan. He also declared that Great Britian has given Egypt the best government that the country had had in two thousand years, but in certain vital points it had erred. Timidity and sentimentality, he said, might cause more harm than violence and injustice. "Sentimentality," he added, "is the most broken reed upon which righteousness can lean."

Prof. Koch, Leader of Bacteriologists, Dies.

BERLIN, May 28.—Professor Robert Koch, the world's greatest bacteriologist, who discovered the bacilli of tuberculosis and cholera, died yesterday afternoon at Baden-Baden from a disease of the heart. He was sixty-seven years old. Some of his colleagues here tonight say that he has not been well ever since he visited German East Africa, where he investigated the sleeping sickness.

Though Professor Koch became distinguished in his early days as an investigator of micro-organisms, he gained most renown as the discoverer of the bacilli of tuberculosis and cholera. He was graduated in 1866 from the University of Goettingen, and while a practitioner at Wollstein began his researches in bacteriology.

It was in 1882 that Professor Koch first announced his discovery of the bacillus of tuberculosis. The following year he was sent by the German government to India and Egypt to study cholera, and discovered the cholera bacillus, the presence of which is regarded as an infallible test in diagnosing Asiatic cholera. It was in 1890, at the meeting of the international medical congress, that Professor Koch announced the discovery of a specific for tuberculosis, but while his announcement created a sensation the medical profession generally did not accept it as a fact, and subsequent experiments did not fully substantiate the claims of Koch in this direction.

Professor Koch received decorations from the German and French governments for his discoveries. He visited the United States in 1908 and attended the international tuberculosis congress in Philadelphia.

Hundreds of Pauper Jews Driven From Kiev.

ST. PETERSBURG, May 26.—The enforced exodus of Jewish families from Kiev is attended with harrowing sights. The total departure from that city up to last night were three hundred proscribed families, belonging exclusively to the poorest classes.

The exodus is in fulfillment of the order of the Russian government that all Jews who can not establish a legal claim to residence outside the pale return forthwith to the confines defined in the original Jewish segregation law. The pale was formed by Polish provinces and the Ukraine. The scenes in the streets of Kiev yesterday were affecting. The evicted ones were veritable paupers, lacking all means of sustenance.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, June 9, 1910. No. 23.

A Little Song for Jesus.

A little song for Jesus,
Awake, and sing, my soul—
A gladful song for Jesus
Whose blood hath made thee whole:
Sing of the healing fountain
In loud and lofty strain,
Till every listening mountain
Shall echo the refrain!

A little song for Jesus,
In simple words and plain,
Borne on the passing breezes.
Some listless ear may gain;—
May reach some dull soul sleeping,
As wafted seed the mould,
And at the time of reaping
May yield an hundred-fold.

A little song for Jesus.
Winged with a silent prayer,
The broken spirit eases
Of more than half its care;
And leaden skies grow clearer,
And lighter leans the load,
When souls are lifted nearer
By holy song to God.

A little song for Jesus.
Thy gladdest, noblest lay,
Lift up, my soul, for Jesus
Who bore thy sins away—
Lift up o'er rock and river,
O'er land and foaming tide:
And be the glory ever
Unto the Christ that died!

A. M. MAITLAND in The American Messenger.

Items of News and Comment.

The seeking soul and Christ are sure to meet.

Modesty, boldness and perseverance linked in prayer will accomplish great things.

Many happenings in a person's life may seem peculiar or accidental and yet prove to be providential.

On account of delay on part of the contractor of the brick work the corner stone laying of the new Mennonite church of Berne, Ind., was postponed to a later date.

The ministers J. C. Rediger, Milford, Nebr., C. Gerber, Roseville, Ind., and J. K. King, Chicago, recently assisted at a protracted meeting held in the congregation at Gridley, Ill.

Rev. N. B. Grubb, of Philadelphia, president of the Board of Publication, by request stayed over Sunday at Berne, Ind., where he filled two appointments. In the morning he preached in the German and in the evening in the English language an appreciative sermon.

Bro. H. H. Bartel, of Drake, Sask., reported that on June 2 it snowed there like on a winter day.

Rev. C. Hege, Henderson, Nebr., is serving as itinerant of the Northern district conference. Last week he arrived at Mt. Lake, Minn.

Children's Day is generally observed in the beautiful month of June, this year on the 12, 19 or 26. It is important that one day of the year is set apart for the children. Our congregations and Sunday-schools should make the necessary arrangements for an appropriate program for this delightful occasion.

Sister Mary Petter, wife of Missionary R. Petter, Cantonment, Okla., who is physically gradually getting weaker, has written for the "Bundesbote" of this week a touching correspondence of thanks to her friends who have remembered and comforted her in her illness by kind words or letters of encouragement.

The statistics presented at the Sunday School Convention in Washington were exceedingly encouraging. The total enrollment in the Sunday-schools of the world was given at 27,888,479, which is an increase over the figures given at Rome of nearly three millions. Of the total enrollment 16,000,000 are credited to the United States and Canada. There is a total of over 25,000,000 Sunday-schools scholars, attending 285,000 schools.

We have several times referred to an alleged "Ancient Prayer" which is being sent around with sundry promises to those who recite it and mail it to others, and sundry threats to those who will not. The thing is a foolish fake. Its theory of prayer is that of the child who sees the moon over its left shoulder or tries to reach the foot of the rainbow. To write the prayer nine times will bring good luck. To "break the chain" will bring calamity. Sensible people should have no hesitation in breaking the chain by throwing copies sent to them into the fire.—Herald & Presbyter.

Bro. J. J. Flickinger, of Pretty Prairie, Kan., is in S. Dakota on a visiting tour. On May 15 he preached at Freeman, S. D.

Children are prone to overlook how much a mother's love means for them Nothing is too hard, no burden too heavy for a loving mother to bear if it means blessing to her children and those whom she loves.

Rev. P. P. Buller taught in the Alexanderwohl congregation, Goessel, Kan., a six months' term of German school, which closed on March 26. Sixteen pupils finished the prescribed course. And on May 15th twenty-nine were baptized on confession of faith and received as members of the church.

From India.

CHANDKURI, Bhatapara, C. P., India, May 4, 1910.

Dear Friends:—On January 1st Mr. Anderson, Supt. of the Claire Leper Asylum, received a cablegram which brought the sad news of the death of his father. Mr. Anderson then asked for some one to take the work at Chandkuri for a few months in order that he might go home at this time to comfort his lonely mother and sister. As there was no one available in the German Evangelical Mission, Mr. Anderson wrote to Bro. P. A. Penner if some one from our Mission could not supply here during his absence.

Taking into consideration that we should have as much time for language study here as we would have at Champa it was decided by all of our missionaries that we should go to the aid of our sorrow-stricken brother.

The Claire Leper Asylum is the second largest leper asylum in India; combined with it is the Government Leper Asylum of this district. The Asylum makes a nice village. The group of white buildings include the Church, Hospital, Dispensary, Shop, Homes for Children, Workshop, Storehouse and the Wards in which the people live. Besides this there is the Office Building and a number of houses for employees. In all comprising about fifty buildings.

We began our work here in March. Outside of the correspondence and bookkeeping the actual work is done by a staff of eighteen helpers employed in the different departments, two of whom, the caretaker and hospital assistant, speak English fluently. So you see the work is not so very heavy, but the care of over 400 people gives us a splendid opportunity to learn the ways of the Oriental and how to deal with them.

Now we would just like to tell you what our usual daily program is. Of course you will understand that this is not altogether as rigid as the Law of the Medes and Persians.

We rise at 5 o'clock, have a small breakfast at 5:30 consisting of egg and toast and a cup of tea. After this we have till 6:30 for private devotions. We find this a great source of strength enabling us to carry on our work through the day with greater ease. At 6:30 we go to the Asylum Church, where every morning the lepers gather for a short devotional service which is conducted generally by the Catechist. After the services I give my orders to the Caretaker and arrange for the work of the day with him. The time between 7 and 10 o'clock, during the hot season, is devoted to language study. From 10 to 11 o'clock I have my office hour at the Asylum when people come to see me about such things which I do not entrust to my helpers. Oft-times I have to act as lawyer and judge. At 11 we eat breakfast; then we have devotions together. After breakfast it becomes too hot to do any heavy work, so we do light reading and take a little rest according to the advice of older missionaries, and we find it best. After tea at 2 o'clock we study and do our miscellaneous work. In the evening at 6 we take a walk or bicycle ride. Dinner at 7; after this we have devotions with our servants. From 8 to 10 we have office work and correspondence. We retire at 10 o'clock and enjoy our night's rest, especially since we are sleeping out of doors.

With kindest greetings to all,
Yours in the Master's service,
C. H. & LULU SUCKAU.

What Our Denominaiion Stands For.

ADA M. LANDIS.

Every denomination stands for some leading principle or doctrine. Sometimes the hard sect lines are broadened and modified by contact with those of other denominations, but the historical facts remain the same and should not be lost sight of by its followers.

Every Christian can be a better Christian; a more useful, loyal Christian to his own church by being thoroughly familiar with the principles for which it stands.

While narrowness and bigotry are always to be condemned, it is only natural and right that the heart should be filled with a peculiar tenderness and devotion towards the church of one's choice.

The history of our own denomination abounds in that which should arouse our highest sense—admiration and loyalty.

Originating as it did amidst religious persecution its early history teams with the horrors of martyrdom in its worst forms. But these persecutions only served to stimulate the growth of the denomination and to cause thousands of Mennonites to scatter to all parts of the world.

From the first the doctrine of non-resistance was a leading principle in the Mennonite faith and because of the meekness and firmness with which they endured persecution, Menno, then a Catholic priest, was led to renounce his own faith and to unite with the "Taufgesinnten" as they were then called.

Menno was really not the founder of our denomination but a leading character and the enemies of the church in derision gave them the name Mennonites, i. e. foliowers of Menno.

Because of their refusal to engage in military service or warfare of any kind they were compelled to undergo all sorts of abuse and ill treatment.

To escape persecution and obtain religious liberty they first came to this country in 1683 in the ship Concord and found in William Penn a staunch friend.

They proved themselves, honest, industrious, law-abiding citizens and were among the first to protest against slavery, 172 years before it was abolished.

When the Civil War began they were bitterly denounced by angry secessionists and were often misunderstood and abused by their own friends and neighbors.

The non-resistance people were drafted and forced into service but they could not even under the severest threats be made to shoot.

In July 1861, when the Confederate Government issued an order for every able-bodied man between the age of 18 and 45, it became necessary for the non-resistant people to hide themselves and many crossed the picket lines into the Northern states. About 20 Mennonites and Dunkards who were attempting to escape in this way were detected by the Confederates and imprisoned for desertion. They were sentenced to be shot but God was with them and heard their prayers.

A member of the Confederate Congress who knew of the sterling character of these people took up their cause and defended them so nobly that an act was passed exempting Mennonites, Dunkards, Friends and Nazarites from military duty upon the payment of a fine of $500.

As we have been enumerating and recalling to our minds these precious principles so dearly bought by our noble forefathers may we prove ourselves worthy to follow in their footsteps and bear the name they bore.

May we follow closely the footsteps of Him "who when He was reviled, reviled not again; when He suffered He threatened not," Who was led as a lamb to be slain!

"Spoiled Goods."

(Contributed.)

God made a beautiful house when He made this earth and in it He placed living "goods"—never dying souls.

Both the house and the goods are the property of the strong man, the eternal God. But now the "goods" are spoiled—"the whole world lieth in the evil one." 1 John 5:19.

"How can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man!" Matt. 12: 29. Now here is a problem. How did Satan get in and spoil them? Did he first bind the strong man? One thing is certain at least—he surely did "spoil the goods."

It is well to familiarize ourselves with our common enemy's tactics, that we may be fully armed against him.

First, the truth must stand intact, hence the work was not accomplished by force, and one who has himself been thrown out is in no position to bind "the strong man."

Here we get a thought of comfort, for we may invite into our hearts the same all powerful God and while obeying Him, rest assured that our clean hearts are safe against spoilation. Praise His name!

Second, it resolves itself into a work of intrigue. How is it done? Easily, comes the Satanic answer. Listen! God endowed man with a free will—as free as the weather vane on your house. Get the will to willing for *self* indulgence, thus depriving God of His rightful sovereignty. In other words—induce the goods to destroy themselves! Into this pitfall has blundered Eve, Adam, and multitudes of others, and its yawning mouth is ever open to receive the thoughtless and unwary.

Let us *watch* that we are not spoiled in the same way! Let us not be numbered among the self-destroyers.

The treacherous will must be given back to Him who alone is able to keep it out of the devil's reach, and we must, in the minutest action, keep our eyes upon God, and "whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

HOWARD D. YODER.

What is Heathenism?

Undoubtedly the number of missionary enthusiasts is larger to-day than it ever was before. More missionary literature is published than in any other age, and greater numbers contribute to the various agencies for carrying the Gospel to the heathen. But in spite of these outward signs of prosperisy we have to admit that zeal and passion on behalf of missionary work is only the possession of the few. This is probably partly due to the fact that in the midst of records of work done the sad and sombre realities of heathen life are lost sight of—men do not feel because they do not know.

Under the blessed teaching of the Holy Spirit, nothing can so stir the heart of the believer to labor, to suffer, and to feel for the heathen world, as the sight of heathenism itself. Many can never share in this opportunity, but by the aid of meditation and prayer a man may obtain such a second-hand knowledge o f heathenism as shall change his whole life. Let me give some pen-pictures of life as I have seen it in dark Congoland.

It is towards dusk, and we are taking a few minutes' rest on the verandah in the cool of the evening. A feeble voice startles one; "White man, White man," "Yes, what is it?" "I am without a friend. I have great hunger. My master has driven me away. I have no strength. I cannot work. Let me stay with you the remainder of my days."

Look at the old woman leaning on two sticks—a mere skeleton. Large sores gaping at you from every part of her body. She is possibly not more than forty-five years of age, but is utterly worn out, a helpless, hopelss soul. But she does not represent an extraordinary case—we see and hear the same story almost daily. In numberless instances in Congoland such women and men are driven out to die. *That is heathenism!*

Who is this hideous-looking man? He seems very much offended at our approach. He is the witch-doctor, or wizard of the town, dreaded by old and young alike. By means of a few shells and bits of wood and bone, his stock-in-trade, which he keeps hidden in his bag, he frightens all the neighborhood. He is sought out by all classes. His devotees believe him able to inflict or remove disease and he is equal to all kinds of divination and extortion. It never troubles him to find the cause of bad crops, or empty fish-traps, and if words would do it, in every case of theft the culprit would be brought to justice. Large sums are paid to him that he may utter his incantations over certain towns, houses or persons; that he may place a ban on others, or cause certain individuals to die. The most awful part of the matter is that the victims believe in this wizard's power and in consequence suffer agonies of mind. *That is heathenism!*

Here is a revolting sight! A menacing, naked man, with rolling distorted eyes, making most unearthly noises, the laughing-stock of a troop of children, the target of all kinds of missiles—mad! How shall we relieve or shelter him? We cannot. He can be bound by no other bonds than pain-producing ones. No house is secure enough to detain him. Alas! we have no medicine to alleviate, much less cure this disease. What will become of him? The natives have one effectual method of treating him and all his kind. They always resort to it. I have never known it fail. The patient is bound hand and foot and thrown into the silent, swiftly-flowing river. *That is heathenism!*

Pay a visit to our store some morning when medicines are being dispensed. See this great ulcer filled with "camwood" or other so-called "medicine." The patient is asked, "Why do you disobey my word? You must not mix your medicines with ours." The reply is "To make it well."

Here is a man suffering from pneumonia. He has been treated by his friends until his case is almost hopeless. They have made dozens of small incisions in his side. The only lotion they use for this sickness is a decoction of herbs and barks. Now he is carried to the mission—of course, nearly naked and almost dead. The first thing to do is to wrap him in blankets, apply poultices, give the best drugs, and watch and wait. If the patient is not watched then most probably the wraps are taken off, native medicines again applied and swallowed, and the result—death. Apart from the missionary there is no attempt made to isolate infectious patients. Smallpox and various kinds of skin disease are hidden in the towns and claim countless victims yearly. Rheumatism and kindred ailments weaken and debilitate many until the sufferers are driven out to die. No surgery is practiced; no sick man is pitied; no helpless one is protected. *That is heathenism!*

Here is a woman said to be possessed of an evil spirit, and one can quite believe the statement to be true. Imagine a circle of men, women and children some four hundred in number, and most of the men excited by palm-wine. Three or four great drums are being beaten, the women and girls of the company are clapping their hands and chanting some native dirge—frequently some indecent story in metre. In the centre, painted in hideous colors, decorated with anklets and bracelets of bells, shells, etc., dances a woman, who has possibly already danced for forty hours. Yet she throws her body — oftentimes quite naked—into all kinds of contorted shapes, grinning hideously, and wearily muttering to the evil spirits. This kind of "dance" will be kept up at intervals for months—the husband or master of the woman not being satisfied that the spirit has departed. Oh the horror of it! The effect of it on the children! *That is heathenism!*

Here is a man who is charged with having paid a witch to curse a chief. He stoutly denies the charge. "Well," says his accuser, "there is only one way of proving your innocence. You must drink the potion and if you are not guilty you will not die from its effects." The man protests, but unless he has wealth enough to buy off his accuser he drinks the draught eventually. Very frequently the man expels the poison and so delivers himself of the accusation, but sometimes serious illness, and not infrequently death, is the sequel to the fiasco. *That is heathenism!*

How can one describe the horrors of polygamy? Is it necessary to do more than state the fact in order to rouse your whole being against a state of society which permits it? What can one write of child marriage with all its unspeakable pains and penalties? Think of a woman who came to me only last spring saying she had been the purchased property of seven different men in seven days. Read into and between these few lines all the blackness and darkness your imagination is capable of, and only then will you be at the beginning of the horrors of polygamy. *That is heathenism!*

One could write of domestic slavery, of cannibalism, of extreme licentiousness, of cruel beatings, envyings, warfares. These and many other abominations are all included in heathenism, which is but another term for devilry.

Why do I write these things—they have been written often before. It is that you may fill up the short outline into a loathesome picture which shall remain in your mind until the state of these hell-bound, devil deluded, godless souls becomes a nightmare; until the faces of these wretched heathen compel you to remember their needs; until you can do no other than pray for them, scheme for them, work for them, sacrifice for them. For these—these heathen — Christ left heaven, for these He lived His life of sacrifice, for these He bled on the cross. If we dare to live utterly regardless of them, as though they were nothing to us—nothing to Him whom we call Master and Lord—shall we be greatly surprised to hear Him say, "Inasmuch as ye did it not unto one of these least ye did it not unto Me"?—CHARLES BOND in The Missionary Witness.

Giving That Which Costs.

After a missionary meeting in Brighton, England, a poor widow of the parish presented herself before the pastor and gave him a sovereign. He knew the poor woman's great poverty, and accordingly refused to accept the coin, remarking at the same time that it was too much for her to give. The widow now seemed greatly agitated, and with the irresistible eloquence of an overflowing heart, she begged him to accept it. "Oh, sir," added she, "I have often given pieces of copper to the Lord. Two or three times I have had the joy to give Him pieces of silver; but it was the grand desire of my life to give Him a piece of gold before I die. For a long time I have been putting by all that I was able to make this sum. Take it, I pray you, for the missionary cause." The minister did not refuse further. He added to the collection this precious offering of a loving heart.—*In Mission Lands.*

Stand up for your rights, by all means; but remember that others have rights as well as yourself.

Home Circle.

A Bedtime Thought.

The candle in my hand here
Seems happy as can be.
And yet he's really burning up
To make a light for me.

When I threw sticks this afternoon
And knocked some apples down,
The apple tree stood very still,
Without a scowl or frown.

I pulled some roses off the bush—
The rosebush didn't mind;
The trees and flowers and birds, I think,
Are mostly always kind.

And I've been thinking here alone
(I'm very sure it's true)
How nice 't would be if only we
Were always that way, too!

—Selected.

It Doesn't Pay.

My friend, there are many things in the world it doesn't pay to do.

It doesn't pay to try to pass yourself off for more than you are worth. It tends to depress your market quotation.

It doesn't pay to try to get a living without work. You will work harder and get a poorer living than if you did honest work.

It doesn't pay to be a practical joker, unless you can enjoy a joke when you happen to be the victim.

It doesn't pay to rest when you ought to be working. If you do, you are apt to have to work when you ought to be resting.

It doesn't pay to cry over spilt milk: neither does it pay to spill the milk.—Dr. S. A. Steel, in Work.

Drudgery.

"Of all work that produces results, nine-tenths must be drudgery," says the Bishop of Exeter. "There is nothing that so truly repays itself as this very perseverance against weariness."

It is not easy to get young people, or old ones, for that matter, to understand that it is this drudgery that counts for success, as well as for character. Many Christian workers would like to see their departments succeed, but want to attain success by a few brilliant dashes at duty.

Some society workers look with disdain upon the routine of the Young People's meetings. True, every member should advance, but it should not be forgotten that the seemingly monotonous activities of the usual meetings are of value.

Religious Training in the Home.

If the home gave always the proper religious training, there would not be the great need of the Sabbath-school. This was the constant argument against the Sabbath-school from its founding. There is much truth in the statement but the fact remains that the proper religious training is not given in many homes. Parents care for the bodies of their children and give them proper clothing; they care for the minds of their children and insist that they must be educated at school; but they do not give the same care to the souls of their children, and they do not see to it that they have proper religious instruction and training. The home and the Sabbath-school must co-operate heartily if the best results are to be obtained and the children trained for God. The presence of parents in the Sabbath-school, either as teachers, scholars or officers, will stimulate the interest of the children.—*Christian Observer.*

"I Kin Work It."

A busy Lawrencian recently added a telephone to the modern improvements at his home. He has four happy children, all of them young, to whom the phone was new, and who regarded it with awe. One of them is a boy of four. He watched the older people call up "Central" and communicate with friends at distant points, and yearned to do likewise.

His mother chanced to be absent from home for an hour or so on a recent afternoon. The other children were out somewhere. He was alone. For half an hour he watched the telephone, then climbed up and took the receiver off the hook, just as he had seen older people do. By that time he was trembling, but his courage was as strong as chilled steel.

"Number?" he heard a sweet voice inquire. For a moment he was startled, but he conquered a desire to drop the receiver and run, and shouted, bravely, "I want my pop!"

Central must have recognized the voice as that of a child. She promptly inquired, "Who is your papa?"

The little fellow knew enough to tell her, and it was but a matter of a few moments to ascertain the number of the busy Lawrencian's business phone and connect the four-year-old.

"Hello?" answered the busy citizen, turning away from a desk overburdened with papers and things.

"Oh, pop, I kin work it," was the joyful little shout that answered him, and the busy citizen was just as proud and as pleased as the four-year-old at the other end of the line when the brief conversation ceased and the boy, obeying instructions given over the wire, hung up the receiver and awaited the homecoming of mamma to tell her of his conquest.—Selected.

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Editorial.

More About "In what Fundamentals do Mennonites Agree".

The writer in the 'Gospel Herald", who does not agree with the Editor, Brother Sommer's suggestion for a union of Mennonites, makes his last objection on the ground that the connection that the General Conference has with the "Federal Council of Churches" makes such a union impossible. He writes: "This federation comprises numerous pronounced adherents of higher criticism and rationalism. Is not Dr. Lyman Abbot, the liberal leader, a prominent minister of the Congregational Church, and Dr. G. B. Foster a Baptist? . . The "Federal Council of Churches" represents clearly a yoking together of believers with unbelievers; and mark you, it is not the Gospel of Jesus Christ and Him crucified that is in the ascendency, but it is unbelief that is gaining ground over. "the faith once delivered to the saints" in this federation."

We are sorry that it is impossible for us to bring the whole proceedings of this Council before the readers of this paper. They are published and may be secured at a reasonable price through the "Mennonite Book Concern", should any one want to be fair minded enough to examine them for evidences of an unequal yoking together of believers with those who are not, or a giving of unbelief the "ascendency over the Gospel of Jesus Christ and Him crucified." Briefly stated, the purpose of the Federation is: To express the fellowship and Catholic unity of the Christian church; to bring the Christian bodies of America into united service for Christ and the world; to encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches; and to secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people so as to promote the application of the law of Christ in every relation of human life.

Such a profession, we take it, either indicates an honest desire on the part of millions of Protestant Christians, "that they all may be one" or else throws upon the brother the burden of proving that they are hypocrites in league to bring about the "ascendency" of unbelief over the "Gospel of Jesus Christ and him crucified."

The brother has selected two well-known men, who had nothing whatever to do with the council, as examples of unbelief and because one happens to be a Congregationalist and the other a Baptist he reasons that a connection, even so slight as a part in the "Federal Council", with these two denominations means an unequal yoking together with unbelief. Unfortunately for his case, the brother has selected examples from denominations that are purely congregational in their polity, every congregation in both Baptist and Congregational churches being a law unto itself. There is nothing to prevent the organization of a company of people denying the divinity of our Lord or the Mosaic authorship of the Pentateuch from calling themselves Baptists or Congregationalists even though every other Baptist or Congregationalist protests against it. We venture to express the belief that to over ninety-nine percent of the membership of both churches the theories advanced by Dr. Abbot and Dr. Foster are as hateful as they are to Bro. Horsch. It is unfair to hold the great body of communicants in these two churches responsible for what two men, whom they cannot reach with their influence or discipline, say. There are Congregationalists and Baptists on the committee that selects the Sunday-school lessons that go to make up the quarterlies which "The Mennonite Publishing House" publishes. Does the connection of these Baptist and Congregational ministers with them make those who use the lessons have a part with their (supposed) unbelief? We also notice that the author of that excellent work, published by the Mennonite Publishing House, "*The Mennonites of America*" is a Doctor of Philosophy from the University of Chicago. Does his connection with Goshen College as professor of history commit the college and the churches with which the college is connected to the detestable unbelief with which the theology of the University of Chicago is tainted? Personally we are glad to express the conviction that the author of "*The Mennonites of America*" is a splendid type of Christian gentleman. But if the so-called unbelievers can suggest Scriptural topics for the weekly study of our children and the "Mennonite Publishing House" can make a profit by publishing comments upon these lessons without being "unequally yoked with unbelievers", and if a professor of history from the Chicago University can instruct the young people of Goshen College and write a book for the above named publishing house to print and circulate without committing them to unbelief, we cannot see, by any method of reasoning, why merely uniting with fellow Christians of other denominations to win America for Christ and aid our fellowmen most effectively is unbelief.

The brother's statement concerning the ascendency of unbelief over "the faith once delivered to the saints", which we have quoted, comes as near to the truth as though he had seriously told his readers that the delegates who assembled in Philadelphia last fall and made up the first meeting of the "Federal Council of Churches in America," representing many millions of Christians constituted a convention of Atheists, Polytheists, Materialists, Infidels, Agnostics, Spiritualists, etc., organized to assist Satan in bringing about the subjection of America to himself. When it is remembered that the saintly men, the most profound students of the "Word", the men whose labors for Christ have won them the confidence of the fellow members in the churches with which they are connected were the men who spent a whole week in seriously deliberating upon ways and means for breaking down the walls of hatred existing between churches and building up, with God's help, a bond of love, we must refuse to believe that unbelief inspired their coming together. Among the many other things the Council agreed to recommend (for it only assumes the power of making recommendations) were plans for co-operation in home missions and the prevention of the wicked competition of men and means in well-churched communities while other sections are without the preaching of the Gospel. It asserted itself on the side of the workingman, demanding a Sabbath for him; his protection from dangerous machinery; the abolition of child labor; living wages for his labor and an adequate provision for old age and for those incapacitated by injuries. It reminded the churches of their duty to the immigrant and the necessity of taking a Christian part in the solution of the problems incident to immigration. It insisted upon a proper observance of the Christian Sabbath and demanded the proper enforcement of the laws made for its protection. It placed the churches that made up the Council uncompromisingly on the side of temperance. It emphatically declared that all war is evil and opposed an increased armament of the nations and demanded an international court of arbitral justice. It positively asserted the sanctity of the marriage vow and denounced divorce. Can the assertion of such principles, vitally affecting the life of present day Christianity, be called unbelief even by the narrowest? Can adding one's influence to the carrying out of such things be unbelief to any one who understands the English language?

The church that would refuse to lend its voice and hand, in a way that really counts, against the oppression of the workingman; the organized crimes against childhood, the curse of intemperance, social impurities, the curse of war, the desecration of the Sabbath and the dangers incident to the coming of millions of godless immigrants to our shores has an awful array of sins of omission for which to answer. If Mennonite people refuse to have a part in these responsibilities and take the position that other denominations are unfitted to help them up because of unbelief then they must take the entire responsibility upon themselves. In this they have fallen short. What, for example, we ask, have Mennonites ever done to save the Christian Sabbath from the dangers threatening it? or, what have they accomplished in Christianizing the foreign population crowding into our great cities? or, what active part have they in guarding the sanctity of marriage in this day of divorces by the millions? How much of their money and efforts go toward protecting the honest toilers from the greed that today is making slaves of them? We hear no answer. How will they answer God? G.

Correspondence.

STERLING, O., May 30.—A short series of meetings were held at this place from May 24—27 inclusive by Rev. W. Shelly, of Wadsworth, O., and was assisted by our pastor, Rev. M. Amstutz. This was a season rich in inspiring thoughts and spiritual refreshing.

On Sunday morning, May 29, Rev. Shelly preached to us again. At the conclusion of these services Ida Steiner and Clair Moine were received into the church by baptism, after which the semi-annual observance of the Lord's Supper was celebrated.

The guests present were Mr. and Mrs. Michael Krehbiel, Mr. and Mrs. J. P. Rich and C. Durand, Canton, O., Mr. and Mrs. Christian, of Maximo, O.

BUSBY, Mont., June 2.—Thursday morning of every second week, when we intend to start for our our Station at Lame Deer, is a very busy day for us. Even the evening before we are prepairing for the trip. The back needs to be looked over to see if all is in order, the things we wish to take along, placed so we will not forget them in the morning; for we remain at Lame Deer from Thursday to Sunday night, and the open air drive gives us a good appetite. We arise at 5 o'clock, then hustle around to milk the cow, harness the horses, wash dishes after breakfast, wash and dress the children, pack all things onto the back, the rooms all swept and furniture dusted and ourselves ready; then once more go over the things to see if all is on the back; for it is a 20 mile drive and once there we can not well go back after things forgotten. This time of the year it is not quite so much work to get ready for the trip as in the winter. For when it gets 30 and over below zero it then means for us to wrap ourselves in a number of warm blankets. For then Old Jack Frost would surely nip our feet and toes if we did not wrap up so well. In a 20-mile trip Old Jack Frost has 3 hours time to trouble us. Often in the summer we must seek shelter from the dust and the summer heat.

We often start here at 5 in the evening, so as to have a cooler drive and less dust. But usually we start at 9 o'clock in the morning for the journey to Lame Deer. But we do not go direct to Lame Deer, as we now stop at a new Government school on our way to the Station. This school is about 18 miles from here and 10 miles from Lame Deer. So it lengthens our trip by 8 miles.

One Thursday we thought we would shorten the trip by taking the Hill road, which leads across the hills between here and the school. But in place of shortening the distance we lengthened it, for we got lost in the hills and wandered about for 4½ hours, and found that we were only 4 miles from home. By that time our horses were tired and so were we and we had only one hour in which to make about 14 miles to reach the school on the appointed time. But we did not like to disappoint the children as they are always anxiously waiting for Thursday to come so they may hear more Bible stories and of that beautiful life of Christ.

After we had found the right road, we had to drive up along a steep hill of about 3 miles. So my dear wife and myself decided to walk up the hill to make it easier for the tired horses. After we were on top of the hill we were glad enough to climb into the hack and remain there the rest of the trip. After all our efforts we still came too late for the children were all on the way home. So I arranged it with the principal that I would ride across the hills the next Thursday.

That day we arrived at the Station 8 o'clock in the evening after a drive of 11 hours. We were all very tired. I climbed up on many high hills to reconnoiter, and my dear wife had to get on and off very often on account of the hills to drive up and also to help hold the hack so as to keep it from tipping, for we traveled without a road for some distance.

Next morning after our arrival, neither one of us felt much like riding, so I walked to the Agency office where the Indians were gathering to receive their yearly annuity money, paid to some by the goverment. And there I had the opportunity to shake hands with a great number of Indians, make a few remarks, as well as I am able to in my limited knowledge in Cheyenne, and then invited them to the service on Sunday. I enjoy it very much thus to mingle with them. Usually when the Indians are not at the Agency, I ride to their homes and read to them a Scripture passage and a short talk that I have written out for that purpose (corrected by Br. Petter), and also invited them to the meeting. Some say they will come but do not come. But the greater part of them are true to their promise. And I find that my meetings are better attended when I had time to go out to see them. Also in visiting them we can do more personal work, which is of great importance. Then they seem to listen more attentively to what is said to them. And we then can speak more direct about the salvation of their souls, and they are also more confidential to us.

They will also tell us their troubles and sorrows and ask for help. Often I must ask them to repeat it over and over before I really know the whole story and sometimes I only can understand half of their stories. O, how we then long to be able to speak and understand them better so we may be able to help and comfort them in their sorrows.

That Friday afternoon my dear wife rode out to a young woman, 4 miles, to show her how to put in the garden. She was gone all afternoon and so I remained at home with the children and received the visitors.

Saturday I was out all day visiting the Indians at their homes and my dear wife remained at home and received the visitors and did all she could do to entertain them. Often she has a hard time to understand and be understood. But our Cheyennes are very patient. They will not very often laugh at our breaks, only when they sound too ridiculous. The women laugh sooner at my breaks than the men do. But I then ask them to say it for me, and they always are glad to do so. They appreciate it very much if a person tries to learn their language.

Sunday morning we are ready at 9:30 to ring the bell and then to receive the people as they come in. Some come at 9 a. m. At 10:30 we begin with the service in which I speak to them through an interpreter. Some sit with their heads bowed down while others seem to think of anything but what is spoken. At first this was very discouraging but I found out that they hear every word that is spoken. After the service follows the little meal of coffee and crackers, so they need not go home hungry, as some come as far as 5 miles. I am sure only few come to the meeting only for this meal, most of them come to hear the word of God, for after the service they will sit outside and talk about what they have heard. Some are now standing at the point of deciding. They are longing to become followers of this Saviour, only they have not courage enough to cut loose from the old life.

After the meal is over we again pack our things on the back and while packing we still talk to the Indians. We have not very much time to spare as it takes 3 hours to drive home. When we arrive at home we hurry to get the chores done and supper made and eaten so as to be ready to attend the service with the children in the school, conducted by Br. Linscheid. When we come home after the service we are then glad to retire. Monday morning we are never very anxious to hear the alarm. But duty calls and so we must obey the alarm clock. After the usual house work is done, we proceed to our language study; but often we feel more like taking a nap then to study. And it also happens that our heads will drop on the table and in place of saying "namehoto, nimehoto, emehoto"—I love him, etc., we will have a concert not heard by ourselves. We then wake up and decide to do some outside work to keep awake. Monday after our return from Lame Deer we usually are very tired.

May the dear Master help us that in all our doings and in all meetings with the Cheyenne Indians we may always present the Saviour Jesus Christ to them. May we never become slack in our duty towards the Master. Pray for us and our Cheyenne friends.

Yours in the service of the Master, P. A. KLIEWER.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Lesson for Sunday, June 19.—THE YOKE OF CHRIST. Mat. 11:-25—30.

QUESTIONS:

1. What does the yoke signify? Gen. 27, 40; Lev. 26, 13; Deut-28, 48.

2. Why does Jesus invite the heavy laden and yet wants them to take His yoke upon themselves? Mat. 11:28-29; Romans 6:16—22.

3. How does Jesus give rest to them that labor and are heavy laden? Mat. 11, 28.

4. How do we take Jesus' yoke upon us? Mat. 11, 29.

5. Why must we take the yoke, and Christ does not impose it upon us? Mat. 11, 29.

6. Why is His yoke easy and His burden light? Mat. 11, 30.

MEDITATIONS:

The yoke was and is an instrument put upon oxen or cows to enable them to draw the plow or wagon. The yoke is used figuratively to signify servitude. As the ox has to do the will and do the work of him who imposed the yoke upon him, so a nation or an individual has to do the will and work of him whose yoke he bears.

Jesus invites the heavy laden to take upon themselves His yoke, but before He asks it of them He frees them from the yoke and burden which they are carrying. It is the burden of sin which oppresses us and Christ has come to free us from the dominion and hard servitude of sin. He has borne the sins of the world and suffered the penalty for us, if we in faith accept Him as our substitute. "Thy sins are forgiven" is the cheering message which He brings to every one who feels sin as a heavy burden and a cruel taskmaster and longs for liberty.

Yet every one must serve some master for man is not able to govern himself. So when Christ takes away the servitude of sin, He offers him His yoke and wants him to take it upon himself. Paul expresses this change thus: "Know ye not, that to whom ye

present yourselves as servants unto obedience, his servants ye are whom we obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness; for as ye presented your members as servants to uncleanness and to iniquity unto iniqutity, even so now present your members as servants to righteousness unto sanctification. For when ye were servants of sin, ye were free in regard of righteousness; but now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life."

We take Jesus' yoke upon us, when we accept Him as our king and become willing to do His will. This is a voluntary act, the echo of His love, which He shows us by giving Himself for us, as John says: "We love, because He first loved us." Jesus does not force any one to be His servant, for He wants glad and voluntary obedience and service.

Such service is easy because our love to Jesus impels us to do His will and it is easy because Jesus gives us the power to do His will. There are always two bearing a yoke, so Christ bears with us and bears the heavier part and He helps us to carry the burden, which God according to His wisdom imposes on us. Since we gladly do Christ's will, it is a pleasure to us, not a burden, His yoke is easy and His burden light.

We have to chose whose servants we will be, whose yoke we will bear, whether the devil, who is a hard taskmaster, or Jesus whose yoke is easy.

QUOTATIONS:

What is a servant? Is he one who spends his existence in raptures, in reveries, or in the contemplation of his own emotional life? Is he one who wastes all his days in mere sorrow over his master's frowns, or mere joy at the thought of his master's smiles? Is he the steward who leaves his accounts in confusion, the porter who forsakes his watch, or the workmen who sits down in the midst of his unfinished work to indulge in dreamy meditations on his own ecstacies or agonies or apathies? Such with some, seems to be the perfect standard of a Christian; but is it the true ideal of a servant? Judged by the laws of common sense, service is a practical, not a sentimental thing; it consists in doing, not in feeling; and it is a solemn thought for us all, especially for those that have been taught that the mere experience of happy or sorrrowful feeling is the sum of all religion—that none are seen in the courts of heaven but servants—that is, those who are engaged in obedient activity. There, as the Lord's Prayer has taught us, the will of God is done. His servants do it perfectly, because they love Him perfectly. It is in the very essence of love to labour. It never can be still, never can be useless, never can spare itself, never cease to spend itself for the object to which it is devoted.—Stanford.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for June 19.

SUBJECT: The Parable of the Sower. Matt. 13:1—9, 18—23.

GOLDEN TEXT: Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls. James 1:21.

This chapter is a chapter of parables. Our Savior taught much in this way. There are upwards of forty distinct parables of His recorded in the four gospels. The list in the Oxford Teacher's Bible contains only thirty-eight. Some may count even less, the difference arising in part from certain ones being by some not regarded as coming properly under the head of parables, as for instance the figure of the sheepfold in John 10. Of the thirty-eight given in the list of the Oxford helps, eleven are given by Matthew only, two by Mark only, and sixteen by Luke only. Three are given by Matthew and Luke, and the remaining six by the three first evangelists.

The seven parables in this chapter (Matt. 13) have been called "a string of precious pearls strung upon a single thread." They were spoken, it seems, in the course of one day's teaching. He began the presentation of these pictures in the hearing of the multitude that gathered to Him by the sea-side, and concluded it in the house (v. 36), probably with his disciples only as hearers.

He chose this method of presenting the truth, as He explained in answer to the disciples' question (vs. 10—15), to make thereby a test of the spiritual attitude of His hearers. To those who had the spiritual discernment (1 Cor. 2:14) the parable would not hide the truth but rather make it more impressive. As for the others, the parable would serve to keep them from trampling the truth under the feet of their carnal mindedness (Matt. 7: 6). The spiritual discernment is the gift of God (v. 11), but He does not withhold the gift from any one who in sincerity of heart looks to Him for light. He will give the Holy Spirit to them that ask Him (Luke 11:13), and where the Spirit of the Lord is there is liberty (2 Cor. 3:15—18), no more veil lying upon the heart as was the case with the Jews, but a beholding with unveiled face of the glory of the Lord. The promise there given is that whensoever they shall turn to the Lord the evil is taken away.

The parable of the sower brings out clearly the difference of heart condition in different people to whose attention the word of God is brought. The contrast, of course, is the strongest between the wayside hearers. The former understand not what they hear (v. 19) while the latter do understand (v. 23). In Luke's version of the parable the reason for the difference is indicated, the good ground hearers being described as those who "in an honest and good heart, having heard the word, hold it fast" (Luke 6: 15). Mark says they are such as hear the word and *accept* it. Their understanding of the word is a quality of the heart rather than of the mind. It is because such a man "willeth to do" the will of God that he is given to know (John 7:17). With the first mentioned hearer the case is just the reverse. His heart is not right; he is not willing to accept nor to do; therefore it is not given him to understand. He hears but he does not take to heart. Perhaps he promises himself that some time he will give attention to these things; but the seed is snatched away and that "some time" does not come. Every opportunity unimproved leaves his heart so much the harder.

There are two other grades of unfruitful hearers. Jesus met them in his experience and so does every one that sows the seed in His name. There were those who at first gladly heard Him and walked with Him as His disciples but who soon turned back (John 6:66) when they began to realize what discipleship would mean in the way of self-denial and probable unpopularity and persecution. It was the offense of the words of Jesus that caused those to turn back; but Peter, answering for the faithful ones said, "Lord, to whom shall we go? Thou hast the words of eternal life." Their conviction was deeply rooted and stood the test.

To receive this word with joy is eminently proper. That in some cases this joy is short-lived must not be thought to discredit the emotion, which in the case of genuine faith wells out of a grateful heart, and continues even in the face of adversity inspiring such songs of the night as those that were heard from the dungeon of the Philippian jail as a prelude to the stirring events of that night (Acts 16:25).

In the hearers of the third class the word can not come to fruitage because of the ranker growth of other things (Mark 4: 19). A few of these are specified. Worldly cares, ambitions, desires, and lusts occupy the mind and life to the exclusion of heavenly meditations and all thought of unselfish ministration in His name. The case of this class seems worse even than the other two. The result in all, however, is the same in that there is no fruit unto eternal life.

They that are sown upon the good ground differ in the *degree* of fruit-bearing, but in each of them the word, being received in sincerity, brings forth the fruit of regeneration, and of sanctification (Eph. 5:26) and of good works in obedience to the truth unto unfeigned love of the brethren (1 Pet. 1:22). The smallest fruitage indicated (thirty fold) is of such proportion as to exclude all thought of glorying in one's self realizing as we must that it is all of grace (1 Cor. 15:10.)

Marriages.

DILLER — GEIGER.—On April 10, 1910, at the home of the groom's father, near Bluffton, Ohio, by Rev. W. S. Gottshall, Albert Diller and Sarah Geiger.

VINCENT—STEINER. — On June 5, 1910, at Bluffton, Ohio, by Rev. W. S. Gottshall, Isaac E. Vincent, of Columbus and Mary Alice Steiner of Bluffton.

Deaths.

AMSTUTZ—On May 26, 1910, near Bluffton, Ohio, Mary, wife of David Amstutz, aged 51 years, 5 months and 6 days, after a long siege of illness of consumption. Interment was made at the Ebenezer Mennonite church near Bluffton where funeral services were conducted by her pastor, W. S. Gottshall in the presence of a large assembly of relatives and friends, who bore testimony to her beautiful Christian character.

Contributions.

For India.

From D. H. Fast, Mt. Lake, Minn., $15; Jacob F. Reimer, Daimany, Sask., $40.

Gratefully acknowledged,
P. A. PENNER.

Home Mission.

From the Tabor church at Goessel, Kan., $29 40.

Gratefully acknowledged,
M. HORSCH, Treas.
Upland, Cal.

News of the Week.

Domestic.

Fight on Freight Rate Advance.

NEW YORK, June 4.—The fight for and against the increased freight rates by the railroads of the country is rapidly taking on titanic proportions.

On the side of the railroads are being lined up the manufacturers of railway materials, equipment and supplies, and through them every person who draws a benefit from the sale or manufacture of materials used by the railroads and all merchants who profit from the wage earners of those so employed.

On the other side are the manufacturers, farmers and shippers generally.

That the railroads realize tremendous influence will be required to make the people see the necessity for higher rates is shown by a call for a conference of the general executive committee of the Railway Business Association. That organization will meet in the Hotel Belmont, probably next Wednesday, and will consider plans for aiding the railroads. Composed, as it is, of manufacturers of railway equipment, materials and supplies in twenty-five states, it was brought into the fight by the railroads, who threatened to cancel all orders for new cars, engines and equipment of every sort.

TAFT EFFECTS COMPROMISE WITH RAILROADS.

WASHINGTON, June 7.—At the conference with President Taft yesterday the representatives of the western trunk line committee of railroads agreed to withdrow all increases in rates effective June 1 and after to await the operation of the new railroad law. On this understanding President Taft announced that the suit would be withdrawn when the new law goes into effect. The conference lasted more than four hours. The railroads will file no more increases until the bill in congress which gives the interstate commerce commission power to investigate and suspend increases that are not justified, becomes a law and goes into effect. President Taft received many telegrams to-day congratulating him on the compromise he has brought about between the government, the railroads and the shippers. These messages came from every part of the country. They expressed the view that the President had won a fine victory for the administration.

While the general disposition is to give the administration credit for having won a victory, lawyers are pointing out that the railroads have undoubtedly saved themselves a distressing situation by agreeing to withdraw the proposed increases. Plainly they do not want the Sherman anti-trust law invoked against them. By agreeing to withdraw the proposed increases they have made it possible to hold intact the various traffic organization through which they do business.

State Vote on Suffrage.

GUTHRIE, Okla., June 2.—Whether women will obtain suffrage in Oklahoma will be decided at the regular election to be held in November. The last obstacle in the way of voting on this question was removed yesterday when the state supreme court sustained the action of Secretary of State Cross in overruling objections to the petition of the suffragists, asking that the question be submitted to the voters.

Big Dunkard Conference.

WARSAW, Ind., June 3.—One of the largest religious conferences in the United States for the year 1910 is now in session at Winona Lake. This is the annual conference of the Church of the Brethren, also known as the Dunkard church. The first session was held to-day, when the fifty four members of the standing committee, representing nearly every state in the Union, met and organized. The conference proper will not start until next Tuesday, and by that time it is believed 25,000 people will be in attendance.

Every incoming train and interurban car today brought in a large delegation of church people, and there are already several thousand at the park. The arrangement committee has provided accommodations for about twenty-five thousand people. All the meetings, will be held in the large auditorium at Winona Lake, but it is probable this building will not afford sufficient room to accommodate all who will wish to attend the meetings. There are only about two hundred regular delegates and the remainder of the people who will attend are lay members of the church. A conference paper is being published every morning. It contains eight pages and is filled with news of the big gathering

Wealth Saves Country says Hill.

NEW YORK, June 2.—"America is too rich a country to be hurt by the mistakes of this government," James J. Hill, of the Great Northern railway, declared today in discussing the action of the government in enjoining the western roads from raising freight rates.

"This year we will raise crops worth at least $9,000,000,000. A country producting so much wealth can stand many mistakes on the part of the government, which a poorer country can not stand. Fortunately the country is made up of industrious, intelligent people and can stand a great deal of mismanagement and a great many government mistakes.

"There is nothing in the injunction to cause alarm. It merely means that the increases will be put off until they have been checked up. The supreme court will never give any one the right to confiscate property and it will be confiscation to force railroads, by law, to run at a loss. We are entitled to a fair profit."

Taft at Ada, Ohio.

ADA, O., June 2.—President Taft, in an address to the graduating class of the Ohio Northern university here today, gave a word of advice to the young men and women, and discussed the opportunities and limits of the various professions and business pursuits.

The law, the ministry, medicine, teaching, journalism, farming and modern industrial conditions, all came in for a share of treatment in Mr. Taft's remarks.

In discussing journalism, the President took occasion to denounce "muck-raking," and expressed the belief that that unjust phase of newspaper activity would soon be a thing of the past.

He praised Theodore Roosevelt's crusade against muck-rakers in this connection. Socialism was denounced by the President, but was referred to as one of the problems that will have to be considered during the next generation.

Grand Central is Doomed

NEW YORK, June 4.—The last train will be "called" tonight in the old Grand Central station, in Forty-second street. The distinction of being the last train to pull out from the famous terminal will fall to the Boston express, and when it leaves at midnight the great structure will be closed preparatory to the work of razing, which will begin Monday. The station was built in 1871.

Foreign.

A Great Day for Roosevelt

OXFORD, England, June 7.—Oxford to day conferred upon Theodore Roosevelt the honorary degree of doctor of civil law. The ceremony took place in the Sheldonian theatre, where for more than three centuries it has been the custom to hold the Encaenial exercises, the annual commemoration of the founders and other official assemblies, but Mr. Roosevelt's reception surpassed in enthusiasm anything within the memory of the oldest Oxonian.

His Romanes lecture, which dealt with "Biological Analogies in History", proved to ebb a powerful exposition of all the "strange analogies," as the lecturer himself expressed it, "in the phenomenon of life and death, of birth, growth and change, between those physical groups of animal life which we designate as species, forms, races and the highly complex and composite entities which rise before our minds when we speak of nations and civilizations."

Toward the close, Mr. Roosevelt's voice failed and he was obliged to leave undelivered a portion of his prepared lecture. But before he with drew from the platform the former president had won the great audience that gathered in the theatre by his vigorous utterances and forceful gestures, being cheered repeatedly at various stages of his speech. Even the usually solemn red robed dons were carried away, and stood up and joined in the lotd-lunged hurrahs of the younger element.

Chinese Delegates Demand Parliament.

PEKIN, June 6.—A formal demand will be made on the throne next Wednesday for the immediate convocation of a national parliament. The authors of the exaction to be attempted are the delegates to the provincial assemblies, who have the support of organizations of merchants.

The recently issued imperial decree constituting the provincial assemblies set forth that the way was being paved for a general legislative body to be summoned nine years after the first meeting of the assemblies.

Today delegates to the provincial assemblies are gathering here with the avowed purpose of exacting the issuance of an imperial decree summoning a national parliament forthwith. The delegates have determined not to leave the capital until their memorial is granted. Eight of their number are pledged to suicide in the event that Prince Chun, the regent, decides to adhere to his original progress.

The merchants are furthering the aim of the delegates by refusing to pay the stamp tax until the regent comes to their way of thinking.

The presentation of the memorial is not likely to call forth an early response. On the contrary, it is expected Prince Chun will delay his reply as long as possible.

CHINESE MISSIONS ARE SAFE.

NEW YORK, June 6.—The Presbyterian board of foreign missions today received reassuring reports from their missionary at Nanking, Henchow and Chenchow. The two latter places are Hunan provinces. "All is quiet" was the answer received today from each of the missions named, over whose safety alarm was felt at the receipt of the disturbing reports of the last few days. Cablegrams of inquiry were sent out last week.

Chinese Cry Aloud for Foreign Blood.

PEKIN, June 3.—The consule at Nanking report that native disturbers in that city have assumed openly an insulting attitude toward foreigners and have defiled the walls of the American consulate in a disgusting manner.

Placards have been posted in the streets calling upon the people to rise and slaughter the foreigners and destroy their property.

Threats that a revolution will be launched on June 5, the date set for the opening of the Nanking exposition, are causing Chinese merchants to flee with their treasures to the country districts, where they are burying their wealth.

The United States cruiser New Orleans and the German and Japanese men-of-war are lying off the town and it is believed these vessels will be adequate to protect all foreigners in the event of an outbreak.

All the diplomats at Pekin think that an outbreak in the provinces south of the Yangtse-Kiang is likely to occur. They believe, however, that it is extremely improbable that the trouble will reach this city.

Lightning Fells Whole Company of Infantry.

DRESDEN, Saxony, June 7.—Lightning struck an infantry regiment that was marching into the German camp heae to-day. A whole company was buried to the ground. Three soldiers were killed and fifteen others were seriously injured.

Quake Brings Death.

NAPLES, June 7.—A severe earth shock caused many deaths and much property damage throughout southern Italy early to-day. The known fatalities number thirty-seven.

Missionaries Drowned.

BOMBAY, June 4.—Miss Mary E. Williams, of Philadelphia, and Howard Francis Bishop, of Ames, Ia., missionaries of the board of foreign missions of the Methodist Episcopal church, were drowned while bathing in the Gulf of Cambay at Bulsar, north of this city.

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Vol. XXV. BERNE, INDIANA, June 16, 1910. No. 24.

Items of News and Comment.

Fruit-bearing Christians are those that count.

Elder P. R. Aeschliman, Colfax, Wash., monthly fills appointments at Krupp and Warden, Wash.

Recently the congregation near Larned, Kan., lost their church building which was destroyed by lightning.

The Bethel Sunday-school at Mt. Lake, Minn., is preparing a program for the annual Children's Day, on June 26.

More hear the gospel than accept it, but the Lord's explicit command is "Preach the gospel to every creature".

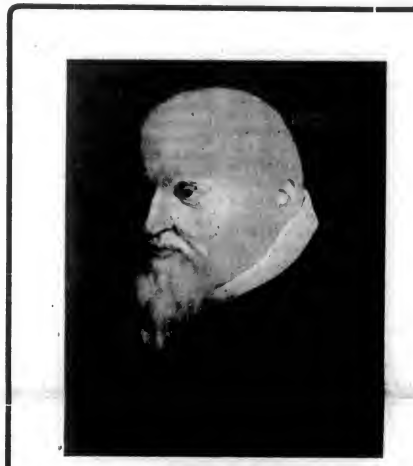
Brother Elwood S. Shelly, for a number of years a licensed Evangelist of the Eastern Conference, will by order of Conference be ordained to the Gospel ministry on Sunday, June 19, in the West Swamp church, Pa.

At a recent meeting in Washington Dr. George W. Bailey of Philadelphia was elected president of the World's Sunday-school convention, and joint secretaries: Marion Lawrence for the United States, and Rev. Carey Bonner for England.

The average annual salary of a minister of the Gospel was but $663 in all denominations represented in a special report on the census of religious bodies for 1906, which is now in press preparatory to submission to Census Director Durand.

The Brethren A. B. Shelly and N. B. Grubb arrived safely at their respective homes, the former from the Meeting of the Board of Foreign Missions at Pandora, O., and the latter from Publication Board meeting at Berne, Ind., on Tuesday evening, June 7th. Brother Shelly has since been suffering somewhat from a cold contracted while away from home.

The World's Missionary Conference opened at Edinburgh, Scotland, on June 14, where the Mennonites of this country will be represented by at least two



MENNO SIMON.

parties: the General Conference A, by Bro. Alfred Wiebe, and the Gen. Conference B, by the Brethren J. S. Hartzler and J. S. Shoemaker. Undoubtedly it will be of mutual benefit to come in touch with members of the other denominations and to co-operate with them in the great cause of missions.

Anti-Secret Convention.

The Indiana Christian Association opposed to secret societies held its annual convention in Goshen May 31st and June 1st. The first session for the special benefit of the students was held in the assembly hall of Goshen college and the remaining three sessions were held in the Brethren church. During these sessions the lodge question was ably discussed and it was conclusively proven that the lodge is no small hindrance to the work of the church. It was shown that no Christian, much less a gospel minister can consistently retain membership therein. Revs. C. G. Sterling, Indianapolis; L. G. Bears, Peru; J. E. Hartzler, Elkhart; and —— McKnight, Syracuse, N. Y. were the principal speakers.

The reorganization of the state association which is an auxillary to the National Christian Association with headquarters in Chicago resulted in the election of the following officers for the ensuing year: President, J. E. Hartzler, Elkhart; Vice-President, L. G. Bears, Peru; Secretary—Treasurer, T. H. Brenneman, Goshen.

The work of the association, that of arousing the Christian conscience to the enormity of the lodge evil is of vast importance and necessarily attended with some expense. In order to meet this expense it was concluded to charge an annual membership fee of $1. All who are in sympathy with the object of the association in Indiana are earnestly invited to become members by contributing $1, which may be sent to the undersigned.

Any church desiring a lecture or series of lectures upon the lodge question will communicate with Rev. J. E. Hartzler, Elkhart, Ind., T. H. Brenneman, Goshen, Ind.

Menno Simon.

(Written for the CHRISTIAN ENDEAVOR WORLD by Rev. N. B. Grubb, at the request of Amos R. Wells, the editor, and appeared in that paper of May 19, 1910.)

Menno Simon, the Dutch reformer, after whom the Mennonite Church takes its name, was born in the year in which America was discovered. The village of Witmarsum, in Friesland, the most northerly province of the United Netherlands, was the place of his birth. He was educated for the priesthood, and when quite young he entered upon his priestly duties. The care of his office, however, at that time, rested lightly upon him, and his time was principally occupied in playing, drinking and frivolous amusements in company with his fellow priests. The Scriptures did not interest them and were scarcely mentioned without a jest.

Providence is often preparing a man for serious responsibilities in a most unexpected way. A series of startling events interrupted the carousing career of the young priest, and contributed largely to the change that made him choose a life of activities that involved hardships and dangers to the end of his life. While engaged with the Mass, one morning, he discovered himself entertaining doubts as to the actual body and blood of Christ being in the bread and wine. He tried to rid himself of such thoughts, believing them to be suggestions from the devil, and, in order to find peace, he devoted himself to confessions, penance and prayer. God directed him to the Scriptures, which he had never fully read. As he familiarized himself with them, he discovered that he was acquiring a power which was giving him a reputation as a preacher. "I loved the world and the world loves me," he writes. Before long another shock drove him to a more diligent examination of the Word. A God-fearing man in a neighboring town, Syke Snyder by name, was beheaded for renouncing the Catholic faith and showing it by being re-baptized. Menno had never before heard of believers' baptism, and resolved to give the matter a careful

examination. He consulted his Ecclesiastical superior, then the Fathers, and the writings of the principal Reformers, but none could satisfy him. The Word again was his final resort. He confesses that as he increased in his knowledge of Scriptures he was led to parade this knowledge in order to gain a great name for himself, but God had another shock in store for him,—a severe one, designed to humble him. The fanatical Anabaptists came into that part of Holland just then, and mislead many poor, innocent people, among them Menno's own brother. They armed themselves and defied the authorities. There could be but one end to such a foolish rebellion, and the leaders were led out to execution, among them was Menno's brother. The shock broke the young priest's heart. He determined to oppose the error which brought such horror and humiliation to himself and the community. He knew of but one weapon with which he could successfully combat the errors of fanaticism. It was the Word; and he prayerfully devoted himself to its further study. Soon the Anabaptists found that the young priest who opposed them by his writings and disputations was a more dangerous foe than the armed officers sent to subdue them.

Having lost faith in the Mass and other Roman Catholic practices, he retired from the priesthood. A year later we find him identifying himself with a small company of believers, a surviving remnant of the persecuted bands of evangelical Christians who owed their beginning to the missionary efforts of the Waldensians in Northern Europe. As their leader, he began an aggressive campaign against Anabaptist fanaticism and Roman error. His identity with these people gradually led to their being known as Mennonites. But it was a dangerous thing to be the leader of a sect whom neither the reformers, the Catholics, or the state sympathized. His followers were compelled to meet in secret, often in the dead of the night. They often purposely avoided knowing the names of their ministers in order not to be in a position to betray them when put to torture. They were widely scattered. Menno, suffering from an incurable affliction of one of his limbs, which probably lamed him, was continually moving from place to place to help and encourage them. He met them in their hiding places, in forests and barns, often appearing at their midnight services unannounced, only to disappear again in the darkness. A reward of 100 guilders was offered for his head. Criminals were promised pardon for his capture. A friend was put to the wheel for having sheltered him, his sick wife and children. Houses in which he had lived were confiscated. False brethren made efforts to betray him. Officers were continually on his trail, but he eluded them so often that his followers believed him to be miraculously protected. Menno was fearless and quick-witted, which probably accounts for his many escapes. An officer once stopped a coach on which he had taken passage and was riding with the driver, and demanded that Menno be surrendered. Menno turned and asked "Is Menno Simon in this coach?" "No," came the answer. And the officer, supposing he had made a mistake, permitted the coach to proceed. On one occasion, having observed a placard at the door of a cloister giving a description of himself and offering a reward for his capture, he boldly went in and endeavored to win the prior to the evangelical cause. On another occasion he interrupted a priest at service and entered into a discussion with him, which led the priest to renounce the priesthood and cast his lot with the Reformed cause. A faithless brother once undertook to betray Menno to the authorities, and brought officers to the meeting where he was preaching, but Menno saw the officers in time to escape. Some time later this same traitor brought an officer to a canal along which Menno was expected to pass. Menno saved himself by jumping to land and finding a hiding place. It was not until he had disappeared that the traitor could cry, "See the bird has flown." And when the officer called him a knave, he answered, "I could not speak in time, my tongue became stiff." The traitor was beheaded for having permitted Menno to escape.

For twenty years Menno was hounded from place to place, preaching when possible, but writing continually until Germany and Holland were flooded with his literature. His conviction that the state and church must be separated made that protection impossible for him and his followers which those of other confessions enjoyed in the states where their tenets were accepted. The doctrine of non-resistance, to which they were committed, made self-defense an impossible thing for them, and the result was that they endured severe persecution when other dissenters enjoyed peace. In spite of years of persecution, fleeing from place to place with a price on his head, Menno died a peaceful death. A German nobleman, who, as a soldier in his youth, had witnessed the sufferings of Menno and his people, offered them a hiding place on his estates. Here Menno passed away in his 66th year, and was buried in his own cabbage garden.

A New Book, or an Old Book Made New.

Many of our German people know that there is among our Mennonite literature a book of rare excellence, written by one Diedrich (Theodore) Philip. But of the character of its contents most of our Mennonite people are altogether ignorant. However, within the last few years the Lord put into the mind of one of His servants the desire and purpose to have this book translated into the English language, and also moved him to devote to the Lord's cause the means necessary for that purpose. The translation is now completed, and, if the Lord will, the ENCHIRIDION OR HANDBOOK OF THE CHRISTIAN DOCTRINE AND RELIGION, written by the venerated contemporary of Menno Simon, Bishop Dietrich Philip, will be printed in the English language.

This book is indeed a treasure among the literature of our Mennonite people—a treasure to all who love the principles and doctrines of the Christ and His Church.

Philip was a man of rare talent and high scholarly attainment, all of which he used for the propagation of the Gospel and the upbuilding of the Church of Christ, his remarkable knowledge and understanding of the Scripture qualifying him to be a most efficient co-laborer with Simons. Philip's book is one of the most logical, lucid and comprehensive compilations of purely Scriptural theology and practical precept ever written. It is a wonder that it was not sooner discovered and brought to the attention of our English speaking people. It will do good to every one who reads it attentively and with a desire to obtain a clear insight into the doctrines, views and teachings, as well as the practices of the fathers in the Mennonite Church three or four centuries ago. It should be read and studied by every professor of the non-resistant doctrines taught under the New Dispensation.

That this valuable work may be made of practical value by being placed into the hands of the people and the Church, we make the following announcement:

This book will contain about 300 Octavo pages, printed on good paper in ten point type, and will be offered in two styles of binding:—

1. Cloth binding with gold title on back.....$ 1.60 per copy
2. Leather binding with gold title .....$ 1.80 per copy

Any congregation taking ten or more copies will be supplied with the cloth edition at the rate of $1.40 per copy, and the Leather binding at the rate of $1.60 per copy.

We ask the overseers, ministers, deacons, or whoever may have charge of the congregation to present this matter at their earliest convenience and report to us as soon as possible the number of books desired. The book will be ready for delivery in about four months.

Mennonite Publishing Company.
JOHN F. FUNK, Pres.
Elkhart, Indiana, June 4, 1910.

Lancaster's German Paper.

After an existence of nearly 102 years "Der Volksfreund und Beobachter" Lancaster's, last surviving German newspaper, with the issue of March 2 became defunct. For more than 100 years Lancaster has had her German newspaper actively competing with the English. For a number of years the community ably supported a daily. It is a significant fact that there are not now sufficient readers of German to support even a weekly.

Pennsylvania Dutch is still spoken in the northern parts of Lancaster County, but comparatively few of the population can read German; and while they may converse in the German dialect, having been educated in the public schools, they read English newspapers. Journalism in English has now completely crowded out the German here.

William Hamilton, the editor of the Lancaster Journal (begun in 1794), in July, 1808, advertised for a German editor. He secured Joseph Ehrenfried, and in August, 1808, started Der Volksfreund, a Federalist weekly paper, the subscription price to be $1.50 a year. In February, 1809, Mr. Hamilton announced that he had formed "a connection with Mr. Peter Albright, late one of the publishers of the Amerikanishe Staatsbote, and that the Volksfreund will henceforward be published under the firm of Hamilton, Albright & Ehrenfried."

Subsequently Mr. Hamilton became involved in pecuniary difficulties and the establishment passed into Mr. Ehrenfried's possession by Sheriff's sale. He did not make a success of the paper, and it was again sold by the Sheriff, in 1817, and purchased by John Baer and Samuel Kling. The latter retired the same year, and Mr. Baer became sole proprietor. In 1834 he purchased the Lancaster Beobachter from Samuel Wagner and combined the two papers under the title of Der Volksfreund und Beobachter (The People's Friend and Observer).

John Baer died in 1858. His sons, Reuben A. and Christian R., under the name of John Baer's Sons, continued the publication of the paper. Reuben A. Baer died a few years ago. Christian R. Baer is still living here, retired and in feeble health, and his son, John F. Baer, was the last publisher of the paper.

Mr. John F. Baer, the publisher, says: "It no longer paid, and so we gave it up." The editorial valedictory was written by Mr. Charles Nickel, who had been editor for a number of years. Thus, full of years and honors, expired Der Volksfreund und Beobachter, perhaps the last German newspaper ever to be published in Lancaster.—D. H. S., Lancaster, Pa., in the New York Sun.

Simplicity in the Pulpit.

Some preachers might learn a lesson from Dr. Oliver Wendell Holmes. In his public lectures he carefully followed the plan of making himself so clear and interesting that everybody in the house would catch on to each sentence as spoken, without question, and almost without effort. He deemed it an unpardonable offense in a lecturer to lack the entertaining quality; in one way or another, except by buffoonery, if he would win, he must attract attention and hold it. His first rule for this was to make his English so lucid and simple that there could be no question what he meant at first blush. Of course he had elements of vivacity; natural and acquired, and other qualities of education and temperament, which helped to make him attractive. Nevertheless he did not reckon that these would give him a staying audience unless he spoke so that everybody could hear, and unless, in addition, each sentence was clear as crystal.

In his medical lecturers—on anatomy, bones, a dry subject, we might say—he introduced a style that was vivacious, simple, alluring, so as to hold students at the hour of 1:00 p. m, after they had been for four or five hours already in ill ventilated lecture rooms and going through the task of taking notes of preceding lectures. Yet Dr. Holmes held them! His aim, he declared toward the end of his career, was to lecture for "the latter half of the class," especially the slow-working, struggling, phlegmatic, and possibly dull witted young fellow at the very foot. He knew if he commanded the attention of this section he would have the others as a matter of course. One of his colleagues at the end of his career indicated that by this habit the Autocrat failed to do much for the few men of big brains who might be in the class and who were seeking exceptional information and opportunities. Thus, it may be seen, there are two sides to the question.

But for the preacher, unless he has an exceptional congregation, there can be but one rule—Preach so that the common people will hear you gladly. Remember how Martin Luther did. In a congregation of many hundred, including professors, students, and men of civic rank, he deliberately chose to make his sermons applicable in style and contents to the needs of the "servants and children," knowing that if he reached them he would not miss many of the others. The preacher to-day may wisely keep in mind "the man on the back seat." Speak so as to make him hear every word, and without screaming or straining the voice. Make it your business to be interesting to him, to say something that, either with his consent or against his will, shall attract his attention, something that fits his needs, that reaches the region "where he lives." The preacher who does this, ignoring in his thought the lawyer, the critic, the literary woman, in the congregation, and setting out to meet the needs of "the man in the street," the ordinary man or woman with every-day cares, sins and sorrows, will, if he has any preaching gift at all in him, reach nearly every one in the house.—Zion's Herald.

Honor.

Do you say we never lose an opportunity of honoring Jesus? Let us see. A lost sheep swears fluently when the child of God is not near. But let a child of the King approach and the evil lips cease their wickedness in respect of that person.

Now if nothing be said the Christian is really taking an honor not accorded to Jesus; for the man has respected your presence while Jesus who was in hearing distance of him all the time, was not likewise honored.

Let us meet such people with a true effort to open their eyes, and say: "O, go ahead, don't stop for my sake when you do not stop for Jesus who hears you all the time, I do not care to be honored above Jesus."

As the sunny side of a street in a chill day so is a cheering friend to him who is sad of heart.

Home Circle.

A Cheering Word.

Is the work difficult?
Jesus directs thee.
Is the path dangerous?
Jesus protects thee.
Fear not and falter not;
Let this word cheer thee;
All through the coming year
He will be with Thee.

Kindness in Child-training.

Let all children be treated with unvarying kindness. Affection is one of the most powerful weapons the teacher has to wield for the good of the child. If a large portion be experienced by the pupil, it will prevent many a wrong-doing—yea, where duty or conscientiousness and fear of punishment fail, affection for the teacher has often been known to raise an impregnable barrier against harm. Let the taught know the teacher's affection: yet not with ostentatious parade, which would only disgust, but by grief for offense in the child; and if any love exist, the pain induced for that given will leave a deep impression, and be followed by future prevention.

Perhaps nothing is more destructive of love in the breast of a child, than the consciousness that there is partial favor and grace shown to some, to the detriment of others. No teacher can avoid the feeling of preference for one more than another; but, unless he wants to blast his usefulness forever, let him never manifest it even by a look, much less by rewarding the favorite undeservedly or sparing him when he should suffer. Let every care be exercised by the teacher to preserve an equanimity of temperament in his own mind, or there will be great danger of a treatment of the pupils which will keep them in continual doubt how to act or speak. Let him encourage the child's confidence in his kindness, and care for the child; not looking up to him as an unapproachable being, but one full of sympathy and love, with a readiness to listen to the tale of sorrow or rejoice in the story of pleasure. Perhaps the golden opportunity to cultivate love is the playground and the boyish game, into which the wise tutor throws his heart and energy as much as into the study of Latin or Euclid. The child (for where is perfection?) is continually ruffling the feelings of his task-master, and without a common ground to meet on, they would soon diverge until all trace of love had fled, and the two, instead of acting in concert, would be perhaps unconsciously in fact, the one pulling from and the other in an opposite direction. The mind, galled and jaded, blaming the pupil and fostering anger for his shortcomings, warms, expands, and flows with and into the other in the game, the ramble, or the exploration. Nor does this in any way lessen authority; for while the heart on the one side warms and sympathizes, on the other it bends and becomes subdued. Obedience is not an absolute existence, but a relative, and if the opposing force cease, the end is as much attained as though compulsion had been used in a like ratio. All punishment is or ought to be kindness; it should never be administered in anger, but always with a view to the good of the offender, the good of the community, or of both. Thus it is the highest benevolence to administer it, provided it always be done judiciously. If any be corrected in mistake, openly make every reparation. For this purpose it is advisable to arrange usual punishments, that they may conveniently be remitted. The time has passed when the pedagogue should set himself up as perfection in judgment any more than in learning. As a general rule all reproof should be given in private. If the feeling of shame be too deeply awakened it leads to defiance; and besides, public disgrace, especially if severe, is apt to give the sufferer the appearance of a victim, or probably raise him to the rank of a martyr. Written reproof is oft times more efficient and less blunting to the feelings of especially the sensitive, than any *viva voce* blame, even in private. Few things are more prejudicial to the feeling of love in a pupil than a continual fault-finding and incessant un-called-for blaming; let reproof be never resorted to but with pain at having to wound, and then it will be avoided whenever it can be justly.

The Coin Test.

Upon receiving a suspicious looking coin, the man of facts drops it upon a hard surface to discern its "mettle". If genuine it rebounds with a snappy ring. If spurious it goes down with a dull thud.

Now when God receives a new son or daughter, He likewise tests them to discern their "mettle". James 1:3.

He drops us upon a good hard proposition and rejoices to hear the ring of the true substance.

On the other hand, how grievous it must be to hear the dull thud of the shallow life as it goes down in despair.

Next time we are tested, let us listen attentively for the ring of victory!

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Editorial.

Laymen's Opportunities.

Several weeks ago we had occasion to call the attention of our readers to a laymen's meeting which took place in connection with the Eastern Conference. Among those who took part were a lawyer, a business man, two schoolmen and a sister actively engaged in the work of the local church. Opinions expressed from their particular point of view were very much appreciated by the conference and a resolution was passed suggesting that laymen's meetings be made a part of every conference session. The same conference, by another resolution commended the General Laymen's Missionary Movement, which is creating missionary history throughout the world just now, and advised that the people of our churches give it their support and encouragement in every possible way. Movements of this kind go to emphasize the fact that the present and future life of the church is in the hands of the people, their brain and enthusiasm as well as their money and loyalty is needed to win the world for Christ. The consecrated, enthusiastic efforts of the whole church including both the official and lay members can win the whole world for Christ in this generation when once they get hard to work. The work of the minister is made a hundred times more effective when the lay members have an active part in it, in fact if they are not active the church goes to sleep, progress becomes impossible and the devil has everything much his own way. Our Mennonite people have too long been satisfied to let things go pretty much as the ministers could do them. The result has been that only as much was accomplished as the ministers could do. We can only speculate on what might have been the result had both the people and the preachers been doing as much as they have done all these years. The development of the Sunday-school, the young people's and women's societies were lay movements in which a part at least of the membership of the church found a way for investing their abilities for Christ. But, in spite of these great movements many did not and still do not take the least part in them.

To-day the work of the church requires efforts along so many lines that no one can excuse himself because work is not open to him along the line of his abilities. There is a demand for all the "hewers of wood and drawers of water" that can be found as well as for those who are endowed with skill for doing more difficult tasks. What we need, first of all, is everybody showing an interest in the affairs of the kingdom. It would be both an encouragement and a help if more of our people were to be seen at our conferences where they could get an insight into the needs of our denomination and first hand information concerning its condition. Then, next we want active participation in all of its works. The church paper should be in every family and it would be sure to grow in strength and influence in proportion to the number of our people becoming regular contributors to it. There is a need for specialists in every congregation, we mean men and women who "ride hobbies." The one who "rides a hobby" if it is a good one, is a very useful person. The "Missionary Crank", for example, if he is well informed on his subject and always ready to speak on it is sure to arouse a missionary interest and create a missionary following. So it will be along other lines. Greater church loyalty would be created if more of our people were to give their attention to the collection of Mennonite literature and documents of historic value or if here and there one was to be found who would make our doctrines or our history a special field of study. In the larger denominations many such "hobby riders" are to be found, when money is required for any cause, or when special interest needs to be aroused along special lines these can always be depended on to take up the work and go into it with enthusiasm. Why cannot we have many such in our church? G.

Every young man should remember that cleverness will not take the place of energy. Perseverance will win where smartness will go to the wall.

City Mission.

We now have here in Los Angeles, Calif., services Sunday morning and Sunday evening. Our morning service is a "Children's Bible Meeting." We expect to study the book of Matthew the rest of this year, so have practically the S. S. for the year. Each boy and girl is given a copy of Matthew and studies from that—no quarterlies are used.

Three or four little boys came to the door of the mission one evening attracted by the music. We persuaded them to step inside, gave each a book as they took chairs nearest the door. Asking the boys if they knew any songs; one of them found one in the book he said he heard. So we sang this for and with them; then we got them around the piano to sing it; then we sang some more; gave them chairs in the front row and a "chalk talk" on the black board. Before we dismissed we announced the children's Bible meeting for the next Sunday at 10 o'clock. The next Sunday when I arrived at the Mission at 9:30 there were five waiting for the meeting. Each service since we have had one or two new ones. Last Sunday evening ten were present ranging from seven to thirteen years of age.

Some of the boys come in just as they are on the street—bare feet and bare heads, wearing only shirt and overalls. Their faces not at all presentable if it were not for the smiles on them. The one evening Bro. Dyck washed one boy's face and hands to add to his appearance and now when he comees he goes first to the wash-bowl and cleans up. One boy's name is Angel but he does not look it; that is, he does not look like any picture of any angel I have seen. Perhaps he is more real than the pictures.

As yet we have no one to play the piano at our morning service and each time they ask "Will the lady be here to play to-night?" Martha Dyck has been playing and D. A. Dyck singing each Sunday evening and they take much interest that the children understand what they sing. The children appreciate the music—are much interested in the "baby" organ because it is so "cute."

Pray for these boys and girls—they have bright eyes and quick minds not yet dulled by the depths of sin—that they may come to know Jesus as their Savior and Lord. E. F. GRUBB.
Cor. Ave. 50 & Aldama St.

Prayer is not conquering God's reluctance, but taking hold of God's willingness. — Phillips Brooks.

Superstition in Oriental Lands.

What do we understand by superstition? Superstition is the excessive rigor in religious opinion and practice. It springs from the imaginations in a gloomy state, and from the religious feelings misdirected by the leaders and teachers of these lands. The Brahman priests take great pain in fostering the spirit of superstition in the young as well as in the old, thus deceiving them in such a way, the result of which means that nearly all the property or wealth finally gets into their possession.

There are various kinds of superstition, such as pertain only to agricultural and architectural work, others to marriages, births, sickness and death. These are truly believed by those who are sincere and on account of the lack of knowledge. They say we must do all this and believe all these things or great evil will befall us. Others believe because their forefathers believed and practiced such things or because it is customary to do so. Still others do it just for fame and give their money to the priests so their names shall live long even after they have passed away.

Superstitions pertaining to marriages. At such an occasion certain stars are taken into consideration and if they are not in harmony with each other the ceremony cannot be performed; because this shows that soon after the marriage one or the other will die, or the father or the mother-in-law will also not live long, whether it will be a happy marriage or not that seems not to be a thing of importance, yes very little stress is put upon it. When the fact that the stars are not in harmony has become known to the people, no one then is willing to give his or her son or daughter to either of these two parties.

In this district there are a great many farmers and the success and the failure of the crops depends very much upon the rainfall. Now the farmers have the firm belief that certain individuals have the power to cause the rain to cease, and especially is this true of the grain dealer, they think, who has stored away much grain. He will gather some rain-water from the eaves of his house in an earthen vessel which he buries under the grinding mill and from that time on thundering will be heard but there will be no rain for the grain dealer has bound it. In order to produce rain people resort to many strange practices. One year when rain was anxiously looked for the children were sent from village to village shouting over and over again, "King Cloud give us rain to ripen our rice and grain." On inquiry as to why the children and not their parents went about shouting these words the answer was given, children are not as sinful as their parents and the gods are more likely to hear their prayers. When the rain came people said, "Ah, it comes in answer to the prayers of our children." No farmer would think of beginning his work in the field unless he first prayed to the clouds.

In putting up constructions or buildings bridges it used to be very much the practice among the Mohammedans to sacrifice human life. Nowadays or at the present time this is getting to be a thing of the past. But however just a week or so ago a great consternation existed among our people here because they had heard that a bridge was to be built and of course in order to assure themselves that the bridge would not give way and that they must do all to please their gods, a child would have to be kidnapped some where and sacrificed for this purpose. And what was still worse, as reported, was about an American or an Englishman with his wife, who was out on horse back and his wife on a wheel hunting for children to be sacrificed. Where such a report has come from no one knows but such things always make deep impressions on the natives and cause them to become prejudiced against the Europeans whether missionary or not.

Our hearts grieve when we turn to those who have been placed on beds of illness and affliction, such as cholera and smallpox. Smallpox, when this disease overtakes any one it is not considered a misfortune but rather an honor. The patient is called the "goddess" and every wish must be fulfilled to the very detail. A man walked eight miles just to get a little food that the patient wanted from the missionaries table. If the patient or the goddess demands a hen, the hen will be tied to the foot of the patient's bed. Some times a goat is tied in the patient's room and daintily fed in the name of the goddess with a promise that it will be sacrified if the patient should recover. The friends of the patient will sit up all night, and if the patient is in distress they will do nothing to alleviate the suffering, but perplex themselves in trying to find what they have done to annoy the goddess or what they have ommitted to do that will please her. When the life of a patient is drawing to a close, whether in this case or any other, he or she is taken off the bed and placed on the ground. At this time curds and milk is put in the mouth of the dying person and a calf is also brought in for him to catch hold on the tail of this sacred animal which will help the soul to cross the "River of Death." After death the body is immediately burned, (some castes bury their dead) then several bones are taken, tied together and fastened to the pepal tree known as the "Holy tree" which keeps the evil spirits away. Above the bones a vessel is also attached to the tree, from this the cold water is continually dripping down on the bones for ten days. This is to cool the soul if it is in the fire. After the tenth day the relatives loosen the bones and bury them in their ground floors in the house. Then after some time they are taken up again, they tie them to their bodies, board the train and go to the Ganges river where they finally reach their destination after sinking them into the water. The relatives have done all they could to save the soul from trouble and now what is still left for them to do, is never to grieve or displease the spirit of this person as there are times when it returns to the home again.

The people *are sincere* and seek to do their best for themselves and for their fellowmen. They are to be pitied that their knowledge is so very limited. The other day one of our servants who had been quite ill for some time, came and said, "All this I have had to suffer just because one morning I forgot to sacrifice a cocoanut to my god, and because of this he has been so displeased with me. He came and asked me who would take care of his children if he should die because his god was very angry at him. Poor people! It does make one's heart ache to see how innocent and ignorant they are. May God richly bless all His work here in this country and may the Heavenly Light dawn and break in upon many who are now groping in darkness and longing for that which God alone can give.

Yours in the blessed service of our Master,

A. P. BRAUN.

Janjgir, India.

A Life Worth the Pains.

Contributed.

"Life That is Life" according to Romans 6, 1—5; and Romans 8:1—2. There is but one life worth living, hence the only life that is life, and that is a life in Christ Jesus. Bismark at one time said, "Wenn dieses Leben alles wäre, dann wäre es wie ein altes Gewand; nicht der Mühe wert, dasz man es aus- und anzöge." (If this life were all, it would compare to an old garment, not worth the pains to put on and off.)

I have taken Romans 8:1 for my base. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit."

This chapter is full of experimental piety and is a veritable looking-glass, a guide, beginning with a full and clear description of Christian character, to which its interesting statements are applicable, and we need not complain for want of guidance on our way. Now every earnest seeker after the truth must acknowledge that this is of the utmost importance, and we ought very carefully discriminate and apply divine promises of God's word only to those to whom they are specifically and directly made.

The apostle wisely and carefully observes this in the case before us. Let us examine the Christian's state. "In Christ Jesus." Paul uses this form of speech frequently, as also it is found many times throughout the New Testament. Paul says, "If any man be in Christ," "I knew a man in Christ" again "Who also were in Christ." This signifies to be in His kingdom by a visible profession.

What is a visible profession? Not words, not to push one's self forward, not to show a desire to do or run everything, not at all. It signifies deeds, actions, to do, to dare for Christ's sake and His cause. Christ calls His disciples out of the world to be a separate and distinct people. They are publicly to show themselves as His disciples by their actions and lives. As a peculiar people, not like the world. They are to differ from others; to be living epistles, read and known of all men. They are to put on Christ, to live in Christ, to exhibit the spirit and love of Christ by their deeds and conversation. They are literally united with Him by saving grace. This union to or in Christ is represented as resembling our union to the first Adam. 1 Cor. 15:22—45. As the branches to the vine. John 15:1—. As stones in a building. 1 Pet. 2:5. As members of the body. Rom. 12:5.

The person leading a life that is life, is in Christ as Noah was in the ark, as the man-slayer was in the city of refuge, the one secure from the desolate deluge, the other safe from the avenger of blood. This union in Jesus may be distinguished as a spiritual and supernatural one. By nature we are not in Christ, but in death, sin, and condemnation. It is by the grace of God, this change, this union is effected. It is mysterious as is the union of the adorable distinction in the Deity. As the union of the divinity and humanity of Christ. Union of body and spirit in man. Paul says to his church of the union of Christ, "It is mysterious, or a great mystery, who can comprehend it?" An incomprehensible honor. Angels cannot boast of dignity like this. Sons of God. Heirs of God. Joint and co-heirs with Christ Jesus. This is the life that is life, is it not? All is yours! Begotten again to an eternal hope. An inheritance incorruptible, eternal. The only saving union. Union to good men, to the visible church, to ordinances, to Christ. We must be in Christ truly and virtually, by a living faith and a real union to and in Him.

There is now no condemnation. It does not imply that there is no reason or cause for condemnation, for in the most exalted state of Christian life and experience there is sufficient sinful infirmity, imperfection and fault to condemn. Neither is it said there was no condemnation, for prior to the life of trust and belief in God, His people were condemned. They were designated as aliens, children of wrath, without life in God; dead in sin and iniquity, without hope and Christ in this world. Neither is it said there shall be no condemnation, for it will depend entirely and ultimately on the steadfastness and continuance in well doing unto the end.

If we persist in leading a life in sin and commit the same sin again and again, if we live in wilful sin, there surely must and will be condemnation. But observe, there is now, at the time of being virtually in Christ, of living in Christ, of walking after the direction of the Spirit, of the keeping of His precepts, of living in God, there is *now* no condemnation. No condemnation from the law, from conscience nor from God. From the law, for we are in Christ who is the end of the law, for righteousness to everyone who believeth and liveth in Him. From conscience, for it is appeased. From evil of guilt, for it is pacified and cleansed by the blood of Christ and His atonement. Nor from God, for we are in a state of peace with God through Christ Jesus.

A life that is life. A Christian practice. "Who walk not after the flesh, but in the spirit." A Christian's life, or a life that is life is a fighting life, is represented as a course of opposition to sin and the flesh; an agreement with the Spirit. The flesh signifies the natural propensities of a carnal mind. This is crucified in the believer and put to death.

It does not live and control him, he is free from its tyranny. He mortifies it; wages incessant warfare with it. A warrior must be ever vigilant and valiant.

Life that is life is a life of agreement with the Spirit. The Spirit of God dwells in him. He walks under His directions, under His influence, in singing, hearing, worshipping, watching, praying. Not so much in taking every opportunity to say long prayers in public and in jumping at each and every opportunity to push one's self forward and giving one's experience or parading what God, Christ, or the Spirit has done for one, not by that, but by praying in secret, in the chamber where God alone sees, and by a quiet, spiritual life in Christ, and by doing, by deeds generally, not words and vows. He becomes sanctified, sealed and kept by the spirit; kept unto eternal salvation. He bears the fruits of the spirit; love, peace, gentleness, patience.

Life that is life. The application for you and me is, we must learn true religion. A reality, not a name merely or a profession, but living in Christ. It becomes a blessed reality, freed from condemnation; no longer in a state of guilt and danger. It becomes a holy reality; walking after the spirit, not after the flesh.

Let us learn its desirableness. Let us devoutly seek it and as believers rejoice in its blessed enjoyments. Let us walk before God in all unblameableness and holiness of life, and doing this we shall lead a life that is life.

It is a deplorable fact and very sad indeed that our lives correspond so very poorly with Christ's life and His precepts. We are so prone to become frivolous and often guilty of making light of holy things; of dragging that which is godly, grave, and serious down to ridicule, to the laughable and thereby scoffable.

It is sadder still that this state of affairs exists in our churches and is even dragged into our pulpits.

May Almighty God, in His infinite and boundless love, guide, direct, lead and keep us in the paths of truth and life.

A great teacher used to say: "If you wish to know whether you are a Christian, ask yourself these questions: 'Am I a comfortable person to live with?' 'Am I pleasant to have about?'" No amount of high principle or giving of tithes, or church work and attendance, will weigh against a negative answer to these searching inquiries. If we are "ill to live with," something is wrong, and radically wrong with our religion.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, June 26.—MONEY, MEN AND PRAYERS: THE THREE GREAT MISSIONARY NEEDS. 2 Cor. 8:1—9; Mat. 9:35—38.

QUESTIONS:

1. What does impel us to do Christian work? 1 John 4:11—19.

2. What ought to be our first gift to God, and how do we give it? 2 Cor. 8:5; Rom. 12:1; Mat. 9, 36.

3. What is our first missionary duty? Mat. 9:38; 2 Cor. 1:11; Ephes. 6:18—20.

4. What is our second missionary duty? Isa. 6:8; Jer. 1:7—10; Acts. 13:2.

5. What is the third missionary duty? 2 Cor. 9:6—8; Phil. 4:15—19; 1. Chron. 29:14—17.

MEDITATIONS:

Our age is the missionary age: missions having been neglected for a long time, the Christian church has awakened to see its opportunities and duties, and this century has unprecedented opportunities, new doors for the gospel opening wide everywhere, and the beginning having been made in many fields and experience gained, the harvest indeed is more plenteous than ever and though the number of laborers has increased into tens of thousands, yet in comparison to the field and its opportunities the laborers are few.

What ought to impel us to Christian work? Not the sense of duty, but the sense of love. When we experience the unsearchable love of God as shown in Jesus Christ, His only begotten son, whom He has given for us, we can not help but must love Him, who first loved us.

We show our love to God by giving ourselves to Him, sacrificing our bodies by living for Him, in His service. But this service is done not directly, but indirectly by loving men and serving them. We see the lost condition of men, after we have been saved, and have compassion on them.

Seeing the great need and the inadequate number of laborers, the first missionary duty is to obey our master and "pray the Lord of the harvest, that He send forth laborers into his harvest." And when the laborers go forth, our prayers ought to accompany them and sustain them. Eyen the great missionary apostle Paul asked the Ephesians for their prayers, that utterance might be given unto him in opening his mouth, to make known with boldness the mystery of the gospel; that in it he might speak boldly, as he ought to speak. How much more do our missionaries need our prayers for love and courage and wisdom and patience.

If we pray earnestly to the Lord of the harvest, that He send forth laborers into His harvest; we have to ask: how shall this prayer be answered, and how can we help, that this prayer is answered? Why should not I go, if someone has to go? But if we ourselves can not go, we must try our best to induce others to go. We ought to try and overcome our own objections and the objections of others. We ought to give ourselves to God's service; but we ought to be called and sent by God, and He will equip us for His service. If we can not go, we ought to enable others who are called of God to prepare themselves for such service, for even the best preparation is not too good for God's service.

We can enable others to prepare themselves by furnishing the money for their education. If they go in our place, we ought to provide the means for them to go into the field, at home or abroad, in home or foreign-mission, and to sustain them in the field, that they can work without being burdened by cares for their sustenance. Our gifts are generally the thermometer of our Christian life. As the gifts diminish, this shows that our love to Christ has diminished; especially when, as it is often the case, the people are becoming richer. A tenth of our income ought to be the least we give, and as we are prospered by God, we ought to increase our contributions in proportion, and cheerfully, willingly give for the furtherance of God's kingdom, thereby enjoying the blessedness of giving and helping others.

The three duties are not consecutive in time, but generally together. Praying, sending, giving go hand in hand and are all three needed and inseparable to insure successful missionary work.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for June 26.

SUBJECT: The Parable of the Tares. Matt. 13:24—30, 36, 43.

GOLDEN TEXT: Then shall the righteous shine forth as the sun in the kingdom of their Father. Matt. 13:43.

This text begins with a very significant word. The explanatory phrase occurs twice in the preceding verses. The time when that which is set forth in the parable shall be fulfilled is "in the end of the world," or "in the consummation of the age" (See Margin). The Prophet Joel, quoted by Peter on the day of Pentecost (Acts 2:20), speaks of that time as "the day of the Lord, that great and notable day," immediately preceding which and leading up to it there are to be enacted terrible scenes of judgment. Corresponding to this, Jesus here puts the gathering out of the kingdom (i. e. the world) of all things that cause stumbling, and them that do iniquity, as the event that will usher in the glory of the Father's kingdom in which His children, the righteous, shall shine forth as the sun. In the apocalyptic visions of John, he heard great voices in heaven announce this time in these words: The kingdom of the world is become the kingdom of our Lord and of His Christ and He shall reign forever and ever. x x x Now is come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brethren is cast down, etc. (Rev. 11:15; 12:10).

The righteous who shall shine forth when that final consummation will be brought about, are the sons of God who have become such through the mediatorial work of Christ, the Son of man (vs. 37, 38). He soweth the good seed. Similarly, those that shall, like the tares of the field, be gathered up and cast forth unto destruction, are the sons of the evil one, the devil (vs. 38, 39). They are such because their attitude towards God and truth is that into which Satan deceived the first man and woman in Eden. Jesus describes Satan (John 8:44) as "a liar and the father of it." His sons are those that believe and live his lies in preference to the truth as it is in Jesus.

The good and evil are mutually restraining. Paul writes in 2 Thess. 2:6—8 of the full outworking of evil being restrained for the time being by the presence of one who shall sometime be taken out of the way (probably referring to the rapture of the saints—1 Thess. 4:16—18), when for a brief period lawlessness will come to its rankest and fullest development, however only to be brought to naught and finally put out of the way by the Lord Jesus at His coming in final judgment. Then, the restraint of the evil upon the good being removed, the latter shall shine forth in its full glory. The glorious description of the final consummation of Christ's redemptive work found in Rev. 21 and 22 contains this statement: "And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie, but only they that are written in the Lamb's book of life." In that new heavens and new earth for which we look (2 Pet. 3:13) the righteous shall shine forth in resplendant glory.

News of the Week.

Domestic.

Conferees Agree on Railroad Bill.

WASHINGTON, June 14.—The conferees of the senate and house reached a complete agreement on the railroad bill this afternoon and Senator Elkins immediately presented the report to the senate. He announced that he would call it up for action by the senate tomorrow.

The conferees decided to take the house provision as to the long and short haul and the senate provision giving the interstate commerce commission ten months in which to pass new rates. The President's wishes for a commission to investigate and recommend a method for supervising future stock and bond issues will be met.

The conferees had been at the White House daily since their appointment. There was some friction over putting into the bill the paragraph authorizing the appointment of a commission by the President to take up stock watering by the railroads. The President has insisted that there should be some provision looking to the control of future issues of railroad securities in accordance with its platform pledge.

The long and short haul clause as adopted by the house, provides that railroads shall not charge more for a short haul than for a long haul, the interstate commerce commission to have power to decide when exception may be made to this rule by reason of water competition, etc.

It has been asserted by some of the senate progressives that the language of the house provision delegates legislative authority to the commerce commission and that the provision therefore is unconstitutional. The conferees and the President evidently did not take this position.

As agreed to, the bill provides that Section 12, which gives the interstate commerce commission wide authority in requiring reports from railroads, take effect at once, and that the rest of the bill shall be in force in sixty days.

The burden of proof that a rate increase is reasonable is placed on the railroads and the interstate commerce commission is directed to give hearings and decisions in such cases preference over all other questions.

Section 12 and Section 16 of the bill take effect immediately. The former applies to increased rates, and under the bill such rates can be suspended by the interstate commerce commission at any time after the passage of the measure. This makes effective immediately President Taft's agreement with the railroads.

Section 16 provides for the appointment of a commission to consider the question of regulating the issue of stocks and bonds by railroads.

First Aerial Mail Route.

NEW YORK, June 13.—Charles K. Hamilton arose from Governor's Island in an aeroplane this morning and sped without a break eighty-eight miles to Philadelphia in a remarkable cross-country flight under the auspices of the New York Times and the Philadelphia Public Ledger. He made the trip in one hour and fifty-one minutes, leaving Governor's Island at 7:35 o'clock and landing at Philadelphia at 9:26.

Alighting at Aviation field, he delivered letters from Governor Hughes and Mayor Gaynor to Governor Stuart and Mayor Reyburn, accepted messages of congratulation from them to bear in return and started for New York again with only brief intermission for food, fuel and oil. He had flown approximately seventy miles of his return journey when a sluggish motor drove him to descend in a swamp near South Amboy, N. J., at 12:55 p. m. The propeller was broken there in landing, but after repairs had been made, Hamilton resumed his flight at 6:20 and landed at Governor's Island at 6:39.

Runaway Baloon Does Crazy Things.

NEW YORK, June 14.—A runaway dirigible balloon to day flashed around the flagstaffs on the city hall, crashed against a massive chimney on the city court building, played tag with skyscrapers in the downtown districts and finally floated off across the East river into Brooklyn.

The baloon was navigated by Frank Owers, an aeronaut, who left Hillside park, Belleville, a suburb of Newark, visited Passaic and then passed over Jersey City on his way to New York.

America is to be Arbitrator in the Far East.

WASHINGTON, D. C. June 11.—Japan has scored another great victory. Her treaty of understanding with Russia, concluded today according to official announcement late this afternoon, yields to the United States preference among all nations whose Chinese interests entitle them to participate in the so called Chinese protectorate. The treaty provides that all questions beyond the immediate and personal jurisdiction of either Russia or Japan shall be settled by and in conjunction with a third power, and unless private to the United States the same question shall be submitted to the latter country for counsel.

Small Apple Crop in the Central States.

Splendid prospects for fruit in New England and the Pacific coast states almost counterbalance the poor showing of the central states, where early frost got in some telling work, according to a report made public by the department of agriculture on general crop growth.

The condition of the apple crop is reported to be more than 8 points below last year's crop or 53.0 as compared with a normal condition. The ten-year average for apples is 69.8. In New England and on the Pacific coast the crop promises to be immense, but in such big apple states as Ohio and Missouri there will be only about one-third of a crop.

On the other hand, the peach crop, due to the excellent prospects in such states as Georgia and Delaware, promises to be larger than last year.

More Prosecutions in Sugar Frauds.

NEW YORK, June 11.—Hint of further prosecutions in connection with the sugar underweighing frauds was given today by Special Prosecutor Henry L. Stimson, when the two men convicted last night of conspiracy to defraud the government by means of underweights were brought up for sentence, together with three former employes of the American Sugar refining Company, who had pleaded guilty during the trial just ended.

Preceding this a respite was won by the two leading figures in the sugar conspiracy prosecutions, Charles R. Heike, secretary of the American Sugar Refining Company, and Ernest W. Gerbracht, superintendent of the sugar trust's Williamsburg refinery.

Sentence was not imposed upon either of the convicted men. Instead Judge Martin suspended sentence until August 30, pending an appeal which counsel for the defendants will file. Bail was fixed at $25,000 each, the present bail, of $5,000 for Heike and $10,000 for Gerbracht being continued until Wednesday.

Fire Loss at Seattle Will Total $1,000,000.

SEATTLE, June 11.—Fire that broke out on the northern water front during a hurricane last night was carried by the wind to a district to the eastward thickly covered by wooden buildings, and in a short time twenty acres were ablaze, causing a loss of $1,000,000 and rendering five hundred persons homeless.

Foreign.

Colonel Attends Catholic Services for Emigrants.

ON BOARD KAISERIN AUGUSTE VICTORIA, June 12.—Colonel Roosevelt was the chief figure in a noteworthy scene in the steerage this afternoon, when he attended a Catholic service held for 1,200 immigrants, Russians and Galician Poles. The emigrants surrounded an altar draped with the American flag, chanted a litany and then Mr. Roosevelt spoke briefly, the priest interpreting.

Mr. Roosevelt welcomed his hearers to America and gave them some good advice on the necessity of avoiding association with strangers upon landing. He exhorted them to be mindful of duties of citizenship and to protect the rights of women. At the end of his remarks the emigrants crowded about him, trying to kiss his hands.

The former president, accompanied by the steamer's captain, inspected the third cabin passengers and complimented the captain on their comfort and condition. He said it was to be hoped that the steerage might eventually be quite eliminated and its place be taken by third class cabins.

Many Lose Lives in the Fire

MONTREAL, June 13.—Between twenty and thirty persons lost their lives to day when the supports of the sprinkler system tank on the roof of the Herald building gave way and the great mass of metal and water, weighing about thirty-five tons, went crashing to the basement.

Fire broke out immediately. The firemen displayed splendid heroism in rescuing scores of people from perilous positions in the tottering walls. Some of the walls had to come down before the work of recovering the bodies could be safely attempted and it was not until after 6 o'clock this evening that the first body, charred and mangled beyond recognition, was brought out.

Inclined to Be Lenient With Jews.

ST. PETERSBURG, June 14.—The Russia prints to-day an official statement by Premier Stolypin in his capacity as minister of the interior, regarding the Jewish expulsions, and in which the premier minimizes the extent of the government's campaign.

According to the minister the Hebrews in Kiev who were subject to expulsion number 446. The government is disposed to relax the rigor of the law so far as it is practical in Kiev and other places particularly to the advantage of Jews who were well established in business. This policy has been carried out in the Caucasus. The statement sets forth that the minister of the interior has sent instructions to the provincial authorities to permit Hebrews to reside at summer resort regions and in their villas in suburban localities, where, through a strict interpretation of the intent of the law, they would not be entitled to residence.

The statement deals at length with the expulsion of school children from Moscow and explains that professional woman enjoying a right of residence outside the pale may not confer the same privilege upon their children. Accordingly four midwives at Moscow were obliged to send their children to their husbans living within the pale.

Flood in Germany Claims 200 Lives

COLOGNE, Germany, June 14.—It is estimated that two hundred persons lost their lives in the flood that swept the valley of the river Ahr, in the Eifel region.

Eighty-seven bodies have been recovered to-day. These were found along the river banks tossed high by the flood or left stranded as the waters subsided.

A report received here to-day is to the effect that fifty lives were lost at the village of Schuit when a bridge, which was crowded with persons watching the turbulent waters, was carried away.

The floods were caused by a heavy rain that had continued for several days, causing the river Ahr to break its bounds. Sunday night there was a cloudburst and the waters choked the valley, drowning every living creature in their path and causing immense monetary damage.

Two barracks, in which Italian and Croatian laborers were housed, were swept away and their occupants, who were in their beds, were drowned. The railway was washed out and several villages were destroyed. Lightning, which accompanied the rains, did much damage. Yesterday the flood subsided. There is much distress among the peasants of the valley, who have survived, as most of them have lost their possessions.

Madriz Captures Seaport

COLON, June 14.—News reached here to-day that President Madriz had taken Estrada's only remaining port, outside of Bluefields, by the capture of Cape Gracias yesterday with the remnant of his army under General Vasquez. Estrada had only a small force stationed at this port. Cape Gracias is on the Honduran border and it is declared that Honduran soldiers aided the Madriz men.

With the capture of Cape Gracias, the only Estrada port now open is Bluefields and this could easily be closed if the United States government would permit.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, June 22, 1910. No. 25.

Items of News and Comment.

Prayer Verse.
"Lord, in my heart
Thy good seed sow,
And send Thy grace
To make it grow."

To celebrate a "sane Fourth" requires sane and wise preparation before hand.

Prof. G. A. Haury, of Newton, Kan., will go to Puget Sound and other points in the West.

Bro. P. R. Schroeder, formerly of Mountain Lake, Minn., and recently a graduate from Bethel College, received a call as teacher of English branches in the Mennonite school at Freeman, S. D.

Sister Mollie Kauffman, wife of Editor Daniel Kauffman, underwent in the Mercy Hospital in Pittsburg, Pa., a severe operation for gall stones and appendicitis. She is now improving nicely.

In a mixed crop it requires time to separate the good from the bad grain. This also is true in spiritual affairs where the good and the bad still exist together. But in due time a thorough separation will take place.

By the kindness of the editor of the Christlicher Botschafter", Cleveland, O., we have the pleasure to present in this issue to our readers the picture of the "Executive Committee of the World's Sunday-school Association".

"A Sane Fourth" is the demand in every part of the country. There is need of it. The old-fashioned Fourth has cost dearly in human life. The number killed, blinded, or otherwise maimed in 1009 was 5,307, besides victims of minor injuries. It is estimated that during the past few years 34,000 persons have been injured. A number of cities have taken action in favor of a more sane observance of this day by forbidding the sale and use of any fireworks within the city limits. May the time be near when public sentiment will be sufficiently strong to do away with the present destructive manner of observing the day.

Professor George B. Foster, the Chicago University man who is tobogganing on a non-ecclesiastical tangent, is fond of saying things that may cause a jar in religious circles. On a recent Sunday he talked about the idea of brotherhood being banished, about dogma fettering the church, and about the prevailing opinion in so-called orthodox churches that a dissenter is fit for the stake. Fortunately, thinking people do not take Mr. Foster as seriousiy as he takes himself. Should he come out of his private little "think-shop," as Aristophanes would call it, he would find the militant hosts of vital Christianity looking upon his utterances with mingled pity and disgust.—Religious Telescope.

EXECUTIVE COMMITTEE OF THE WORLD'S SUNDAY-SCHOOL ASSOCIATION.

First line from left to right: Marion Lawrance, E. K. Warren. Rev. Dr. F. B. Meyer, President of Convention; Dr. George W. Baily, Chairman of Committee; Justice J. J. Mclaren, W. N. Hartshorn, Secretary of Committee.

Second line: Gen. John W. Foster, Pastor J. Rohrbach, Rev. John Hillman, Rev. Percy Waller, S. L. Leet, Rev. Hamilton McCleary, Rev. George Shipway, Rev. R. J. Gibson.

Third line: Rev. H. H. Bell, Bert Cashman, John Henry Phillips, F. A. Wells, Rev. Andrew Smith, A. Crawford, Rev. James McNaughton, Thomas Brown, Frank L. Brown, N. B. Broughton.

At a recent meeting in Washington, D. C., the officers of the World's Sunday-School Convention were elected for the next three years. Dr. George W. Bailey, of Philadelphia, was elected President. Other officers are: Vice Presidents — Sir John Kirk, England; Justice J. J. MacLaren, Canada; Bishop J. C. Hartsell, Africa; W. N. Hartshorn, Boston, and E. W. Fritchley, India. Joint Secretaries — Marion Lawrance, for the United States, and Rev. Carey Bonner for England. Statistical Secretaries — George Shipway for England, and Hugh Cork for the United States. Joint General Treasurers — F. A. Wells, Chicago, for the United States, and Sir George White for England. E. K. Warren, of Three Oaks, Mich., was made chairman of the Executive Committee.

The Moody Bible Institute of Chicago is seeking to meet the demands of the different denominations for workers among the foreign-speaking peoples of our large cities. Its students now embrace 20 nationalities, and men and women can be sent out qualified to conduct gospel meetings in sixteen languages. As a matter of fact work is now being done by these students constantly among Yiddish, Swedish, Danish-Norwegian, Italian and other foreign-speaking peoples in Chicago and its environs. In addition to this The Bible Institute Colportage Association, besides being a channel for the distribution of the Bible in foreign languages, publishes its own evangelical literature in several tongues. One of D. L. Moody's books is now published in six different languages. The interdenominational character of this work is kept to the front by a faculty composed of men and women trained in the Episcopal, Congregational, Baptist, Presbyterian, United Presbyterian, Methodist and Lutheran communions. Students of both sexes are welcomed there from all over the country, and churches and institutions in need of helpers are constantly applying for their aid.

..."THE MENNONITE" TO A NEW SUBSCRIBER FROM NOW UNTIL JANUARY 1912 FOR $1.50.

A Brief Annual Report

by the Secretary of the Board of Foreign Missions of the General Conference of Mennonites of North America. For the Fiscal Year 1909–1910.

Another year of the labors of our Board has passed. While the Board was deeply affected by the sudden and unexpected removal by death of our beloved president at the close of the fiscal year, it still finds much reason to be thankful to the Lord for His grace and blessing bestowed upon the work and for the increase which He has given. It is now upwards of 28 years that work was first started among the Indians in Oklahoma, then Indian Territory. For a number of years the work was continued without any visible success and with a number of apparent reverses. Those were hard and trying times for the young enterprise and for the churches which were to uphold it, to whom it was something new, to which they had not been accustomed before. Not being familiar with the history of missions, many thought that more and better results should manifest themselves. That numbers of heathen should be won for Christ at once. But it was only after nearly eight years of incessant and self-denying labor and after thousands of dollars had been spent, that the first convert could be baptized at Darlington, Okla., on June 3, 1888. But by the grace of God our churches did not become discouraged, additional means flowed into the Mission Treasury and new volunteers offered themselves for the work, so that the work could grow and expand so that at present we have, by the grace of God, four stations and one out-station in Oklahoma, one station and one out-station in Montana, two stations in Arizona and two stations and a number of schools in the Central Provinces of India. At each of these stations we have a greater or smaller number of baptized Christians, while quite a number of those who were baptized have been transplanted from the church militant to the church triumphant. Thus the present number of church members does not fully disclose the effect of the gospel and the full fruitage brought forth by the work. And even among a number of those who have not yet fully decided to accept Christ and His religion, the power of the gospel manifests itself in their changed life and conduct. We are thus forcibly reminded of and greatly encouraged by the words of the Apostle, I Cor. 15: 58, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know, that your labor is not in vain in the Lord."

Our present working force consists of 13 male and 18 female workers, with 22 native helpers. These are distributed as follows: In Oklahoma, 4 males, 6 females and 4 helpers. In Arizona, 3 males, 4 females and one helper. In Montana, 2 males, 2 females and 2 helpers. In India, 4 males, 6 females and 15 native helpers. The present aggregate number of church members is 259. Of these 160 belong to our four stations in Oklahoma, 8 to our two stations in Arizona, 16 to Montana, and 75 to our stations in India. In India the best results have thus far been achieved among the poorest of the poor, the lepers, of whom we have about 120 in the asylum and of whom a great portion have accepted Christ as their Savior.

The Board has under contemplation the erection of a third station in India and another one at the Tongue River in Montana, where a great portion of the Cheyenne Indians have their abode. By establishing this new station our field will embrace all the Cheyenne Indians in Montana. The new station in India is to be to the south of our present field, adjoining the field of the "American Mennonite Mission" on the north and our present field on the south, and will thus give our American Mennonite brethren and us jointly the supreme control over this vast territory. This new station will be begun as soon as a suitable location can be procured, which by the slow proceedure of the Indian officials, may yet take some time.

The receipts of the Mission Treasury during the past fiscal year amounted to $27,211.45, and the expenditures to $25,054.74, leaving a balance in the treasury, at the end of the fiscal year, of $2,156.34.

A. B. SHELLY, Sec.

Idolatry in India.

For the Mennonite.

Someone has said that idolatry is the worship of God through images but here in India it is the worship of a god or gods through images. It is recorded that there are 333,000,000 gods worshiped throughout India. Surely it can rightly be termed a religious country, but the degradation, sin and vice of it all makes one shudder. The Hindus, like all other idolatrous nations, originally possessed a conception, imperfect though as it was, of the true God, but this knowledge grew more and more dim, until it became extinguished in the error of ignorance and corruption. They did not distinguish between the Creator and His creatures and thus have become blind. We are told that the Hindus believe in one almighty God, but that he is so high and holy that no one can approach him, until all their millions of gods have been worshiped, so it can readily be seen that He is beyond the reach of these people.

Every idol that a Hindu uses as an object of worship requires a ceremony, by which it is believed that a spirit of a special God enters it and gives it some supernatural power.

We who know God as an affectionate father and through His dear Son, being assured of a blessed salvation, and enjoying peace of the soul here, are filled with sadness as we study the characters of those who are represented as their gods. The worship of any person whose life has been very immoral, cannot help but implant such immoral ideas into the worshiper and thus destroy any real soul worship. These gods or goddesses are represented in different forms and are entreated for different blessings. Some of the images are so hideous that one glance at the form makes our hearts go out in pity to the worshiper. One of the most beautiful images is supposed to be the only source of knowledge, book knowledge.

In talking with these people about their worship and religious life, they, in many cases, are unable to give an intelligent answer. Their fathers and forefathers did so and therefore they do likewise, consequently we question at times whether their worship is more custom or whether there is some real sincerety and soul life back of it; and we must answer that there are real longings of the soul back of the worship in many of these poor people. These desires or longings vary. So much of their religion is bound up in the sons and childrens' children, that naturally where those are missing, many forms of sacrifices will be performed; another great longing is that his spirit in the next life may enter that of a person and not an animal or an insect, other true desires are those for health, wealth etc. It is amazing what a heathen will do to obtain his desires. Just a few illustrations, to show, that their worship is more than mere custom. Will a man get up daily at 3 o'clock when his heart and soul is not in it? We can maybe test ourselves by it. We have a few men here in our village who do it daily, their one great desire is that they may have sons. Women will lash their tongues in front of an idol in the hope of obtaining sons. Others will cut themselves to offer their own life-blood to the gods. Can we say that there is no earnestness and sincerity back of such deeds? Only 2 years ago, a man not far from here cut off a part of his tongue and offered it to an idol, with the hope that he might become well because he was poor and needed to earn a living. He has told our evangelist since that he is well. There are those persons who travel on foot as well as prostrated (dragging themselves on the ground) for hundreds of miles to the famous shrines of India, which by no means is a life of ease. The son of a king, thinking that he had committed a sin and for that reason was deprived of a son, made a pilgrimage to one of those shrines prostrate. Would we dare to think that they torture themselves in such a way, because others have done so, without a sincere thought as to the washing away of their sins in the sacred waters of the Ganges? Read the story of CHANDRA LILA who traveled from one shrine to another with the hope that she might find peace in her heart.

The Hindi religion teaches that persons can work out their own salvation by penance, going from place to place, worshipping and giving alms to the Brahmins. The Hindus out of fear will worship. Their gods are those who exact and punish. They do not rule with love. An affectionate god is unknown to them, therefore their worship must be performed in the same way.

If all foregoing is true, then the question arises, Does the idol worshipper receive any blessing? This question was asked of a Brahmin, and he with some hesitation replied "Yes, I can say that we do." Their object of worship cannot give peace, therefore real soul satisfaction cannot follow, but such satisfaction as comes to one from doing his or her duty faithfully, may be theirs, but that is far from satisfying a soul that hungers after the bread of life. We all know that the soul out of Christ is not at rest. May the time soon draw nigh when India with its multitudes will worship Him who offered Himself for us all, taking our sins upon Himself and setting us free.

Your sister in Christ,
ANNIE FUNK,
Janjgir, C. P., India.

NOTICE! YOUR RENEWAL AND ONE NEW SUBSCRIBER FOR $2.50. THe NEW SUBSCRIBER WILL GET THE PAPER FROM NOW UNTIL JANUARY 1912.

Come.

BY HOWARD D. YODER

But what if there intervenes unbelief, fear, doubt, disease, weakness, blindness, wicked companions, or perchance Satan and all his host arrayed to resist us? What if we see no place upon which to get a solid footing? Well, Peter saw no substantial footing through the sea, yet when Christ said, "Come," he went right over the apparent preventive. Yea, when God speaks and man obeys, there is going to be something accomplished. Has not God spoken, "Come unto me all ye that labor and are heavy laden, and I will give you rest"? Matt. 11:28. Yes, God has long ago said "Come", not limiting the command to any combination of difficulties which might intervene, but making a sweeping declaration against which no power neither in hell nor upon earth can make void. Jehovah be magnified. But has man obeyed?

Perhaps a very sea of obstacles lies between man and Jesus and having a rickety little boat offering certain temporary hope man is loath to leave it and launch out upon the definite proposition of sink or swim, live or die.

It oftentimes takes a pretty strong push of affliction and conviction to get us out of this unnatural, hopeless, craft; to step out unreservedly and forever turn our back upon the past.

Surely man has no excuse to go about in an unsatisfied condition, confessing lack of faith, hope, love, etc. when the promise of power has already been given and only awaits a discerning man to obey and experience the glorious sensation of walking over all perplexities and evil powers, in his triumphant march to Jesus. All glory to God.

Yet we, like Peter, will endanger God's prestige in the sight of the world if we get our eyes away from God and onto our weaknesses, and flounder about in a despicable manner before those of less faith. It will also mean much toil and effort, just plain work, for we cannot expect to be boosted the whole way upon miracles. When Christ rescued Peter He did not invite the whole number of disciples out for a jubilee triumphal sea march to the shore, but quietly resumed the ordinary means of traveling on water by boat.

Man was made to walk forward, hence his eyes face that direction. We generally travel in the direction of our gaze, and at a rate directly proportional to its intentness. In an ox-cart we move slowly and may look about at many different things. The automobile racer, on the other hand, goes at such a terrific rate that the eyes must be riveted to the front.

In like manner, if we expect to move rapidly in our Christian experience, we must look steadily to Jesus and the intensity of our look will determine our rate of progress. Again, if we look at our weaknesses, we travel toward weakness, and also at a rate proportional to the steadiness of our gaze. Let us then have a care to our look and be numbered among those who, "with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

Money in Apples.

Fancy Oregon apples are selling in Washington today at 10 and 15 cents each! Any man who, 20 years ago, had predicted any such prices as these for apples, would have been thought crazy. And the fact that fine apples can command several times what the best oranges command shows what a change there has been in the fruit business within recent years.

Perfect apples can be raised in many of our States, provided sufficient care is devoted to the business. The time is past, however, when good crops can be expected from trees that are neglected year in and year out. Throughout the East a generation ago the finest apples grew almost spontaneously. Such a thing as spraying had not been heard of, as it was not needed, and if anyone had proposed it he would have been sent to a lunatic asylum.

The result of this almost uniform neglect of fruit trees in the East is that the orchards nearly everywhere are now the prey of every sort of parasite, so they will not produce good fruit. Do men gather figs from thistles?" And yet even these old and neglected trees can be made into money-makers, with proper care. New and choice varieties can be grafted onto them, thus producing crops of the very best fruit in two or three years.

But intelligent and constant attention must be given to the trees if the results are to be successful. And it is unquestionably a fact that the same amount of care devoted to an orchard in the East as is devoted to those in the West will produce equally fine fruit. The apple men of Oregon and Washington make a serious business or rather profession, of apple-raising, and if the orchardists and farmers farther east would only realize that it pays to do this, we would not have to report an apple shortage every year.—*The Pathfinder.*

Home Circle.

THE TRULY BRAVE.

Who is the truly brave?
The boy with self-control,
Who curbs his temper and his tongue,
And though he may be big and strong,
Would scorn to do the slightest wrong
To any living soul.

Who is the truly brave?
The boy who can forgive,
And looks as though he had not heard
The mocking jest, the angry word;
Who, though his spirit may be stirred,
Yet tries in peace to live.

Who is the truly brave?
The boy whose daily walk
Is always honest, pure and bright,
Who cannot and who will not fight,
But stands up boldly for the right,
And shuns unholy talk.

Who is the truly brave?
The boy who fears to sin,
Who knows no other sort of fear,
But strives to keep his conscience clear,
Nor heeds his comrades' taunt or jeer,
If he has peace within.

—Selected.

FRANKNESS WITH DAUGHTERS.

Playing at hide-and seek with our daughters is such a mistake. We cannot blind ourselves to the fact that she is changing daily, that every day adds to her development. We must be aware that each month and each year which rolls over her carries her closer to womanhood. We know that she does not look upon life at seventeen as she looked upon it at fourteen, and she knows that we know it.

It is no use for us to say: "O, Elsie is still a child. She never gives a thought to such things." Elsie is not a child any longer, and the sooner we cease playing this game of hide-and-seek with her, the better it will be for us both. We want the broad, full light of day upon all our thought and all our deeds where our daughters are concerned. Literally. she must be heart of our hearts and soul of our souls if we would see her develop into true, noble womanhood with a mind far above petty things, subterfuge and deceit.—Gabrielle E. Jackson.

THE UNSAFE BRIDGE.

A young lady, in giving her reasons for preferring a particular church, remarked that she "liked it best because it allowed its members to dance." She had been brought up to regard this as inconsistent for a professor of religion. She could not help feeling that it was running a risk to try to get to heaven and carry the world with her. But here was comfort. She had found a religious guide, on which she could, as she fancied, shift off the responsibility. Instead of deciding for herself, in the light of Christ's teaching, she chose to take a second-hand opinion of a mere man as a rule.

One is reminded of an incident related by Dr. Whately, of an old bridge which had long been thought unsafe even for foot passengers. People usually went a considerable distance around rather than venture upon it. But one evening a woman in great haste came up to the bridge before she reflected on its unsafe condition. It was late, and she had yet to dress for a party. She could not go all the way around, though still afraid to venture. At last a happy thought seemed to strike her. She called for a sedan chair, and was carried over. Now the young lady who desired to follow the world and go to heaven too was afraid to trust her own judgment on the subject of dancing. She feared the tottering arch might give way, and she be lost forever. To make all safe, she added to the weight of her own chance of error the additional chances of her human authority being wrong also.

It is not what the church "will let you do," but what Jesus Christ sanctions, that must be your guide.—S. S. Times.

A SELFISH BOY.

"I think George is getting to be a very selfish boy," gravely remarked a little girl, and when asked her reason for thinking such a trait was manifesting itself in her little playmate, she answered:

"'Cause when I want his new book the same time he does he won't let me have it."

There is a deal of selfishness of that sort in this hard world; other people will hold fast to their possessions even when we want them!—Onward.

Strange Happenings.

Teacher asked her scholars for some very long sentences. One boy wrote: "Imprisonment for life."

A little chap was offered a chance to spend a week in the country, but refused. Coaxing, pleading, arguing, promising of untold wonders alike brought from him nothing but the stubborn ultimatum: "No country for me!"

"But why not?" some one asked finally.

"Because," he responded, "they have thrashin' machines down there, an' it's bad enough here, where it's done by hand."

The Mennonite.

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Editorial.

Vacation.

Modern life with its excitement and rush is responsible for modern "nerves". The Bible and Shakespeare have nothing to say of nerves because in the days when they were written men lived nearer to nature and "nerves" were not yet discovered. It requires a modern life with its intense dollar-chasing to develop a genuine case of nerves.

In the busy struggles of life there are no times set apart to hear the singing of the birds or the murmur of the breezes through the pines or the wisperings of the waves. Quiet brooks, green meadows, majestic mountains and fragrant orchards offer their pleasing prospects in vain. Men, for whom a benevolent creator made them, care more for the little disks of metal with absurd pictures of alleged eagles upon them than they do for the finest sculptures or tracings of nature. Sleepless nights, hair prematurely gray, broken bodies, faces with deep lines of care and worry and often shattered minds are marks of some of the penalties men pay for this inordinate do lar-chasing. Once in a while, however, the order of things is interrupted. The hot summer months come on, a thought of nature, the first love of boyhood and girlhood days, returns, gardens, paths, leafy lanes and quiet brooks haunt the imagination and a vacation is in order.

There are ways and ways of spending a vacation, If one goes in for quiet, a care-free period or a change from the monotony of life which will not be a strain on the mind or sap the vitality of the body he has no need of going farther than the woods and the cheerful quietude of the nearest farm.

It is a mistake for one to think that a holiday to be properly enjoyed must be spent far away from home where amusements and social enjoyments are in order. Really those who pass many beautiful quiet spots unnoticed in order to get to the summering places, with their "catch-penny" amusements, miss much and generally come home worse in body and mind, weaker rather than stronger for business activities.

A vacation season is hard on churches, the pews are empty, the contribution box looks like the "lean kine of Egypt", the faithful few, who never go away, get discouraged and the pastor gets the "blues". The pastor's burden is particularly hard at this time. He knows, as certainly as he knows that he is alive, that many of his people will come home spiritually the worse for having had a vacation.

It is right for a Christian to take a period of rest, provided, of course, it is a rest and he needs it, but, he should keep himself free from those surroundings that soil the soul and deaden the spiritual life. When away from home enjoying himself the church member should remember that expenses go on in the church just the same and missionary contributions are as much needed in mid-summer as they are in winter. He ought to take his Bible with him and have his church paper forwarded to him, the study of the Sunday-school lesson should get the same attention as at home, prayer should be as much a part of life's routine on a vacation as it is at home.

To be away from home does not mean to be away from the church. The trouble of a little investigation will generally bring out the fact that there is a church of one's own denomination near enough for one to attend service. If one cannot find such a church, surely there are other churches handy and a welcome is sure to be waiting the stranger there. One of the sad things to be discovered in regard to present day Christianity, in this connection, is that audiences at summer resort churches are generally small, and that in spite of the fact that the places are crowded with people making a profession of Christianity. G.

The White Slave Traffic.

An editorial in the MENNONITE of May 12 on this subject leads to further remarks.

It may be a question as to whether or not the traffic is on an increase at this date but public conscience has awaked to the fact it exists and that it is evil and evil only and the fight is now on to check and abolish the awful business. There is no excuse for this immoral service of women any more than for any other form of sin and there is every reason against it.

Too often we are told that the women for the traffic are brought from foreign lands and come here among the steerage passengers of the ocean vessels. This is a mistake—they do not come in the steerage nor are many of them foreigners. Police of foreign cities report as much trouble because of American girls in the "underworld" of their cities as our own police complain of foreigners.

Every person—especially every parent is interested in this subject and it will help the solution of the problem if we have a few facts in relation to the source and the suggested remedies.

The girls to supply this trade—and 15,000 die awful deaths each year, alone, despised, forsaken; they live but five years of a wretched life and then unknown, dishonored their bodies go to the potter's field. And these girls come from *American homes*, from country, village and city. They are the bright girls, many of whom have had high school and college education.

Beyond a doubt this iniquity could be driven from any and and every city of our land in six months if the city officials—from mayor to police—would do their whole duty. But there is a stage of action nearer than the police court. It is prevention. (I shall not stop here to say that if the liquor traffic were abolished the white slave traffic would be reduced 90 per cent. I take it for granted that my readers know that the liquor business is the father of evils and that to kill him would be reducing vice, poverty, crime and wretchedness everywhere.)

To prevent the girls (and boys) going astray let us have: the open Bible in our homes and in our public schools. Daily let the Law thunder its warning: "Thou shalt not"; daily let Grace plead the promise: "He is able to keep."

Let us have the girls and the boys told the truth of sex relations and of the same standard of purity for both.

Let us teach the girls dignity and nobility of manual labor—to be able to work in the home so they will be useful in the kitchen as well as ornamental in the parlor. So many of the "fallen" girls are those whose mothers gave them no opportunity to learn house work and so they left school and going away from home failed to find the place to earn a living that they planned and not knowing how to do work in the house fell or were driven a prey to this traffic.

A word of warning to parents: guard that daughter who has learned shorthand and typewriting against a position where she will be alone in the office with her employer unless you are *very sure* of the good character of the employer. E. F. GRUBB.

"THE MENNONITE" from NOW UNTIL JANUARY 1912 and "KREHBIEL'S HISTORY OF THE GENERAL CONFERENCE" TO A NEW SUBSCRIBER FOR $2.00.

For Children's Day.

AN EXPOSITION of Matthew 18:1—14.
JAMES M. GRAY.

I wish every parent, pastor and Sunday School teacher would newly read the Scripture at the head of this article, and read it prayerfully.

I do not think Jesus set this little child in the midst of the disciples just for their sake, but for the child's sake. I believe He had something not only to teach them about their relation to the kingdom of heaven, but the child's relation to it; and in that connection their relation to the child.

What teacher of religion ever cared anything about children before Jesus came into the world and died to save them? How little did parents even care for their own children before that time? Let the annals of Greece and Rome answer these questions.

How significant, according to these words of Jesus, that little children do not have to become adults to be saved, but that adults rather must become as little children (vs. 3, 4)!

But think of the responsibility we adults have for the souls of little children (vs. 5–9). Verse 6 should be read in the Revised version, where the word "offence" is rendered "cause to stumble." In how many ways may we parents and Christians generally cause the little ones to stumble spiritually by our wrong or inconsistent conduct or our unwise and erroneous instruction. Oh, how solemn this responsibility we have! Read once more the verses named in this paragraph and remember who utters them.

Then there is another crime we may commit against children, not only that of offence, but that of neglect (vs. 10: 11). We may be scrupulous in our attentions and puritanic in our faith, but what if we "despise" the little ones in the sense that we do nothing positively or agressively to save them? How many parents have ever taken their children on their knee and talked with them about sin and about hell and about a new heart and about faith in Jesus Christ for salvation. Are we not neglecting them if we have failed here? Do we think it sufficient to send them to Sunday School? Mothers are sometimes criticised for committing the care of the bodies and minds of their children to strangers. How much more culpable are they when it is a question of their souls!

And Sunday School teachers, let me ask you if all the children under your care are saved? Should not that be the first and chief object of your work for them?

And then our churches, in all the special meetings we are getting up for evangelism and the deepening of the spiritual life, what are we planning for the little ones? Are their angels accusing us before the face of their Father in heaven?

When Christ says in the Scriptures that "it is not the will of your Father that one of these little ones should perish," is not the inference clear that they may perish unless we bestir ourselves on their behalf?—*The Institute Tie.*

Something to Preach.

For a great sermon it is said there must be a great preacher, a great subject, a great occasion, and a great congregation. Doubtless there is truth in this saying; but the foundation and the most essential thing of all would seem to be a great subject. Great men have lamentably failed when they have busied themselves with trifles, for "great men are not always wise." Great occasions have often been marked by great disappointments. But if a great subject is properly apprehended and fairly presented, it can hardly fail to produce an effect.

The great theme of gospel preaching is "Jesus Christ and Him crucified." Not Christianity, not denominationalism, not creeds or confessions, not opinions and theories, but a living, personal Savior, "Jesus Christ, the same yesterday, to-day and forever."

He who would preach effectually must have personal acquaintance with his subject. He must know Christ, and this was the great ambition of the apostle, —"That I may know Him, and the power of resurrection, and the fellowship of His sufferings." The man who does not know Christ cannot fully preach Christ. Saul of Tarsus argued, disputed, scoffed and persecuted, but when the Lord Jesus Christ appeared to him by the way, when He laid His hand upon him, when He spoke to him out of the brightness, saying, "Saul, Saul, why persecutest thou me?" and when, led by the hand, he was guided into the city there to spend his time in prayer until the messenger of God came to him,—from that time he held a relation to the Lord Jesus Christ such as he never held before. "From henceforth," said he, let no man trouble me, for I bear about in my body the brand-marks of the Lord Jesus."

There are many men who bear Christ's name, who know not God, who obey not the gospel of our Lord Jesus Christ; who have no communion or communication with him; and whose talk of Christ is simply hearsay and report. And there are some who undertake to preach Christ, and make it painfully evident that they do not know Him, and who will find in the last day that they are not known of Him, for many in that day shall boast of the works they have done, and shall hear Him answer, "I never knew you."

Let no man think to preach Christ until he knows Him. Let no man think to tell others the way to God, unless he himself has trodden that path. But when He who revealed Himself to the blind man to whom He had given sight, to the woman at the well when He had told her all that ever she did, to Saul on his way to Damascus, to John upon the Isle of Patmos, shall reveal Himself to us, in His wisdom and power, in His tenderness and love, in His abundant mercy and His pardoning grace, then we shall have something to speak of, something to tell that all the world should hear. Then with a heart overflowing, and a soul full of the peace and power of God, we can say, "Come and hear, all ye that fear the Lord, and I will tell you what He has done for my soul."

"When Jesus has found you, tell others the story,
That this loving Savior is your Savior too,
And pray that your Savior may bring them to glory,
And prayer will be answered, 'twas answered for you."
—The Armory.

The Laborers Are Few.

This was our Saviour's assertion when He looked upon the whitening harvest, and it is as true to-day, as it was then. A minister, the pastor of a church containing hundreds of members, publicly declared that he could count on the fingers of his hands all the persons in that church that he knew whom he would trust to lead an inquiring soul to Christ. Of course, it is not to be supposed that he thoroughly knew all the people of the church, but yet his opportunities were good for knowing the most effective workers which it contained. Laborers are few.

There are few who really comprehend the needs of the world at large. Busy with their own cares, occupied with their own enjoyments, engrossed with their own pursuits, they are not well and widely informed, and they do not take broad and intelligent views of the great issues that are pending. There are few who have understanding of the times, to know what Israel ought to do. They see much to do, but how to get hold of it is not clear to their minds. They need some one to set them at work and teach them.

There are others whose ideas are traditional and obsolete, who live in the past, forgetting that the world has gone by them, and that many of the means and methods of a past generation are outgrown and are not likely to be again brought into use or to be effective. They lament the change, but they know not how to remedy it, and they know not how to grasp the present situation. They sit helpless and dazed while the world rushes by them to destruction.

There are large numbers of persons who have no mind to work. They love ease; they love pleasure; they love self; their hearts are cold and indifferent. They may sometimes remember by-gone opportunities and privileges, but they are not prepared to do as once they did, and have no burning interest in the work which once absorbed their souls. Then there are also doubtless many numbered among the people of God who are utterly ignorant of the true grace of the Lord Jesus Christ. They do not know the Lord by personal knowledge. They have never been converted themselves, how can they be expected to labor for the conversion of others?

There are others who, though really Christians and zealous in their way, have never been taught in the Word of God. They have, somehow blundered along and been led into peace, but they do not really comprehend the steps by which they came, nor do they understand how many useless steps they took before they reached the firm foundation on the living rock; their fear is taught by the commandments of men, and when they teach others they are quite as likely to lead them through all the crooked ways in which they traveled, as to take them straight to the Lord Jesus Christ.

The laborers are few; hence there is more need that those who do labor be honest, faithful, diligent, fervent, intelligent. It is needful that they teach others to labor patiently, wisely, carefully, prayerfully; and there is still greater need that they pray the Lord of the harvest "to send forth laborers into his harvest." The fields are white, the multitudes are perishing, and Christians should awake and arouse themselves to duty and to service in the Master's cause, in the places where He may appoint them their work.—The Safeguard.

The noblest question in the world is, What good may I do in it?—Benjamin Franklin

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, July 3.

What is Christian Citizenship?
Ps. 124: 1—8; Rev. 21:1—3.

(Consecration Meeting.)

Questions.

1. What is citizenship?

2. Where is the citizenship of the christian? Phil. 3: 20; Eph. 2. 19; Hebr. 12: 22.

3. What is christian citizenship? Ps. 124; Jer. 29: 7; Ps. 24: 1—6; 1. Tim. 6: 17—19; 1. Pet. 2: 13—17; Mat. 6: 10.

4. When will there be a christian city? Rev. 21: 2—3.

5. What abuses call for reform? Eccl. 4: 1—3; 3: 16—17.

6. What is our duty as christian citizens? Ezek. 2: 6—8.

Meditations.

Citizenship is "the state of being vested with the rights and privileges of a citizen" as "voting for public officers, and being qualified to fill offices in the gift of the people and being entitled to full protection in the exercise and enjoyment of the so-called private rights."

The true citizenship of the christian, where he has his home, is in heaven. As we are enjoying earthly citizenship on account of our birth or adoption, so we enjoy the heavenly citizenship on account of our new birth or adoption as a child of God, the heavenly king.

Even though our citizenship is in heaven, it is our duty as christians to "seek the peace of the city" where God has caused us to be "and pray unto Jehovah for it; for in the peace thereof shall we have peace." Christian citizenship is to apply the principles of christianity to our citizenship, so that we are examples of good citizens to others, and try to have God's will done in our life and in the place where we dwell. This ideal will never be fulfilled until the heavenly Zion comes to earth, where God will reign undisputed.

But until then there will be abuses of power and opportunities, which call for reform. Dishonesty, graft, oppression, injustice will show themselves in

public life, as long as there is sin in the world. Since Christ has come to destroy the works of the devil, we as His followers ought to destroy whatever is against the will of God in us, and, as far as our influence reaches, in public life, by speaking against the abuses and by voting for men, if we can find such, who will use their power to destroy such abuses, reform politics and purify the administration of the city, country, etc.

The most potent factor to corrupt politics is the saloon, therefore all christians ought to use their influence to eliminate the saloonpower from our country.

Questions.

An old English picture represents a king, with the motto beneath, "I govern all;" a bishop with this sentence, "I pray for all;" a soldier with the inscription. "I fight for all;" and a farmer, who reluctantly draws forth a purse, and exclaims with rueful countenance, "I pay for all." The American citizen combines in himself the functions of these four. He is king, prophet, warrior and laborer. He governs, prays, and fights for himself, and pays all expenses.

To be a good patriot, a man must consider his countrymen as God's creatures, and himself as accountable for his acting towards them.—Bishop Berkeley.

Be just, and fear not: let all the ends thou aimest at be thy country's, thy God's and truth's. —Shakespeare.

This nation, under God, shall have a new birth of freedom, and that government of the people, by the people and for the people, shall not perish from the earth. —Abraham Lincoln.

This is a maxim which I have received by hereditary tradition, not only from my father, but also from my grandfather and his ancestors, that after what I owe to God, nothing should be more dear or more sacred than the love and respect I owe to my country.—De Thou.

Topic for Sunday, July 10.
The Model Christian Endeavor Society.

1. Cor. 12: 4—27.

Questions.

1. What gives the unity to the C. E. society? 1. Cor. 12: 4—7, 11—13.

2. What are different gifts of the C. E. society? 1. Cor. 12: 8—10, 14—20, 28—30.

3. How ought we to feel toward each other? 1. Cor. 12,25—27.

4. What is the heart of the model C. E. society? 2. Cor. 5: 14.

5. What are its arms? John 10: 1—16; Eph. 6: 18—20; Mat. 9: 35—36; Jo. 20:17; Eph. 4:11—16.

6. What are its brains? 1. Tim. 4: 14; 2. Tim. 1: 6—8.

Meditations.

The model C. E. society is made up of model Christian Endeavorers and remains an ideal ever to be striven for.

Though so many different denominations, nationalities, races are represented in the C. E. societies, yet it is one, and every society, though consisting of many members, is one unit. It has one spirit, one Lord, one God.

The gifts are very different, one has this gift, another has another gift. One can speak well, another sing, another can organize well, another attracts by conversation, or by reading well.

All members of the society ought to feel toward each other as belonging together, being bound together in love and in purpose.

Dr. David J. Burrell in an address before the conference of C. E. societies in St. Louis, in 1890, said about the heart of the model society:

"I am asked to designate the vital principle of this great movement, to lay my finger on its throbbing pulse; and if its heart be found in the right place and beating well, who then shall further challenge its right to live? I open the book, and turn to the place where it is written, "The love of Christ constraineth us." (2. Cor. 5: 14.) We have found the pulse of the Endeavor movement. This is its heart; and lo: its heart is in the right place, and marking time with the progress of the sacramental host towards the evangelization of the nations and the coronation of Jesus as King over all and blessed forever.

"Come." O word of words the sweetest! He calls us, not merely to an acceptance of the terms of salvation, but into an ever closer and more intimate friendship with Him. He bids us come for life, more life & higher; for peace; for pleasure; for employment; for heaven. "Come! Come higher! Come nearer and nearer, into the goodly fellowship, into the secret place of the Lord's pavilion, into the holiest of all!"

Through its committees, which are its arms, the model society of C. E. will express the principles that lie in its brain and heart. These are stated in its motto: "For Christ and the church."

The Pastoral Principle. Jesus is the good shepherd. The lookout committee exists as the expression of this principle. The principle of devotion. This devotional spirit makes the prayermeeting the core of our society life, and organizes the prayermeeting and music committees to look after its interets.

The principle of aggressiveness. Jesus was a missionary. No growth, no church. In the model society the missionary and Sunday-school committees express this idea. C. E. arms are like the arms of Jesus, wide open on the cross, an eternal invitation to a needy world.

The principle of fellowship. Jesus is the head of a new humanity. "One is our master, even Christ, and all ye are brethren." The social and calling committees represent this principle of fraternity. To welcome the new face, beget and increase the sense of spiritual kinship with others is a high function.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for July 3.

Subject: Pictures of the Kingdom. Matt. 13: 31—33, 44—52.

Golden Text: The Kingdom of God is not eating and drinking, but righteousness and peace, and joy in the Holy Spirit. Rom. 14. 17.

This verse from Paul's letter to the Romans describes the Kingdom of God by its results in a person's life. The inference readily follows that these results are the things to be looked to if one wants to enter the Kingdom or, to invert the figure, if one wants to have the Kingdom within Luke 17: 21; Gal. 2: 20).

Paul first says what the Kingdom is not. He is administering correction to certain critics in the church who were stumbling in their judgment of others because they were applying the wrong test and therefore drew the unwarranted conclusion that the supposed offenders had, or could have, no share in the Kingdom of God. One's relation to the Kingdom is not to be determined by outward observance of rules and regulations, but by inward experience. It is this heart experience that gives us the witness within that we are the children of God (Rom. 8: 16).

This soul experience corresponds to the treasure and the pearl of great price in the parables. These things of exceeding preciousness point to Him who is our all in all. He is God's unspeakable gift to us (2. Cor. 9: 15); He is the Pearl of great price, for whose possession one may well give up all else (Phil. 3, 8). Christ is our righteousness. In Him we have forgiveness, our sins being blotted out. Thus we have the peace that passeth all understanding, and our hearts are filled with joy. The joy in Christ and the joy in the Holy Spirit are the same. The Spirit takes of the things of Jesus and ministers them unto us (John 16: 14), thus bringing us into the possession of all spiritual blessings in the heavenlies in Christ (Eph. 1: 3).

The first two pictures, that of the mustard plant and that of the leaven, set forth the apparently small beginning of the Kingdom in the world and its mysterious but steady and certain growth. This applies equally to the mysterious birth & growth of the individual child of the Kingdom, set forth with more detail in another parable (Mark 4: 26—28).

The last picture of our group, that of the net, carries forward our view to the time of the judgment — the final consummation, like the last part of the parable of the tares. Then the Kingdom in its ideal constituency will be ushered in by drawing in the net and casting out the bad fish that have been entangled in the meshes of the pospel net with the good. Judgment will begin at the house of God (1. Pet. 4: 17). In the final separation the test will be that of righteousness by faith in Christ Jesus. That will be the passport to the fulness of peace and joy at the right hand of God in His eternal Kingdom.

Conference Notice.

Providence willing, the Middle District Conference will meet in the Bethel church near Fortuna, Missouri.

The conference sermon will be preached on Tuesday evening, September 13, the conference session will commence on Wednesday, September 14. There will be a missionary festival on Sunday, September 18.

Marriages.

OBERHOLTZER—HARRISON. — In Philadelphia, Penna., on June 15, 1910, by Rev. N. B. Grubb, Mr. David C Oberholtzer to Miss Annie B. Harrison, both of Germantown, Penna.

MEYNEN—HESS —In Philadelphia, at the home of the bride's mother, on June 25, 1910, by Rev N. B. Grubb, Mr. Carl Henry Meynen to Miss Florence He-s, both of Philadelphia, Penna.

BECHTEL—CROWDEN.—On May 25, 1910, at the home of the bride's mother, by Rev. N. B. Grubb, of Philadelphia, Mr. John Nathan Bechtel, of Tioga, to Miss Isabel B. Crowden, of Germantown, Penna.

CARMAN — BAUMAN.— On June 15, 1910, at the home of the bride's parents in Sassamansville, Pa, by Rev. A. S. Shelly, Earl A. Carman and Elizabeth W. Bauman both of Philadelphia.

YOUR RENEWAL, ONE NEW SUBSCRIBER AND KREHBIEL'S HISTORY OF THE GENERAL CONFERENCE FOR $3.00.

News of the Week.

Domestic.

ROOSEVELT HOME.

EX-PRESIDENT ARRIVES AT NEW YORK AND THE NOISE BEGINS.

NEW YORK, June 18.—Theodore Roosevelt, ex-president of the United States, statesman and cosmopolitan traveler, was greeted back to his native land to-day by such a demonstration of popular enthusiasm and personal devotion as has never before been accorded to a returning American traveler. Each step in this eventful home-coming, from the time he debarked from the steamer Kaiserin Auguste Victoria until he moved up Broadway amid the tumultuous demonstrations of vast throngs of people, brought forth a continuation of the ovations and fresh tributes of popular enthusiasm.

GONE FIFTEEN MONTHS

Mr. Roosevelt had been absent fifteen months, during which time he hunted big game in African jungles, hobnobbed with kings and royalty in Europe and acted as American ambassador at the funeral of King Edward VII.

He went away on March 23, 1909, shortly after his retirement from the highest office in the gift of the American people. He came back to-day a private citizen. The reception to Colonel Roosevelt started at daybreak this morning, when the Hamburg—American liner, Kaiserin Auguste Victoria, came abreast of Fire island, down the Long island coast, sixty miles out of New York harbor. It continued at Quarantine and in a naval pageant up the Hudson river; it reached a climax in Battery park, where the official welcoming took place and became a real American greeting in which the ex-President was the guest of his friends, the "common people," in the march up Broadway and Fifth avenue.

As soon as the Kaiserin was passed by the health officers, the Manhattan drew up alongside and the Roosevelt party boarded the cutter. There was a happy scene as the colonel and Mrs. Roosevelt greeted their sons and other relatives.

While the Roosevelt party was thus engaged the naval flotilla that was to act as escort gathered. The vessels, three hundred in number were divided in twelve divisions.

Promptly at 9 o'clock the tug Daizelline sounded three sharp blasts from her siren. This was the signal for the noisiest demonstration heard in New York bay in many a day. Every craft opened its whistle wide and for several minutes the din was terrific.

All the piers along the Jersey and New York side of the river were decorated and packed with people to hear Roosevelt, while every boat that was passed on the river sounded its welcome. It was a continuous ovation along the entire river front, and Colonel Roosevelt was compelled to lift his hat many times and bow to the commuters on the passing ferry boats who manned the rails and cheered him enthusiastically.

THE LAND CEREMONIES.

While the harbor pageant was taking place, Battery park, where Colonel Roosevelt was to land, and Broadway and Fifth avenue, along which he was to pass, were filling. It is estimated that in Battery park alone, where the formal welcoming took place, 150,000 persons gathered.

Two hundred feet from the entrance of the building of department of docks and ferries, on the western sea wall of the Battery, had been erected the stand on which Colonel Roosevelt was to be received by Mayor Gaynor. On this stand were gathered 250 of the most notable men of America, including senators, cabinet members, Governors of states, representatives and professional and business men.

About the stand were two hundred massive pillars, gayly decorated and joined by garlands of flowers. In the space they thus marked off stood three thousand distinguished guests.

Promptly at 11 o'clock the Arcroscoggin, at the head of the returning fleet, tied up alongside the pier and Colonel Roosevelt and the reception committee came ashore.

As he came from the pierhouse and advanced toward Mayor Gaynor, who was waiting for him with outstretched hands, Colonel Roosevelt was given the noisiest greeting it had ever been his fortune to hear. From massed bands there came the roar of music from the thousands of throats came one hurrah that lasted for several minutes.

As soon as the terrific cheering ceased sufficiently for his voice to be heard, Maynor Gaynor, in the name of the people of New York and speaking as a representative of the American nation, welcomed Colonel Roosevelt back to his home.

Immediately following the speeches the police formed a cordon about Colonel Roosevelt and the reception committee and had literally to fight their way to Broadway, where the land possession was formed.

The reception was spontaneous. People cheered themselves hoarse. Colonel Roosevelt, smiling broadly, bowed continually to right and left and tipped his hat constantly.

While many persons carried the national colors there was little attempt at decoration in the financial section of lower Broadway. There was one solitary flag flying in Wall street. The Stock Exchange, Cotton Exchange, J. P. Morgan's, the Standard Oil Company and the Chamber of Commerce buildings were absolutely bare of decoration. The express bompany buildings, steamship agencies and hotels, however, were festooned with flags and bunting.

Fifth avenue, from Washington square to Fifty-ninth street, had been assigned to various clubs and organizations, which lined the sidewalks and acted as a human wall to hold back the massed thousands. Behind the uniformed organizations were jammed a living sea of people, while every window along Broadway and Fifth avenue was filled to overflowing with people who desired to get a better glimpse of the former President.

The vista up the avenue that greeted the former President's eyes brought him to his feet, hat in hand, the Roosevelt smile broadening almost almost into a laugh of delight. For miles ahead, as far as the eye could see, was placed such a gathering as never assembled in New York streets.

This hearty ovotion continued the whole length of the drive up Fifth avenue. It was noticeable that the homes of the "predatory rich" along society's boulevards were all thrown open, every window framing a crowd that gathered to witness the triumphant possession.

At Fifty-ninth street and Fifth avenue the procession halted and disbanded, and America had, for the day, completed its welcome to its foremost private citizen.

It is estimated that 150,000 persons had packed into Battery park, that 250,000 had lined Broadway and Fifth avenue and that another 250,000 had filled the windows along these thoroughfares.

RIGHT BACK AMONG THE HOME FOLKS.

OYSTER BAY, N. Y., June 19 —This was Theodore Roosevelt's first day of rest in months. The return to privacy is a delight to him and he made it known that it was his desire to drop just as far out of public sight as the public will let him. In the autumn he will make a tour of the country.

SEVENTY PIECES OF ROOSEVELT BAGGAGE.

NEW YORK, June 18 —For an hour and a half today customs inspectors searched the baggage of the Roosevelt party at the Hamburg-American dock in Hoboken, opening everything and permitting nothing to escape their scrutiny. Elephant guns, books on every imaginable subject not to exclude Africa, a bongo head and skin, photographs of wild animals, etc., were gone over and appraised.

Colonel Roosevelt, as special ambassador to king Edward's funeral, was entitled to enter this country without inspection and free of customs charges, but he declined, saying he would prefer to be treated as an ordinary citizen.

THEODORE ROOSEVELT, JR. WEDS MISS ALEXANDER

NEW YORK, June 20 —Weather typical of the month of brides and roses attended the wedding day of Miss Eleanor Butler Alexander and Theodore Roosevelt, Jr, whose nuptials at the Fifth Avenue Presbyterian church this afternoon furnished one of the most notable society events of the season. The church was filled with relatives and guests.

Rail Bill Signed Statehood Bill Passed.

WASHINGTON, June 20.—The railroad bill became a law at 10:15 o'clock Saturday night, President Taft affixing his signature shortly after his return from Pennsylvania. The measure, as had the statehood bill, had been passed by the house Saturday and sent immediately to the White House. The president did not sign the statehood bill. The senate previously had disposed of both measures.

Present Warm Weather Expected to Continue.

No relief is promised by the weather bureau from the present hot weather. The forecast, on the contrary, is for fair weather and continued high temperature.

The hottest place in the United States at 7 a. m. was Jupiter, Fla., with a temperature of 82, but at Bismarck, N. D., there was a temperature of 80. Referring to pleasanter things, the temperature at Reno, Nev., was 36, and at Winnemucca, Nev., there was a temperature of 40. The hottest place in the country yesterday afternoon was Miles City, Mont., with a temperature of 108, and next honors were held by Yuma, with a temperature of 106, and Phoenix with a temperature of 104.

Orders out Militia to Stop Prize Fight.

SAN FRANCISCO.—Governor Gillett has ordered Adjutant-General Lauck to have two companies of militia under arms and ready to stop the Langford-Kaufman fight, should any attempt be made to pull it off.

General Lauck arrived here this morning from Sacramento, and presumably is now in conference with the Governor. Neither of them can be located

Promoter Louis Blot, of the Langford-Kaufman fight, after hearing the Governor's decision, declared that he would hold the contest as "he had advertised it and compel the troops to stop the fight."

Rail Magnates Consider Selling Roads to Government.

CHICAGO.—Rate compromises with the packers and other large shippers and discussion of a plan to turn over to the government all of the railroads in the country are reported to have been the subjects of secret conferences held by George W. Perkins, of J. P. Morgan & Co., during his brief visit here.

The recent prediction of President Ripley, of the Sante Fe, that the government would soon take over the railroads lends color to the report that Perkins and the western magnates discussed a plan looking to that end. The magnates state that at present their lines are not capitalized to their value, and according to the report a series of conferences will be held to agree upon an increased capitalization to be used as a basis in the proposed offer of sale to the government.

Senate Passes Bill to Admit Two New States.

WASHINGTON.—After remaining on the senate calendar for almost three months in a state of uncertainty as to its fate, the bill providing for the admission of the territories of New Mexico and Arizona to separate statehood was passed by the senate yesterday after a debate consuming little more than two hours.

DEPENDS ON CONSTITUTION

As passed, the bill would provide for the admission as states of the two territories, but not until after a constitution had been adopted by each of them, approved by the President and ratified by congress.

Taft Wants Postal Banks.

WASHINGTON, June 21.—The President had a word for the senate today and it had some bark on it. It was that the postal savings bank bill must be made a law before this session ends.

"I will stay here until the first of December, if necessary, to get this legislation," was the substance of what he said to at least a dozen senators this forenoon.

He told his callers that he proposed to stay right on the job until the postal savings bank bill was laid before him for his signature.

Foreign.

European Flood List Said to Reach 1,900.

BERLIN, June 18.—With communication partly re-established in the central European zone devastated by the floods of the last few days the magnitude of the disaster is becoming known.

The death list is very heavy. Reports received here show that nearly one thousand Hungarians, three hundred Servians, three hundred Germans, two hundred Swiss and one hundred Austrians have been drowned, and it is feared this list will grow when complete details are received.

Numerous districts are cut off by the high water yet. Soldiers are burying the dead.

THE MOODY COLPORTAGE LIBRARY

Absolute Surrender, Murray.
According to Promise. Spurgeon.
All of Grace. Spurgeon.
Alone in London, Stretton.
"And Peter." Chapman.
Answers to Prayer from George Müller's Narratives. Compiled by A. E. C. Brooks.
Back to Bethel. Mayer.
Bible Characters. Moody.
*Bible Stories for Children. Swedish only.
Calvary's Cross. Moody, Spurgeon and others.
Carey, William, Life of. Farwell.
Castaway, The.
Children of the Bible.
Christ's Call to Duty. Walton.
Christ, God's Servant. Walton.
Crew of the Dolphin, Stretton.
Drummond's Addresses.
Duff, Alexander, Life of. Vermilye.
Empty Tomb. Spurgeon, MacLaren, Moody and others.
Faith, Moody, MacLaren and others.
Fifty Temperance Tales.
Good News. Boyd.
Good Shepherd. Life of Christ for children.
Good Tidings. Parker, McNeill and others.
Gospel Pictures and Story Sermons. Whittle.
Great Appeal. McClure.
Heaven. Moody.
Heaven on Earth. Dixon.
Home Duties. Cross.
How to Pray. Torrey.
Jessica's First Prayer and Jessica's Mother. Stretton.
John Ploughman's Pictures. Spurgeon.
John Ploughman's Talk. Spurgeon.
Judson, Adoniram, Life of. Johnston.
Kaleeb-Barnes. Chapman.
Kept for the Master's Use. Havergal.
Life, Stories, of D. L. Moody. F. D. Moody and A. P. Fitt.
Life of David, for children.
Life, Warfare and Victory. Whittle.
Light on Life's Duties. Meyer.
Little King David, Hallis.
Livingstone, David, Life of. Worcester.
Lost Crown. Chapman.
Madagascar and Her Missions. Campbell.
Martyn, Henry, and Milla, Samuel, Life of. Rhea.
Meet for the Master's Use. Mayer.
Men of the Bible. Moody.
Mirage of Life. Miller.
Missionary Penny, by C. W. Wilder
Moffat, Robert, Life of.
Moody's Anecdotes.
Moody's Latest Sermons.
Moody's Stories.
Mothers of the Bible. Leach.
Naaman the Syrian. Mackay.
Nobody Loves Me. Walton.
Our Bible. Leach and Torrey.
Overcoming Sin. Moody.
Parables of Jesus. Gray.
Peep Behind the Scenes. Walton.
Pilgrim's Progress. Bunyan.
Practical Text Book of Bible Study. Moody.
Point and Purpose in Story and Saying.
Popular Amusements and the Christian Life. Blaks.
Possibilities, McClure.
Power of Pentecost. Waugh.
*Prevailing Prayer. Moody.
*"Probable Sons." LeFevre.
Prodigal, The. Talmage, Spurgeon, Moody and others.
Revival of a Dead Church. Broughton.
Robbers' Cave, The. A. L. O. E.
Royal Rolls. Talmage.
School of Obedience. Murray.
Second Coming of Christ. Moody, Ryle, Spurgeon and others.
Secret of Guidance. Meyer.
Secret Power. Moody.
Selections from Spurgeon.
Select Northfield Sermons. Cuyler, Murray, Gordon and others
Select Poems.
*Select Sermons. Moody.
Short Talks. Moody.
Sovereign Grace. Moody.
Sowing and Reaping. Moody.
Spirit-Filled Life. MacNeil.
Sunday Talks to the Young. Men.
Tales of Adventure from the Old Book. Champness.
Ten Commandments. Morgan.
Thoughts for the Quiet Hour. Moody.
To the Work. Moody.
True Estimate of Life. Morgan.
Up from Sin. Broughton.
Way Home. Moody.
Way of Life. McNeil, Moody and others.
†Way to God. Moody.
Weighed and Wanting. Moody.
What is "Manasseh"? Gillingh.
Whiter than Snow and Little Dot. Walton.
Woman and the Gospel in Persia. Laurie.

¶ In Swedish only.
‡ Also in Swedish, German and Danish-Norwegian.
* Also in Swedish and Danish-Norwegian.
† Also in Swedish, German and Spanish and Bohemian.

LATER ISSUES:

Difficulties in the Bible. Torrey.
First Words to Young Christians. Boyd.
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, June 30, 1910. No. 26.

God in Man.

Many harps, but one the breeze;
One the wind in many trees;
One the air in many flames;
One our God in many names.

Many waves, but one the sea;
Many leaves, but one the tree;
One the ocean, many storms;
One the Life, but many forms.

Many dew-drops in the sun,
Source of all their sparkle one;
Light of light and Life of life,
God with souls hath peace or strife.

Many branches, one the Vine;
Human we and He divine;
We the flames and He the air;
Who His power affront shall dare?

Breathe within our breathing Thou;
Beat within our pulses now;
Conscience of our Conscience be,
Soul of souls eternally.

—*The Late Joseph Cook.*

Items of News and Comment.

The next issue of this paper will be on July 14.

Preachers and teachers should learn of Jesus to make the truth plain.

Goshen College, founded in 1895, has turned out this year the first four college bachelors.

Rev. H. H. Epp, of Inman, Kan., has recently visited and preached at Vona and Kirk, Colo.

Arrangements are being made to dedicate the German-English Preparatory School at Rosthern, Sask., on July 5.

Be active in the church, but remember that it is more urging and much better to gather the fish into the net than to sort them.

Bro. N. G. Fankhauser, proof-reader of the MENNONITE and other publications, left Berne on June 23 for a trip to Wayne Co., Ohio.

At Reedley, Cal., a town of about 1200 inhabitants, is a very peculiar condition. Although they did not have any rain for 6 or 8 months, it is "wet"—by vote.

Bro. S. P. Prieheim, who for some time was engaged in the Master's work in North Dakota (Driscoll, Garrison and Munich) has accepted a call as pastor from the Allentown and Zionsville parish, Pa., where he expects to take up the work by July 1.

The Brethren J. S. Ummel and D. B. Zook, of Akron, Ohio, on a trip to Europe, sailed from New York on June 14. If their plans materialize they will visit the Mennonite settlements in the Old country.

Rev. A. B. Shelly, Quakertown, Pa., has been in bed for over a week since his return from the board meeting held at Pandora, O. He has been quite ill, but is getting better, however at present must keep quiet.

A novel ventilating system has recently been developed, which consists of a small electric fan connected to the window sill in such manner that it may be operated either to draw in air from the outside or to exhaust the air from a room. It is suggested that the value of this will be appreciated in a kitchen on ironing day, or when any baking is being done, as it prevents the heat from spreading through the entire house, besides making the kitchen itself more comfortable to work in.

The national Herald is alarmed as to the future of the liquor traffic. It does not regard the temperance movement as a spasm of reform, which will pass away. The temperance people, it says, "have built on a foundation so solid and proceeded along lines so aggressive and so conservative that they are to-day backed by the almost entire press, the entire pulpit and the overwhelming majority of the country." Its only hope is in a Moses or a Lincoln. It goes on to say: "The trade needs a Moses or an Abraham Lincoln. Is he to be found among the brewers, wholesalers or retailers? Brain and good common sense are needed. Only by unity and co-operation under such a leader can success be assured." On which side are such men as Moses and Lincoln?

Some one has said that the happiest day in a man's life is when he awakens to the fact that he is not to be eminently great or rich or prominent, and becomes satisfied to take a comparatively quiet place and live his life in peace and contentment. It is also a happy day for almost any one when he finds that his judgment is not accepted by every one, and that some people do not agree with him, and that he is not to be ruffled or hurt in his feelings by indifference or disagreement. If one lives a good life, he will always have some good and loving friends, and, with them, he may walk contentedly and happily in the sunshine and peace of God.—Herald and Presbyter.

The railroads have taken up the old plan of scaring people. A policy of retrenchment is threatened. Orders have been issued from St. Paul and Chicago headquarters to stop practically all construction work in the Northwest. More than ten thousand men have been laid off in this plan of curtailment. This action has been taken by the Northern Pacific, Great Northern, Northwestern, Chicago, Milwaukee, and St. Paul, the Santa Fe, the Rock Island. One president says that retrenchment is due to three causes, increase in taxes, increased cost of labor and material, and power given State and national commissions to name rates and the tendency toward their reduction. The greatest of these, of course, is the one last named. Just as soon as the United States Government in any way asserts its right to control the corporations, we may expect retaliation on their part, resulting in another artificial panic. If the government, through the representatives of trusts, corporations, and interests, submits to be choked into obedience, or the people, through fear of the hardships of a panic, are subservient to all the demands of the trusts, our boasted freedom is proved to be a fiction, and the sooner the battle is fought to a finish the better it will be for all concerned.—Religious Telescope.

The Doukhobors, to state it in a pleasant way, are probably the most peculiar immigrants who have come recently to Canada, as is seen from the following clipping from the Christian Guardian:—The Rev. Dr. John McDougall passed through Toronto last week on his way home from Ottawa, where he had been on Government business for a few days. Dr. McDougall has been doing work for the Government among the Doukhobors during the past year, and has an interesting story to tell of the progress these people are making. Of the 10,000 Doukohobors in Canada, there are now at least 3,500 who have broken with the communistic idea, and have taken out land in their own names. And the drift away from communism continues strong, notwithstanding Peter Verigin's strong efforts to resist it in all ways possible. The individualists are now too numerous to be flouted, and they are not ostracized as they once were. Several reserve blocks of land have been divided up during the past year. The Doukhobors, Dr. McDougall states, are doing well, have broken up large tracts of their land, and are proving excellent farmers. They have made considerable money in railway construction, Peter Verigin and the commune holding a very large contract for grading at the present time. In religious matters Dr. McDougall has not as favorable a story to tell. He thinks that religion has not as strong a hold upon the Doukhobors as it had when they came to Canada. The younger people especially are breaking with the old religious life and customs, and they have received nothing to take their place. There is still absolutely nothing being done for the Doukhobors by any Canadian Church. The Friends did attempt some religious work through schools, but their efforts apparently were not cordially received, and they have now withdrawn. This religious neglect of a whole great section of people is surely hard to justify. The work of opening up schools among the Doukhobors is being pushed forward by the Government with commendable enterprise, though there are many difficulties to contend with.

The *Christian Guardian* of Toronto reports that the General Conference of the M. E. Church, South, at its recent meeting in Asherville, raised the salaries of all editors and connectional secretaries from $3000 to $3600.

"A Request."

I have sent to a number of my friends and acquaintances pamphlets which I have found remarkably good, with the request to return them and give me their opinion about the truth presented in them. Being so far away from my friends and advisers in spiritual matters I have this time resorted to this plan.

Upon my request there will be sent to a number of the readers of the MENNONITE a few copies of "Things to Come" (they are really "*things present*" now) which I wish my friends to examine and possibly subscribe for the monthly if you wish to examine more fully. Tell me, please, if you find anything unscriptural in the paper. At any rate, write to me about this "Things to Come."

Yours in Christ,
J. B. EPP,

Oraibi, Ariz.

NOTICE! YOUR RENEWAL AND ONE NEW SUBSCRIBER FOR $2.50. THE NEW SUBSCRIBER WILL GET THE PAPER FROM NOW UNTIL JANUARY 1912.

Promises.

BY HOWARD YODER.

Just recall the trouble caused by making hasty promises. Some we give with so little thought that they are forgotten ere they are fulfilled,—others, clamoring for fulfillment, make us sorry we ever made them. If only we might find some preventative which would save us from these blighting experiences. Well there is one and it is oyer in James 4:13—15. "Come now, ye that say, To-day or to-morrow we will go unto this city and spend a year there, and trade and get gain, whereas ye know not what shall be onthe morrow. What is your life? For ye are a vapor that appeareth for a little time and then vanisheth away. For that ye ought to say, "If the Lord will, we shall both live and do this or that."

Just an illustration to show the perfect naturalness of this remedy.

If a little boy would be sitting on the front porch steps and a passing playmate would invite him to 'come along' what would he do? If he jumped up and went regardless of his mamma's will, you will agree with me that that boy deserves correction, and will likely get it upon returning.

Now we are children of our good Father in Heaven and do we use Him as miserably as the boy just considered? Or do we always exhibit the characteristics of the well trained and dutiful child who will go first to his parents and ask if they are willing?

Such a course, if pursued, would surely be pleasing unto God and also deliver us from the effects of foolish and improper promises.

Take the remedy a step sooner, and it will also save us from even making a foolish promise.

By the way God has made some promises Himself, and it is interesting to analyze the circumstances attending their being given unto man. When Herodias desired a promise she must *first* please Herod that she might extract it from him. This she accomplished by sending to him a dancing girl and she received one promise.

Here we have some alleged 30,000 promises from God and how did we get them? What method did *we* use to please God? Ah! we simply did not please Him at all and in wonderful love and mercy He advanced them that with their aid we might *afterwards* please Him.

The world first pleases power that power may please it in return.

Likewise God first pleases us that we may please Him in return. How can we no it?

God has plainly told us in Romans 14:18. For he that herein (in the Holy Spirit) serveth Christ is *well-pleasing* to God. Read Acts 2:38 for the first step.

Should Tired People Go to Church?

Many of those who stay at home all day on Sabbath because they are tired make a great mistake; they are much more weary on Sabbath night than they would have been had they gone to church at least once; as, the time must often drag heavily on Sabbath for the lack of something to do and to think about; and the consciousness of having spent the day unprofitably must sometimes add mental disturbance and dissatisfaction to the languor that follows idleness.

Moreoyer, these tired people would often find refreshment for their minds and their hearts in the quiet services of the church. They would secure by means of them a change of mental atmosphere, and the suggestion of thoughts and motiyes and sentiments which are oft of the range of their work. For a hard-working mechanic or salesman, or housekeeper, or teacher, this diversion of the thoughts to other than the customary themes might be the most restful way of spending a portion of the day of rest.

We happen to know several cases in which this prescription has been used with excellent results. Those who wanted to stay at home because they were too tired on Sabbath to go to church, have been induced to try the experiment of seeking rest for their bodies, in the sanctuary, for a small part of every Sabbath; and they testify that they have found what they sought; that the observance has proved a refreshment rather than a weariness, and that their Sabbaths neyer gave them so much good rest when they stayed at home, as they have given them since they formed the habit of church-going. —Christian Instructor.

The Mennonites as Pathfinders in American History.

The Mennonites are not generally regarded as having exerted much influence upon the course of American history. A careful study of their past career reveals the fact that they too must be reckoned among the early nation builders of our country. The Mennonites, too, were found among the early pioneers and pathfinders who blazed the way for later settlement, who braved the dangers of Indian attacks, cut down the primeval forests and broke up the virgin soil.

Among these early pioneers the Mennonites appear with the very earliest. The same generation that witnessed the founding of Jamestown in 1607 and the landing of the Pilgrims thirteen years later saw also the coming of the Mennonites. Just when the first immigrants came is not certain, but as early as 1643 a French priest, traveling among the Indians of New York, came across a small settlement of Dutch Mennonites on Manhattan Island, now the heart of New York City.

Just twenty years later in 1663 another colony of forty-one members was located on Delaware Bay by Cornelisz Peter Plockhoy, a social reformer of his day. No later trace of them has been found. The first permanent settlement was made by a group of Dutch and German families at Germantown, Pennsylvania, a suburb, now of Philadelphia, in 1683, just two years after William Penn founded the City of Brotherly Love. This settlement has the distinction of being the first colony founded by the German race in America. Here came soon after many Germans or other denominations. And here were founded sometimes in the homes of Mennonites settlers the first Lutheran, Dunkard, German Reformed and Moravian Churches of America. The little Mennonite village of Germantown thus became not only the first home of German America, but its religious cradle as well. Germantown is to the Germans of America what Jamestown and Plymouth are to the English. In the past much has been made of the Mayflower Pilgrims and the religious and political principles which they imported with them. Practically nothing has been heard in America of the little band of religious exiles who came over in the Concord a half century later, with religious and political principals in many respects similar, but in other respects far more nearly in accord with the spirit of present America than were those of the Mayflower passengers. But the Germans of America are rapidly becoming conscious of themselyes, and of their glorious share in the building of the nation. They, too, are pointing to their Germantown as proudly as the New Englanders are pointing to their Plymouth. This interest in the past will continue and as it does the little band of pioneers who landed in Germantown in 1683 will be given a more prominent place among those who planted the first colonies along the Atlantic sea board. Then Mennonites will be as familiar a household word among the American Germans as is the word Pilgrim among descendants of the English race.

Soon after the founding of Germantown a group of Mennonites from the Palatinate made the first white settlement in 1710 in what is now historic Lancaster County. Here again the Mennonites were in the very vanguard of advancing civilization. This was at the time the western outpost of Pennsylvania settlements. Lancaster County because of its central location has become one of the most historical counties in the state. Lancaster City during the Revolutionary War was one of the leading towns in the Middle colonies. For a short time after the Continental Congress had been driven out of Philadelphia by the discontended and unpaid soldiers it served as the home of the Congress, and later it was seriously considered as the permanent capital for the Federal union.

In the westward expansion, too, of the American people across the Alleghenies and from the mountain ranges of Maryland and Virginia the Mennonites appeared among the earliest pioneers.

The first white man to settle in the Shenandoah Valley was a Mennonite from Lancaster County, Abraham Strickler by name, who located here in 1729, while

the Indian still roamed at will through its forests, and paddled his canoe oyer the muddy waters of the stream which gives the valleys its name.

The Mennonites being highly endowed with the German spirit of thrift had a nose for the most fertile lands and so they were always found in the most productive regions. The line of settlements followed up the river courses, and the frontier line was gradually pushed back toward the setting sun along the fertile valleys. Even before the Revolutionary War the Appalachian Ranges had been scaled by these hardy pioneers. In 1772 John Graybill, a Mennonite from Lancaster County ascended the yellow current of the Juniata and located along the Mahantango, in what is now Snyder Co., the first settler of the region. Even earlier, in 1767, Christian Blauch, had crossed the mountains and had pitched his tent near the headwaters of the Ohio in what is now Somerset Co., before the public lands of that region had been placed on the market to the public.

Into the northwest territory, too, Mennonites came early. Martin Landis in 1798, together with a group of neighbors from Lancaster Co., floated down the Ohio, past Marietta, the earliest town in Ohio, founded only ten years before, then up the Hocking River as far as what is now Fairfield County where a few years later the first Mennonite Church in Ohio was organized.

In Indiana Mennonites were found in 1835 and in Illinois even earlier, in 1831, when a group of immigrants direct from the Fatherland located in what is now Tazewell County along the banks of the Illinois just nine years after the first log cabin in that part of the state had been set up. A little to the north along the Partridge Creek two years later this little group of people organized the first church of any denomination in what is now Woodford Co., and according to the secretary of the German Society of Illionis, the first church organized by German immigrants in the state.

A few years later they crossed the Mississippi into Iowa and then Missouri. And still the process of settling new lands is going on. Througout the West wherever new lands are opened up for settlement there the Mennonite is among the first to put up a log-cabin or sod-shanty and among the first to organize pioneer churches.

It is not only in the characters of early settlers that Mennonites are entitled to the title of pathfinders, but also in the enunciation of religious and political principles which at one time were new in America, but have now become old.

They were the first Separatists on this side of the Atlantic. The founders of Plymouth were not Separatists in the true sense of the word. Religious toleration and separation of the church and state were not a part of their creed after they became firmly established on the New England Coast, with the possible exception of Roger Williams who espoused the faith of the Baptists about the same time that the Mennonites appeared in New York, the latter were the original exponents in America of absolute religious liberty.

The Mennonites were the first of the peace sects in the New World, as well as the first, if not indeed the mother of the peace denominations in the old world.

To the same religious society also must be given the credit for voicing the first protest on record in America against the institution of slavery. Cornelisz Plockhoy, the founder of the Mennonite Colony on the lower Delaware in 1663 forbade slavery in his settlement hardly a generation after the first slaves were brought to America by a Dutch war-vessel. But to another group of Mennonites is usually given the honor of writing the first public protest against the holding of slaves in this country. This is the well-known Germantown protest of 1688. Although this group of four comprised one Pietist, two Quakers and one Mennonite, yet the protest must really be considered a Mennonite document, or at any rate to the Mennonites must be given the credit for the protest. The two Quakers were proselytes from the Mennonite faith and owed their abhorrence of slayery to their early Mennonite training and German blood. It must be remembered too that the Quakers at this time still held slaves, but the Mennonites did not.

The same Plockhoy who in 1663 forbade the use of slaves in his colony, also bears the distinction of being the first social reformer in America if not indeed one of the very earliest advocates in the modern world of communism.

In all these lines of progress the Mennonites haye been pathfinders, blazing the way through a wilderness of bigotry, superstition and intolerance into the bright sunlight of political and religious toleration. They may well be called the first prophets in America of the perfect soul of liberty.—C. H. Smith in Christian Monitor.

Home Circle.

The Value of Childhood.

A dreary place would be this earth,
Were there no little people in it;
The song of life would lose its mirth,
Were there no children to begin it.

No little forms, like buds to grow,
And make the admiring heart surrender;
No little hand on breast and brow,
To keep the thrilling life-chords tender.

The sterner souls would grow more stern,
Unfeeling nature more inhuman,
And man to stoic coldness turn,
And woman would be less than woman.

Life's song, indeed, would lose its charm,
Were there no babies to begin it;
A doleful place this world would be,
Were there no little people in it.
—Selected.

To Keep the Flies Off.

The best way to get rid of petty annoyances at home is to get after something. If you are doing something worth while with all your might trifles will not annoy you.

Spurgeon said, when his fox dog was lying on the porch in the sun he would growl and bite at every fly that touched him, but when he was in the chase and scented a fox all the flies in the world did not bother him.

Spit.

I saw this posted on an inside wall: "Cleanliness is akin to godliness. You can't be gods, but you can be clean. Don't spit on the floor."

There is something in that. If you cant be a god, be akin to a god—by being clean.

It makes me feel a bit ashamed to see these "Don't Spit" signs posted everywhere. Ashamed that they are necessary because men are so filthy. There is nothing nastier than a nasty man. A hog doesn't know any better. A man does know better and ought to do better.

Molded in every brick of a sidewalk I saw the words: "Don't spit on the sidewalk." What a nasty people we are! Everywhere is a warning not to be nasty. But it is so generally disregarded. In fact, men spit, spit, spit here, spit there, spit everywhere, till they no longer think spit is nasty. But it is—to clean folks.

This isn't a clean subject to talk about; but the object of the talking is to make you think and quit spitting.

Of course many have to spit. Then spit into the street, not on the sidewalk. Spit into the spittoons, not on the floor.

"Don't spit on the floor; $5 fine." Yet here and there in the corners are pools of filth which ought to cause the discharge of a stable boy if found in one of the stalls.

Our ladies would cease to be ladies, in our estimation, if they should become promiscuous spitters, like men.

See here, men, let's be clean. Let's be gentlemen, "ladies and gentlemen."—Cumberland.

The Family.

The family is the true social unit. When God began to unfold the ideal human society, he began with the family, calling Abraham out of Ur of the Caldees. In the family are the rudiments of all social institutions. The church is the family spiritualized, the state the family enlarged. The family is sacramental, and reveals earthly and heavenly relationships. In marriage there is the union that completes character; in parentage and childhood appear the corelative responsibilities of government and obedience; in the connection of blood are found the inalienable ties of brotherhood. The family is a school of righteousness, the one place where character is best formed. It represents, in the simplest types, the law of dependence and trust, of authority and obedience, of obligation and helpfulness, by which all the activities of life are regulated.

The Christ of God came into the world through the family, and it is through the family that the supreme blessings must ever come to the race. In the apostleship the ties of blood are distinctly recognized, and so through the home, along the lines of blood relationship and heart sympathies, must flow those spiritual forces and sanctifying influences which alone can save and redeem humanity. No state or society can be strong and enduring without a pure home life. No greater calamity could befall us than the decay of a true family life. This is possible through a selfish evasion of its responsibilities—through a lowering of the idea of marriage into a mere civil contract, a thing of inclination, of convenience, or of social alliance, and through facility of divorce. The family is a veritable kingdom of God—the holiest place on earth. Nothing, not even the church or Sunday school, which sometimes seems possible, should supplant it as a religious institution. Our altar fires, like the vestal fires, should be kindled of heaven, watched by purity and guarded by valor. N. Luccock.

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The Mennonite.

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Rev. I. A. SOMMER, Editor,
BERNE, IND.

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Editorial.

The Day We Celebrate.

In old "Independence Hall" in Philadelphia hangs the most sacred relic in America—the "Old Liberty Bell" with the scripture motto (Lev. 25:10) "Proclaim liberty throughout all the land unto all the inhabitants thereof", graven on its side. Thousands of Americans from all oyer the land visit the quaint old Colonial Hall to gaze in silence upon the now silent bell and think of the struggles for liberty at Bunker Hill, Valley Forge, Yorktown and hundreds of other spots made sacred by the blood and anguish of the brave men who suffered and died there. The first Fourth of July upon which the old bell rang out the tidings of liberty came at a time when anxieties and the uncertainties of war were mingled with the joy of a new born liberty.

We are grateful to the fathers who were brave enough and wise enough to safely guard the nation in its critical formative period. They laid the foundation well; there is no question, today, of our security; we are safely built upon it. After a hundred and thirty-four years of probation we find ourselves better grounded than ever before, with every prospect of a greater developement of strength.

The Fourth of July orator tells how that this generation has seen the United States of America taking its place as a "world power," parading its fleets before the whole world, increasing its army, unfurling its flag over alien races and erecting forts blocked with cannon to keep it there. The American people delight in that kind of talk and as the orator takes his seat, covered with perspiration and glory, they generally cheer until they are hoarse in the throat and then go home and forget all about the battles they are expected to fight with their ballots.

It seems to us that this nation has proved its greatness in another way. A way more honorable than with fleets and armies. By God's blessing, America has always had something to give when other nations were brought to need by famine or misfortune. Under the development of its free institutions a system of education has grown which makes illiteracy almost impossible for the one born here. Being free from alliances of church and state it has been free from the disturbing trials that came to the dissenter when a state church is in power. Being a land of great wealth America has done more, in a financial way, for the conversion of the heathen than all of the rest of the world. Having inherited some of the traits possessed by God-fearing ancestors, the Sabbath still finds plenty of champions and the noble cause of temperance thousands of defenders.

We do not, however approve of the way in which young America is encouraged to celebrate the Fourth. The celebration of the Fourth, as the average child knows it, is with the deafening noise of fireworks. It is remarkable that the American people must go to the heathen Chinese for the fire-cracker as the most appropriate thing to use in the celebration of the day that gave them their liberty. As a result of this heathenish racket every year adds its toll of blinded and maimed boys and girls to the already long list of Fourth-of-July misfortunes. No sensible person can be out of sympathy with the movement on foot just now for a "safe and sane" celebration of the Fourth.

It seems to us that the proper way to observe a national occasion for rejoicing would be with appropriate religious exercises in the house of God or in some beautiful grove. It is a splendid Christian dignity that the European nations encourage when the King's birthday is celebrated by special services in the churches. If ours is a Christian nation, why not observe the national birthday in a becoming Christian manner? G.

Correspondence.

STERLING, O., June 27.—Our pastor, Rev. Amstutz, is at present giving us a series of sermons on the "Holy Ghost" which are very inspiring and will certainly be a great help to us in our spiritual lives.

Our pastor attended the State S. S. convention, held at Cleveland, O., and gave a very interesting report of the same on Sunday morning.

On Sunday evening was Children's day at our church. A very interesting program was carried out. The children certainly deserve to be congratulated as they all did well. A short address was given by the pastor.

The Teachers' Bible training course will be taken up by several members of the Young People's class of our S. S.

DONNELLSON, Iowa, June 27.—Pastor P. P. Hilty closed a three month's term of school on June 24th. Yesterday afternoon our Sunday-school celebrated Children's Day in our new church. Bro. Hilty had prepared a good program consisting of songs and declamations for the children. The choir assisted in making it a very interesting afternoon although it threatened rain. The church was well filled.

With the exception of nearly a total fruit failure the balance of our crop is very promising.

"THE MENNONITE" from NOW UNTIL JANUARY 1912 and "KREHBIEL'S HISTORY OF THE GENERAL CONFERENCE" TO A NEW SUBSCRIBER FOR $2.00.

Men Wanted.

To keep the boys in the Sunday-school.

The following extract from Charles Gallandet Trumbull's report of the World's Sunday-school Convention, as printed in the Sunday-school Times, forcibly impressed the writer of this article. "A delegate in the hall that night (this meeting followed the parade of the Sunday-school men) saw a yellow-haired boy of the streets who had made his way inside. An usher put the boy out, explaining that he was one of the worst boys in Washington, a young thief and general mischief-maker. 'He will probably go home and to bed,' said the usher, 'and then sneak out later and be back here again.'

After the meeting was in progress, that delegate saw his yellow-haired youngster sitting contentedly in a front seat, legs too short to reach the floor, feet dangling, a big red-and-white men's class emblem hanging from a coat button. But not for long; with a dash the boy had left his seat and was up on the front of the platform, unconcernedly disturbing the meetings as he gazed around and made himself at home until a man gathered him in and settled him in a chair facing the great audience of men. Those five thousand men may not have known it, but *that boy* was why they were there. Thief, sneak, yellow-haired and all of eight years old; he needed those men to get him into the Sunday-school by going to Sunday-school themselves and then, after he is inside,—as Marion Lawrence says, —building a wall of men between him and the door.

Here is a statement that challenges the closest attention of every man in our church. We want to keep the boys in our Sunday-schools, no one will deny this statement. Those of us who have reached the age of thirty years and more have seen many boys grow up in the Sunday-school to the time of manhood or approaching manhood and then drop out and the Sunday-school knew them no more. This is not mere fancy but cold and sad fact. Why is this so, some will say. We believe most firmly that in very many, very likely in the large majority of instances it was because these boys as they grew up did not see their fathers, their big brothers, their uncles or their grandfathers in the Sunday-school. They saw but few men in the Sunday-school and they most naturally felt that the Sunday-school was no place for grown up young men. *Men* of the Mennonite church this is a serious matter and it is up to you to help solve this problem of keeping our boys in the Sunday-school. The growing boy looks up to men and thinks of the time when he too shall be a man and do as men do. If he sees the men in the Sunday-school, he will feel that there is the place for him when he is a man. If he sees a large active class of men, he will feel a longing to become a member of that class or of a similar class.

You who are fathers, how can you expect your boys to stay in Sunday-school, when you do not belong to it yourselves and take an interest in it? Now be honest about this and look it squarely in the face. The time has come when we, if we want to keep our boys in the Sunday-schools, *must* have our men in the Sunday-school. It is no longer a matter of wishing for the men, it is a matter of absolute necessity and the more fully our church will awake to this fact the better it will be for it. This is a matter for the serious consideration of our Adult Men's classes. These classes are doing good work in bringing the men into the Sunday-school not only in our denomination but throughout the whole land. The results of the organized Adult Bible classes through the past few years indicate that the solution of the problem of bringing the men into the Sunday-school lies in these classes. If once we can fully realize the tremendous double importance of the work of these classes, bringing in the men and keeping in the boys as they grow up we shall have made a long step forward. Would that every Mennonite man could be made to feel that he is needed in the Sunday-schools. Remember the boys.

A. S. BECHTEL.

Phila., June 25, 1910.

Night Air.

Many years ago Florence Nightingale assaulted the popular superstition against breathing night air with the unanswerable question, "What other air can you breathe at night?" Doctor Oswald, in a late number of the *Popular Science Monthly*, enters upon the assault against this superstition, which survives every attack, upon no other ascertainable ground than that the less reason there is for a superstition the harder it is to kill it.

"Before we can hope," he says, "to get rid of consumption with any chance of success, we have to get rid of the night air superstition. It is probably the most prolific single cause of impaired health, even among the civilized nations of our enlightened age, though its absurdity rivals the grossest delusions of the witchcraft era. The subjection of holy reason to hearsay coule hardly go further. 'Beware of the night wind; be sure and close your windows after dark! In other words, beware of God's free air; be sure and infect your lungs with the stagnant, azotized and offensive atmosphere of your bedroom. In other words, beware of the rock spring; stick to sewerage.

"Is night air injurious? Is there a single tenable pretext for such an idea? Since the day of creation that air has been breathed with impunity by millions of different animals–tender, delicate creatures, some of them—fawns, lambs and young birds. . . . Thousands of soldiers, hunters, and lumbermen sleep every night in tents and open sheds without the least injurious consequences; men in the last stage of consumption have recovered by adopting a semi-savage mode of life, and camping out in all but the stormiest nights.

"Is it the draft you fear, or the contrast of temperature? Blacksmiths and railroad conductors seem to thrive under such influences. Draft? Have you ever seen boys skating in the teeth of a snowstorm at the rate of fifteen miles an hour? They counteract the effect of cold air by vigorous exercise. Is there no other way of keeping warm? Does the north wind damage the fine lady sitting motionless in her sleigh, or the pilot and helmsman of a storm-tossed vessel?" It can not be the inclemency of the open air, for, even in sweltering summer nights the sweet south wind, blest by all creatures that draw the breath of life, brings no relief to the victim of aerophobia. There is no doubt that families who have freed themselves from the curse of that superstition can live out and out healthier in the heart of a great city than its slaves on the airiest highland of the Southern Apennines."

Is there not, the reader asks, danger in the malarious air of the Roman campagna or the Charleston meadows? Yes! There are regions where the air is poisonous. But the only way to escape the poison is not to live in such a region.

You might as well allow sewer gas in your bathroom and expect to escape the poison by keeping the chamber door closed, as to live in a malarious swamp and escape the malaria by trying to live in an air-tight house. Any fresh air is better than any stale air. Breathing the breath-befouled air and poison-laden fumes of such shut up sleeping apartments is perfectly preposterous, as fatal as it is absurd and presumptuous as a health proposition.—*Vanguard.*

Salaries and High Prices.

A minister of the United Brethren Church writes in the Christian Conseryator touching the cost of liying as it effects the ministry. He has $300 a year salary, as he had in 1899. He lived on it then and must live on it now. The only way to do this is to "buy less or go into debt." A part of his salary is paid in farm produce figured at the market price, and he uses extracts from his note book to illustrate the fact that the increase in prices is really a reduction in salary. In 1899 he charged himself and credited a parishoner: "One sack of flour, butter, etc., $1.30." This year he has the entry, "One sack of flour, $1.60." He received the same amount of flour. and besides there was butter, etc. Now he gets only the flour, and yet it costs him more. He says: "The pastor must keep a team." Entries show "One bushel of corn, in 1899, 30 cents;" one bushel of corn now, 65 cents." It costs more to keep up a team than it did then. Another item is "One pound of butter, 15 cents;" "one pound of butter now, 28 cents." He says: "We eat less butter now; we have to." Another item is, "One pound of lard, 10 cents;" "one pound of lard now, 20 cents." He says: "The shortening has to be put in the long way now.

Salaries in our (Presbyterian) churches run higher than in the United Brethren Church, but many of our ministers have just what they had ten years ago and must live on it or go in debt. Flour and butter and meat cost more than they did, whether they are turned in on the salary or bought with cash. Some who lived comfortably on their salaries in 1899 can not live comfortably on the same salaries to-day.

We do not advocate excessively large salaries. Many people besides ministers have a hard time to get along. We do advocate living salaries. The laborer is worthy of his hire. The minister should be free from worldly cares and vocations. The minister's wife should have flour and butter and lard and bacon enough to supply the table. The minister's horse, if he must keep one, should have full feed.

The question of a pastor's salary is always settled in the call; but it is also settled that he is to have, in addition, whatever else is needed for the honor of religion and his comfort. It is a good thing for a church from time to time to consider this pledge.—Herald and Presbyter.

Grand Opera.

The *Sunday School Times*, of May 7th, has an editorial on "The Uplift of Grand Opera," in which the writer produces conclusive evidence that the opera is an institution with which no true follower of Christ should have any connection. He says:

"Many a conscientious young Christian is told, in earnestness and sincerity, that while there may be some reason for refraining from theater-going, there is no reason for looking at the opera in that light." "Those who deny this, to the extent of denying themselves of its pleasures, are called unreasonable, obstinate, straight-laced, hopelessly out of accord with modern culture and sane breadth of view."

He then refers to a certain opera, based on Biblical characters, of which a writer in the daily press said: "The pressure brought to bear by the pulpit to prevent the performance not only failed to achieve that result, but it did not even avail to keep out of the audience members of the congregations included in the charges of the protesting pastors." The same writer further says: "Many persons who were led by the popular clamor to expect something of an especially lurid nature were probably disappointed, for (making an exception of one feature), there was little that had not been equalled or surpassed in frankness in other operas, which are accepted as a matter of course." Again, "but it was no worse than the treatment of similar episodes in other operas."

The editor of the *S. S. Times* says:

"The interesting emphasis all through this, declared and reiterated, is that this gravely-questioned opera is not fairly questioned, after all, because it really is not much worse than what the habitual opera-goer has long been familiar with. This, remember, is not the protest of a shocked prude, but the reassuring defense of friends of the institution. In another paper, a metropolitan singer who gave a recital, expressed her surprise that the opera should be brought into question at all. Asked if she thought that a great opera must necessarily have an immoral theme, she replied: 'Why, yes, they have to have themes like that. . . . The great people of the earth never walked the straight and narrow path, at least mighty few of them did, and they don't seem to make good opera themes. Wagner's gods and goddesses were about the worst of the lot. But we either haye to have these immoral stories or go without grand opera.'"

',This, then,is that department of the stage which has been called so lofty and uplifting a thing that it is entirely worthy of the patronage of those who might withhold their sanction from the less worthy branches of the art. It would seem to the unsophisticated mind, on the contrary, that it has been reserved for harmless, high-toned grand opera to introduce to the public features that would not ordinarily be tolerated on the stage that is given up merely to acting without music, or to the lighter forms of entertainment with music."

"This editorial presentation of the 'uplift' of grand opera is offered for the consideration of those earnest Christian people who are desirous of giving serious thought to the question whether an institution that tolerates the things here described, which things are defended by those who know it best as commonplace essentials of its success, is an institution to which the loyal disciple of Jesus Christ can give his support, and which he can attend in the company of his Lord."

Children's Day.

There is perhaps no brighter, happier, or more cheerful day in all the calendar of our religious activities, than that in the midst of the month of roses, called Children's Day. Each year it is coming to occupy a larger place in the interest and thought and activity of our Sabbath-school life, and better results are being

gathered from it, as we put more of our energy and effort into it. There is in its observance a fitting recognition of the right of childhood, once in a while, to a place of first importance in the plans of our church life. And if we make the most possible of this occasion, it will tend to quicken the pulse beat in all our hearts, by having looked into the joyous happy faces of the delighted children.—Selected.

Regardless of the Color.

The late Doctor Talmage once called on his lawyer and found two of his parishoners there on legal business of a private nature.

"Ah, doctor!" called the lawyer in greeting. "Good morning; Here are two of your flock. May I ask without impertinence if you regard them as black sheep or white?"

"I don't know as yet," replied Talmage dryly, "whether they're black or white, but I'm certain that if they remain here long they'll be fleeced."

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, July 17.—THE CHRISTIAN USE OF LETTER WRITING. Ps. 45, 1; 1. John 2, 12—15.

QUESTIONS:

1. Why do we write letters?
2. How can we use letter writing as expression of friendship? 3. John.
3. How can we use letter writing for instruction? Jude 3.
4. How can we use it for warning? 2 Cor. 2, 9; 13, 2, 10.
5. How can we use it for pleading or recommendation? Philemon 1, 10 and 21; Rom. 16, 1—2.
6. How can we use it for encouragement? 1 Pet. 1, 3—7, 22—25.
7. Which letters are the most valuable in literature?

MEDITATIONS.

Most letters which are written are business letters and serve to maintain commerce and business. They are letters of inquiry, or they offer things for sale, or order goods advertised or offered.

But there are also many letters which continue the intercourse between persons, who are in love, friendship or relationship connected, and they make possible the exchange of opinions, sentiments, feelings or experiences.

Many letters are letters of instruction from superiors to those whom they are guiding or governing, from teachers to pupils, from parents to children. Some schools and teachers impart their instruction partly, or mostly, or entirely by correspondence.

When we are separated from those we love, especially children, pupils or members of the congregation, we find the best and often most effective way to warn them to be by writing to them a loving letter of warning, admonition, reproof or advice.

Quite a number of letters are letters of recommendation or introduction; to make strangers acquainted or to recommend others either for a position or to the kind care or even into the family of those to whom the letter is written.

A cheerful, loving letter is a great encouragement to children, friends or pupils, who are absent and are perhaps in a trying position or are tempted by dangers or allurements.

We have many letters of great value from great men of many different stations in life, which serve very different purposes, but the most valuable of all letters are those; which we have in the Bible. They serve different purposes, are written by many different writers and differ very much in scope and purpose; but the more we ponder over them, the more we experience of how much value they are to us. These letters have given occasion and material for many commentaries and sermons; and their depth and value has not been fathomed yet.

We in our time of quick mail service do often not attach the value to a letter, which our forefathers did, whose letters were sometimes weeks and months on the way. Letters from great and pious men were often valued very highly and copied and treasured as of great value, carrying, as it were, part of the masterspirit of the writer.

QUOTATIONS:

The true charater of epistolary style is playfulness and urbanity. —Joubert.

Letters which are warmly sealed are often but coldly opened.—Richter.

Letters should be easy and natural.—Chesterfield.

It is by the benefit of letters that absent friends are in a manner brought together. —Seneca.

The best time to frame an answer to the letters of a friend is the moment you receive them. Then the warmth of friendship, and the intelligence received most forcibly cooperate.—Shenstone.

Perhaps there is no greater test of man's regularity and easiness of conscience than his readiness to face the postman. Blessed is he who is made happy by the sound of a rat-tat! The good are eager for it; but the naughty tremble at the sound thereof.—Thackeray.

Let your letter be written as accurately as you are able, I mean with regard to language, grammar and stops; for as to the matter of it the less trouble you give yourself the better it will be. Letters should be easy and natural, and convey to the persons to whom we send them just what we should say to the persons if we were with them.—Chesterfield.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for July 10.

SUBJECT: Review.

GOLDEN TEXT: The words that I have spoken unto you are spirit and are life. John 6:63.

The words of this text, a part of Jesus' answer to disciples of His who were offended at His teaching, affirm with emphasis His divine mission. He, the Word, by whom all things were called into being, had come to earth to give spiritual life to humanity, dead through trespasses and sins. Both what He said and what He did was to convince men of this, so that they should believe on Him when on the cross He would make propitiation for their sins and rising victoriously from the grave and going back to the Father in glory He would lead captivity captive and give them that believe the multiform gift of the spirit (Eph. 4:8).

Let us now apply the assertion of the text to the lessons to be reviewed.

1. Raising Jairus' Daughter. His word restored life in the body, pointing to the resurrection life we are now to live spiritually by faith in Him, and to the raising of the spiritual bodies from the graves of them that are His at His coming. (1 Cor. 15:23).

2 The Mission of the Twelve. His word of teaching and of miraculous power working through others. By faith we receive both for ourselves and to transmit to others spiritual life and power.

3. The Baptist's Question. It was answered by pointing him to the witness of His works and His evangel of spiritual deliverance to the poor in spirit.

4. Warning and Invitation. Woe to them that heed not His message of life. How shall they escape from death who neglect His offer of salvation (Heb. 2:3). Gracious revelation to the teachable ones. Blessed promise of life and rest.

5. Two Sabbath Incidents. The law of the Sabbath applied in its true spiritual significance. Rescuing from the effects of sin, from sickness and death of soul and body, has been the Father's work during His Sabbath since the six days of creation, and the Son works likewise (John 5:17).

6. Growing Hatred to Jesus. The Pharisees hated Him because they wanted not a spiritual Messiah unto eternal life. Their opposition grew more and more satanic, blaspheming the Spirit who wrought in Him and thus shutting for themselves the door against repentance and therefore against forgiveness and life.

7. Death of the Baptist. The words of the Spirit and of life, spoken in faithful rebuke of sin, cost John his life. Wearing a martyrs' crown is his infinitely surpassing reward.

8. The Multitudes Fed. Creating material bread for the sustaining of physical life typifies the giving of Himself to the hungry soul unto righteousness and eternal life.

9. Walking on the Sea. The laws of the material world subordinated to Him who taught and wrought and lived in the Spirit. The spiritual supercedes the material or natural (1 Cor. 15:46).

10. The Canaanitish Woman. Faith is spiritual. It overrides difficulties that cause the carnal mind to stumble. It waits not to see, but apprehends the life conveyed in Christ's words.

11, 12 and 13. Parables of the Kingdom. The laws of the spiritual world set forth in terms of the material. To the spiritually minded the words of these parables are spirit and life—mysteries revealing heavenly truths of transcendant value.

Deaths.

EBERLE.—On May 24, 1910, at his home in Halstead, Kan., John C. Eberle, aged 85 yrs, 4 mo., 8 days. The deceased was born in Würtenberg, Germany. He emigrated to America in 1852. He was married to Mrs. Agnes Eymann, March 4, 1858. Six children blessed their union; 2 sons have preceded their father in death, the other son and 3 daughters are left to comfort their aged mother in her bereavement. He is also survived by 1 step-son and 2 step-daughters together with grandchildren, other relatives and friends. He had been a faithful member of the Mennonite church for over 50 years. Funeral services were held at the Halstead Mennonite church May 26, conducted by Rev. Scheu of the German M. E church assisted by Rev. Oliver of the Presbyterian church, both of Halstead.

YOUR RENEWAL, ONE NEW SUBSCRIBER AND KREHBIEL'S HISTORY OF THE GENERAL CONFERENCE FOR $3.00.

News of the Week.

Domestic.

MARK OF BILLION PASSED.

THE CONGRESS JUST ENDED EXCEEDED ALL FORMER SESSIONS IN POINT OF EXTRAVAGANCE.

These contentions epitomize the annual review of national appropriations and expenditures made public to-day by Chairman Tawney of the appropriations committee of the house and Representative Livingstone, of Georgia, ranking democratic member of that committee. Mr. Tawney's fixed charge statement is based on deductions from the aggregate the authorizations which carry no appropriations, Panama canal cost which bond sales will pay for, the $20,000,000 for reclamation projects which an issue of indebtedness certificates will coyer and deficiency appropriations and miscellaneous acts for payment of claims and other special matters expendable the present fiscal year, instead of the next.

Mr. Tawney asserted that a summary of the constructive legislation of the first regular session of the sixty-first congress constitutes a record of accomplishment surpassing in importance any previous session in the history of congress. Mr. Livingstone denounced what he called a large increase on account of public expenditures, an increase of the public debt, "half a billion dollars spent for militarism and the treasury declined for army and navy."

Roosevelt, Taft and Hughes Rumors.

WASHINGTON, June 27.—Politicians who are credited with reflecting the administration's attitude to-day look on the course of Colonel Roosevelt in attempting to dissuade Governor Hughes from accepting the supreme court judgeship as the first indication of a rupture between Roosevelt and Taft. It is pointed out that both Pinchot and Garfield, fresh from Oyster Bay, have given utterance to statements impossible of interpretation other than opposition to the administration.

The suggestion that Hughes may become a candidate for President in 1912, is one of the most unpleasant phases of the proposal from the Taft administration point of view.

Those close to the President say Taft selected Hughes for the supreme bench with the definite idea that he would sit during the arguments of the trust cases in October and they declare it would greatly embarass Taft if Hughes should refuse to serve, congress not being in session and the selection of another justice being out of the question until next December.

Bandits Cruel in Holding Up Train.

USE REVOLVERS FREELY.

OGDEN, Utah, June 27.—Three masked bandits held up the second section of Oregon Short Line train No. 1, northbound, leaving Ogden at 1:30 o'clock this morning, at Second street, in the northern part of this city. All the passengers were relieved of their valuables and the express messenger was compelled to deliver the contents of his safe.

The passengers and two trainmen were injured. The robbers drove to Second street from Ogden in a huggy. They stopped the train by placing railroad torpedoes on the track. When the engineer brought the train to a stop, the head brakeman went forward to ascertain the cause of the delay and was struck with a revolver by one of the robbers. He was then taken at the muzzle of a gun to the express car and compelled to call the messenger to open the door.

EXPRESS SAFE RIFLED.

As soon as the door was opened one of the bandits crawled in and commanded the messenger to open the safe. After rifling the safe the robbers turned their attention to the coaches. As they started for the coaches, N. B. Franklin, the rear brakeman, was met as he was on his way forward. The bandits commanded him to halt, but he disregarded the order and two shots were fired at him. He then stopped and one of the bandits knocked him down. Franklin rolled into a ditch where he feigned unconsciousness. After seeing that he was not watched he jumped up and ran three blocks to the home of John Hutchens, depnty sheriff, woke him up and informed him of the robbery. The deputy hurried to the scene, arriving just as the train pulled out for the north.

Bob Taft Runs Down Italian.

BEVERLY, Mass., June 27.—Bob Taft, eldest son of the president, driving his automobile here to-day, ran down Michael Gheiswolla, an Italian, perhaps fatally injuring him. Bystanders say the Italian became confused when he tried to cross between Taft's and another machine.

Cannon Fires Shot at the Insurgents.

WASHINGTON, June 27.—Standing on the steps of the executive offices this morning, Speaker Cannon intimated that if the Republicans have the next house of representatives he will be a candidate for re-election as Speaker. When he was asked point blank if he expects to seek re-election to that office, he said:

"I may be dead; I may be alive. Before you can make a bare pie you must first catch the hare. By raising the cry of Cannon and Cannonism some people in this country think they are going to fool the public. We shall see whether they do or not. I shall do my best to help the Republican party win another victory next fall. If we do win it will be for the Republican party to say whether I shall be a high private in the rear ranks or shall occupy an official position. At any rate I shall be content with whatever the decision of my party is."

RATES TOO LOW, HE SAYS.

The Speaker said that if there is anything wrong with the tariff law at all, it is that the rates on certain items have been fixed too low. "I will specify," he said, "by mentioning the boot and shoe schedule. The returns we are getting show that the imports under this schedule are increasing at a rapid rate. I am convinced that taking into consideration the difference in the cost of production at home and abroad in this particular case we have fixed the duty too low. Whenever we cnt under the margin we are bound to do an injustice to onr home industry. I fear we are doing it in the case of the boot and shoe business."

The Speaker reiterated a statement he has made many times recently that the new tariff law will justify itself. "Every new tariff law has to justify itself," he said. "It takes time. This new law will soon have been in operation one year. At the close of this fiscal year we shall be able to show to the country convincingly that the legislation has justified itself from every standpoint. As I have already said if there is anything at all wrong with it, it is that in some instances the reductions were made too great."

THREE BANDITS WORK!

KILL LYNN MANUFACTURER, STEAL $5,000 AND IN BATTLE BLOOD IS SHED.

LYNN, Mass., June 25.—Three bandits, armed with automatic magazine revolvers to-day shot and instantly killed Thomas A. Laudregan, a shoe manufacturer, fatally wounded Police Officer James H. Carroll and ran away with a bag containing $5,000 which the manufacturer and a policeman were taking from a bank to the shoe factory of Welch and Landregan for the weekly pay roll. Policeman Carroll died shortly afterwards.

The robbery was committed on a busy throughfare in the heart of the shoe manufacturing district. Hardly had the noise of the revolver shots and the powder smoke cleared away before the bandits were fleeing from an unorganized posse of ten thousand persons. An hour later one of the bandits was dead from a self inflicted wound, a second was in the hospital with five bullet wounds, while the third was under arrest. Abraham Lyons, who was wondering through the woods was shot in the thigh by one of the robbers who mistook him for a pursuer. Lyons knew nothing of the roberry when he was assailed. All but $7.00 of the money that was stolen by the robbers was recovered. The bandits were Russian Poles, their ages ranging from 20 to 25 years.

Reasons for High Prices.

WASHINGTON, June 23.—Republicans and Democrats do not agree as to the causes for the great increase in the cost of living between 1900 and 1910.

The majority report of the special senate committee, which has been investigating these questions, was submitted to the senate to-day by Senator Lodge, chairman of the committee.

MAJORITY'S REASONS.

The majority of the committee found that of the many causes contributing to the advance in prices, the following were most marked.

Increased cost of production of farm products by reason of higher land values and higher wages.

Increased demand for farm products and food.

Shifting of population from food-producing to food-consuming occupations and localities.

Immigration of food consuming localities.

Reduced fertility of land, resulting in lower average production or in increased expenditures for fertilization.

Increased banking facilities in agricultural localities, which enabled farmers to hold their crops and market them to the best advantage.

It was found that this not only steadied prices hnt had a tendency to increase them.

ALSO OVERCAPITALIZATION.

Reduced supply convenient to transportation facilities of such commodities as timber.

Cold storage plants which result in preventing extreme fluctuations of prices of certain commodities with the seasons, bnt by enabling the wholesalers to buy and sell at the best possible advantage, tend to advance prices.

Increased cost of distribution.

Industrial combination.

Organizations of producers or of dealers.

Advertising.

Increased money supply.

Overcapitalization.

Higher standard of living.

Foreign.

Gigantic Air-Liner Reported in Distress.

DUESSELDORF, Germany, June 28.—The Zeppelin dirigible balloon Deutschland, with a crew and twenty newspaper men aboard, is drifting helpless before a strong gale. One of the motors is broken and the great air liner has found it impossible to land. Grave fears are entertained for its safety.

The Duetechland sailed from here at 8:30 this morning and at last reports had passed over the towns of Elberfeld and Solingen.

Later the Deutschland was reported as being driven before the wind above Osnabrueck. The craft has now been aloft ten hours.

When the heavy wind arose the pilot attempted to turn the Deutschland back to its anchorage here, but he found it impossible to maneuver the ship successfully, owing to its broken motor. He then tried in turn to land at Dortmund and Muenster. Both attempts proved to be too dangerous and were abandoned.

Messages have been sent to all parts of the country over which the Deutschland will be likely to pass and troops have been ordered to be ready to aid the vessel in case it comes to the earth.

Count Zeppelin's Airship.

DUSSELDORF, Germany, June 23.—Instead of waiting for trains the business man who wants to go to Friedrichafen, a distance of 300 miles, has only to find $25 and he can make the journey in nine hours or less in the mammoth airship Deutschland. The first trip of Count Zeppelin's airship was so successful that all Germany is singing his praises. The list of persons who want to make tne journey is so great that the police have been compelled to assist the officers of the Deutchland in keeping order. He promises that his airship will not travel less than forty miles an hour and expects to maintain a rate of over fifty miles an hour. By air the journey between this city and Friedrichschafen has been reduced two hours. Count Zeppelin is being showered with offers of money to build more airships, and it is expected that within the next few months he will have a dozen air crafts that will carry from twenty to fifty passengers each besides mail.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, July 14, 1910. No. 27.

The Truly Brave.

Who is the truly brave?
The boy with self-control;
Who curbs his temper and his tongue,
Who, though he may be big and strong,
Would scorn to do the slightest wrong
To any living soul.

Who is the truly brave?
The boy who can forgive,
And look as though he had not heard
The mocking jest, the angry word;
Who, though his spirit may be stirred,
Yet tries in peace to live.

Who is the truly brave?
The boy who's daily walk
Is always honest, pure and bright,
Who can not and who will not fight,
But stands up boldly for the right,
And shuns unholy talk.

Who is the truly brave?
The boy who fears to sin,
Who knows no other sort of fear,
But strives to keep his conscience clear,
Nor heed his comrades' taunt or jeer,
If he hath peace within.

—Interior.

Items of News and Comment.

The North Danvers Mennonite church, Illinois, is becoming actively interested in temperance work.

The great question of questions, on which our eternal destiny hangs, is: What think ye of *Christ?*

Conference Notice. The Central Illinois Conference of Mennonites will convene at Flanagan, Ill., on Sept. 21—22, 1910.

"The Christian Evangel" is a new monthly periodical published by the Central Illinois Conference of Mennonites.

There were 60,000 immigrants of Gen. Booth's Salvation Army transported last year to Canada, of which only one-half of 1 per cent. turned out failures.

Rev. and Mrs. J. W. Kliewer, Berne, Ind., left on July 12th for a three weeks' trip to the East, including Washington, D. C., Philadelphia, and New York.

Give me the money that has been spent in war and I will clothe every man, woman, and child in an attire of which kings and queens would be proud. I will build a schoolhouse in every valley over the whole earth. I will crown every hillside with a place of worship consecrated to the gospel of peace.—Charles Sumner.

At the present time the death rate is increased by early wearing out the vital organs by excess in eating, drinking, working, playing—intemperate living.

The American Grocer says that the people of the United States have lessened their drink bill during the past two years by over $110,000,000. Remembering the increase in population steadily going on, these figures are certainly cheering, and serve to indicate that possibly, after all, prohibition really does prohibit.

There are some editors who do not love "the concord of sweet sounds," and the music of poetry has no attractions for them. The editor of the Pembroke *Standard* must surely belong to these, as he has decided that hereafter the columns of his paper will not be open to the poetry of his subscribers. He intimates that illfeeling has been engendered sometimes by the rejection of some verses which the authors called poetry. To avoid this he is deliberately closing his columns even to possible masterpieces. What makes people write poetry anyway? Most of them could probably do just as well in prose. And it seems to be hard on the editors. If they send it back the authors kick; and if they print it the readers kick even harder.

The Corner Stone of the New Mennonite Church

at Berne, Ind., Was Laid on July 10, 1910.

The corner stone of the new Mennonite church was laid with appropriate ceremonies at about five o'clock Sunday afternoon in presence of about 1500 people. The service in connection with the laying of the stone was held, in great part, in the old church building. The service was opened at three o'clock with congregational singing. Rev. H. H. Amstutz, of the Missionary church then read an appropriate scripture passage. This was followed by prayer by the retired Rev. S. F. Sprunger, who was for over thirty years the pastor of the church. The choir of the church then sang, "For Thee, O Dear, Dear Country". Dr. Samuel K. Mosiman, president of the Central Mennonite College at Bluffton, Ohio, gave the principal address for the occasion in the English language, basing his address on the scripture passages Isaiah 28, 15 and 1 Cor. 3, 1. His address was very good. He very clearly brought out the thought that Christ is the corner stone of all true religion.

He was followed by an address in German, based on Psalm 26:6–8, by Rev. H. H. Kattman of the German Reformed church. Another song by the choir and a prayer offered by Rev. C. P. Maas of the Evangelical church closed the part of the program held in the church, and at half past four o'clock the audience went to the new building where the stone was then laid, the pastor of the church, Rev. J. W. Kliewer, performing the ceremony. Rev. I. A. Sommer, editor of the church papers, dismissed the audience.

The following articles are contained in a sealed box in the corner stone: a Bible, Gesangbuch mit Noten, church membership list, a constitution of the church, constitutions of the young people's society, temperance society and the church choir; a list of members, a constitution and a program of the male choir of the church; a German and an English copy of the Articles of Faith of the church, the church publications, "The MENNONITE", "Der Bundesbote", "Kinderbote" and a German S. S. quarterly; a subject booklet used by the Y. P. S., a church history as found in the German cols. of the Berne Witness, a report of the last general conference of Mennonites, a report of the semi-centennial anniversary of the General Conference of Mennonites, a Bundesbote calendar, constitution of the General Conference of Mennonites, constitution of the Middle District conference, a picture of the old church and a copy of the "Berne Witness."

An offering was lifted at this service which will be used principally for foreign mission purposes. It amounted to $91.37.

"God never calls anyone to a greater field of service until the present field is outgrown."

World's Missionary Conference.

Edinburgh, Scotland, June 14th-24th, 1910.

Returning from the great World Missionary Conference at Edinburgh, Eben E. Olcott, president of the Hudson River Day Line, delegate from the Board of Foreign Missions of the Reformed Church in America and treasurer of the Laymen's Missionary Movement, gives the first account by word of mouth of the great gathering.

Twelve hundred delegates from all over the world were in attendance. They represented 160 different churches and organizations. Over 100 of them were men and women from the front—missionaries who had spent years on the field.

For ten days the meetings continued. The Assembly Hall of the United Free Church, which seats 3,000 persons, was filled three times each day. Besides this chief meeting of the delegates, there were regular sessions maintained at the Synod Hall belonging to the City of Edinburgh, and another gathering at the Assembly Hall of the Established Church of Scotland. These two meetings together had a regular attendance of at least 4,000.

The new King George sent a stirring message. Former President Roosevelt sent a letter, regretting that he could not be present to fulfill his commission as a delegate from the Reformed Church in America. William Jennings Bryan, a delegate, addressed the Conference in the Assembly Hall and also spoke at one of the great night meetings. The Moravian Bishop LaTrobe bore a message from the German Colonial office.

As a result of the Conference plans for an International Missionary Committee were completed.

Of the 1,200 delegates, 600 represented American churches and societies. This was due to the fact that representation was in accordance with the amount contributed for work among non-Christians, by the various churches and societies. The United States and Canada, according to the figures, prepared by the Conference, gave nearly one-half of

the total amount contributed for foreign missions.

These figures were based on the reports of 1907. The contributions of America have increased from $9,776,305 in 1907 to $11,317,000 in 1909.

As a result of this large representation, American deals and methods received a good deal of attention. The work of the Laymen's Missionary Movement and its plans were endorsed by many speakers. They called for its continuance so that Christian men everywhere may be aroused to their responsibility for the spread of Christ's Kingdom throughout the world. J. Campbell White, general secretary of the Movement in the United States and Canada, took part in many of the discussions and spoke at one of the night meetings.

The conference opened on June 14th. The main meetings were held in the Assembly Hall of the United Free Church of Scotland. The Lord Provost (Brown) of Edinburgh, and Lord Balfour of Burleigh, and all the Magistrates and Councilors had previously welcomed the delegates at a grand reception in the Royal Scottish Museum. There, amid the ethnological and architectural curiosities, delegates from all lands, robed in every conceivable garb, were received. There were at least 5,000 persons present.

The message of King George was read at the opening session by Lord Balfour of Burleigh, who presided. Lord Balfour outlined the scope and plans of the Conference. A striking paragraph was:

"We are divided in some respects, but we are united under one great command, "Go ye into all the world and preach the Gospel to every creature." We have the same marching orders—orders the validity of which are not only generally but universally accepted. No one denies, no one can deny, the obligation. It must be to us a humiliating thought that though that command was given nearly twenty centuries ago, it has not yet been adequately fulfilled."

Robert E. Speer, secretary of the Board of Foreign Missions of the Presbyterian Church, also spoke on "The Leadership of Christ." He said in part: "Our very presence proves that we are under the leadership of our Lord Jesus Christ. There is not one of us who cannot trace the leadership of Jesus Christ in his life. I can only bring back to your mind the meaning of His leadership. When He was here on earth with us He said, 'Follow me,' 'Come unto me,' 'Abide in me.' When He was gone the sense of His leadership became intensified, as He said, 'If I go not away, the comforter will not come unto you, but If I depart, I will send him unto you." If it were not that Christ is leading us we would not be here. His hand has been guiding the missionaries and His hand is guiding us. His leadership involves following Him to the uttermost parts of the earth. May we learn together what we cannot learn apart. Some say that we are attempting the impossible, but I say, with General Armstrong, what are Christians for but to achieve the impossible? We know how great the undertaking is. Look unto Jesus, the Author and Finisher of our faith."

After this first meeting, John R. Mott, LL.D., was chosen Chairman.

Day by day the Conference grew in fervency of spirit. The unity of all Christians, irrespective of sectarian creeds, became the keynote. Differences of opinion or belief on non-essentials were forgotten. Only one thing—the making Christ known to the heathen world—was discussed.

The difficulties confronting the Church on the mission fields were boldly faced. Overlapping of work by different denominations was condemned, so that the work of a Baptist should not be duplicated by a Methodist. These problems were handled in a broad, statesmanlike manner. The recommendations of the conference will have great influence on the mission work of all the churches. Questions of doctrine or church goverment were not considered.

The most important step taken was that looking to the formation of an International Missionary Committee. The plans for this were completed and accepted before the Conference adjourned on June 24th, according to cable advices, but the details have not yet reached this country. This plan was urged by Dr. Julius Richter and Mr. Mott. The committee is expected to wield a wide influence in the work of extending Christ's kingdom throughout the non-Christian world and in standardizing the work on the mission fields.

Though the Roman Catholic Church was not officially represented at the Conference, some of its Bishops were cordially sympathetic with its aims.

"Most impressive was the spirit of unity that existed," said Mr. Olcott. "The delegates forgot they were Methodists, Baptists, Presbyterians or Episcopalians and thought only of Christ's command—'Preach the Gospel to every creature.' G. Bugnion, of Lausanne, called on all Roman Catholics and Protestants to unite in Portuguese East Africa to face the common foe—Mohammedanism—and to combat the advance of that religion.

"The work demands co-operation and a united front. Overlapping and duplication of work must cease. Only by mutual helpfulness can the Gospel be carried to the last man. The native Christians do not care about our sectarian divisions. They know only Christ.

"The urgency of the task was specially emphasized. Again and again did the various speakers declare with the utmost conviction that owing to extraordinary conditions more could be done to spread Christianity in the next ten years than in the fifty years following. The call to the Christian people of the world to meet their responsibility by supplying the needed funds, by sending the men and by constant intercession was strong.

"Above all things was the challenge to meet the Moslem advance. The reports of the Commission on carrying the Gospel to all the non-Christian world told of the great advances being made by Mohammedanism in Africa, in China, in India and many of the Islands of the Pacific Ocean. The Prophet is gaining more converts in Africa to-day than Christianity. The Christian Church is advancing from the South, but Mohammedan followers are at work among the pagan tribes in the North.

"Every Mohammedan trader, we are told, is a Moslem missionary. As they trade throughout Africa they tell of their faith. It is an advance on the religious beliefs of the pagan tribes and they accept it with avidity. They would accept Christianity just as willingly if Christian missionaries were sent to them. After once becoming followers of the Prophet, they offer a most difficult problem to the Christian missionary. There are whole tribes in Africa to-day, ranging from 5,000 to 2,000,000 persons, who have never heard of Christ. These facts were brought out at the Conference. The seriousness of the situation must be realized by all of us. We must meet this challenge."

Mr. Olcott was compelled to hurry back to America before the Conference adjourned. Cablegrams concerning the closing days were sent him by Dr. Samuel M. Zwemer, F. R. G. S., of Arabia. They read as follows:

"Conference closes with great enthusiasm."

"Plans for International Committee are complete. Final meeting on the sufficiency of God very strong and worthy climax."

Home Circle.

Wait and See.

When my boy, with eager questions,
Asking how, and where, and when,
Takes all my store of wisdom,
Asking o'er and o'er again
Questions oft to which the answers
Give to others still the key,
I have said to teach him patience;—
"Wait, my little boy, and see."

And the words I taught my darling
Taught to me a lesson sweet;
Once, when all the world seemed darkened,
And the storms about me beat,
In the "children's room" I heard him,
With a child's sweet mimicry,
To the baby brother's questions
Saying wisely, "Wait and see."

Like an angel's tender chiding
Came the darling's word to me,
Though my Father's ways were hidden,
Bidding me still wait and see.
What are we but restless children,
Ever asking what shall be?
And the Father in His wisdom,
Gently bids us, "Wait and see."

Christian Treasury.

Money Answereth All Things.

There is something amusing in the tenacity with which some people hold on to money. They will spend hours of *time* in working to prepare presents, taking great pains and troubles, and think nothing of it. They will give you things which cost money, and which are of no earthly use to you; they will feed you with all delicacies until you must watch or you will injure yourself over-eating; but when it comes to *money* they hold on to it as if life depended upon it. Many a servant of the Lord who is feasted with luxuries at the house of his brethren, would be very glad to exchange his rich repast for something of half its value which he could carry home and share with his weary wife and ill-fed and ill-clad children. Many a man would be glad to convert presents which he has received into cash at fifty per cent. discount, if he was not afraid of offending the dear souls who had so kindly bestowed them on him. Not a few persons have their homes lumbered up with presents of pictures, notions, and bric-a-brac, which they would gladly be rid of if they did not fear that they might offend the kind-hearted givers.

It is very well for people who wish to show their good-will to remember that "money answereth all things," and that people frequently know what they want and what they *need* better than any one else can guess it out; and if good people would turn a little of their courteous hospitality into money, instructing the receivers to use it for food or raiment or as they please, it would sometimes be far more acceptable than the disposition they might otherwise make of it. — The Armory.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, July 24.—A LIFE LIVED WITH CHRIST.—Gal. 2:20; 1 John 5:1—12.

QUESTIONS:

1. How do we learn to know Christ better? John 5:39; 15:26; 16:14.

2. How can we get closer to Christ? John 14:20—21; Mat 18: 20; Ephes. 6:18.

3. How does a life lived with Christ show itself? Gal. 2:20; Rom. 6:18—22; 8:1—10.

4. How does Christ show himself in the storms of life? Mat. 8:23—27; John 6:20—21.

5. How does Christ increase our joy? John 2:1—11; 15:11; Phil. 3:1; 4:4.

6. How does Christ make us consider gain and loss? Mat. 16: 24—26; Phil 3:7—14.

7. How can we have glory in him? John 12:26; 17:24. Ephes. 1:3—14.

MEDITATIONS:

We are Christians when Christ lives in us and not otherwise. The more his life pervades and permeates our life, the more we are true Christians.

We learn to know Christ better by studying the word of God, and especially his life and His words.

We come closer to Christ by prayer and meditation. Lifting up our hearts to Him brings Him nearer to us; also the communion of saints; in whom Christ lives.

Whenever Christ lives in us, we do not live to please ourselves, but to please God, as Christ did.

We will shun and combat sin in us and around us. We are led by the spirit of God to do the will of God. Christ shows himself in the storms of life as the everpresent mighty helper, and if we sometimes do not recognize him and are afraid, we will see it is Christ and He will help us and calm the storm, bringing us safely to the desired haven.

Christ does not, as the world imagines, hinder our joy, but increases it, purifies it, sanctifies it.

If Christ comes into our hearts we consider the world differently, see through Christ's eyes, and thidgs and occurrences gain or lose in importance. We learn to measure the value of things by their importance for eternity.

Christ in us assures us of a glorious, happy, sinless future life with Him, and though it has not appeared yet what we will be, we rejoice in hope of the glory of God.

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for July 17.

SUBJECT: Peter's Confession. Matt. 16:13—28.

GOLDEN TEXT: Thou art the Christ, the Son of the liying God.—v. 16.

This straightforward statement was elicited by the Savior's plain question, Who do you say that I am. Jesus wants those who follow Him to do so intelligently, to know Him whom they believe (2 Tim. 1:12) He was about to tell the disciples, specially the Twelve, more plainly of the way of the cross by which He would have to pass on to victory and to glory as the Captain of our salvation (Heb. 2:10). He knew this was a hard lesson for them to receive, and it was by way of preparing them for it that He got them first to commit themselves to Him in such an open confession, which does the heart good (Rom. 10:10). There is great staying power in a confession intelligently and sincerely uttered.

The two questions and the order in which they were asked brought out the contrast of the true thought about Jesus with the peculiar notions advanced by those whose hearts were yet darkened by prejudice and unbelief. The certain conviction of faith resting on God's revelation appears all the grander by contrast with the thought-out notions of carnal man.

The light that made Peter's confession possible was light from God. He that has this light is blessed indeed (v. 17). Though he be as a babe compared with the wise and understanding (Matt. 11:25), he has that which enables him to find his way out of this sin-darkened world into the glory of God's presence. To know God in Christ Jesus, this is life eternal (John 17:3). The first breaking in of this light into a person's life may be as through a crevice, whether that life shall be permeated by the light depends on how the entering ray is received, whether or not the life opens to the light. What the Father revealed to Peter he will reveal to all who will receive it.

The faith confessed by Peter for himself and his fellow-disciples, planted their feet upon the rock on which the church is built, the foundation other than which none can be laid (1 Cor. 3: 11).

This faith in Jesus as the son of the living God giving life to the world, and as the King coming in the glory of the Father—this is the key to the Kingdom of heaven. By preaching this faith Peter with the rest of the apostles opened the door of the kingdom first to the Jews and then to the Gentiles. The same sort of preaching still opens the door for individuals and nations.

Peter's clear confession did not save him from making a grevious blunder soon after (vs. 22 and 23). He had to be severely reprimanded for minding not the things of God, spoken by Him whom he had just acknowledged to be the Son of God. No cross, no crown! The way to Olivet leads through Gethsemane and by Calvary.

Lesson for July 24.

SUBJECT: The Transfiguration. Matt. 17:1—8, 14—20.

GOLDEN TEXT: This is my beloved Son in whom I am well pleased; hear ye Him.—v. 5.

As the human testimony of John the Baptist was accompanied by the witness from heaven (Matt. 3:17), so here the human confession (See last lesson) was soon followed by a repetition of the Divine attestation.

The investment of heavenly glory, the outshining of celestial purity, was in itself a testimony that here was one more than man, that this was indeed the Son of God as Peter had said in his confession.

Peter, with two others, was taken along to behold and to hear so that he should understand that notwithstanding the awful abasement and suffering through which Jesus said He must pass, and which Peter thought was so out of place for the Messiah, yet God loved and greatly honored this His Son. Though He should be led as a sheep to the slaughter, yet, and for this very reason the more, God was well pleased in Him. The atonement for sin which He should make on the cross was thus beforehand accepted, and the voluntary whole burnt offering of His life of full and joyful obedience to the will of God even unto death, was pronounced an offering of "sweet savour unto the Lord" (Lev. 1:9).

God had spoken through Moses and Elijah—through the law and the prophets (Heb. 1:1), and He is still speaking through them; but, now as then, only to point to Him, the beloved Son, to prepare the heart to hear and to receive Him. They were forerunners of Christ in which sense John stood for both, rebuking sin, calling to repentance, and announcing the coming of Him who was from the beginning, and coming from heaven is above all (John 3:31). Hear ye Him!

The mount of transfiguration was not a place to remain in, as yet, for Jesus and the disciples. A needy multitude was below awaiting their return. Our mountain top experiences, where we get glimpses of the glory yet to be more fully revealed, are vouchsafed to us to prepare us the better to serve our day and generation.

There are mountains to be removed by the exercise of faith in Him: evil spirits to be cast out; lives rescued from the power of Satan; barriers of prejudice and unbelief to be broken down; mountains of selfishness to be cast into the sea of love to God and man; dark places of ignorance and false worship to be explored with the light of the gospel. Oh, the work is so great and the need so intense! Let us not tarry in selfish enjoyment of communion and revelation while others need the help that we can supply. We shall not be losers by reason of the sacrifices made in His service.

Planting Thorns.

"He that plants thorns should never go barefoot," is an old saying. The planted thorns are quite sure to come up, and in the path of the one who planted them, so that if he goes barefoot he will feel their sharp pricks himself.

There is another way of putting it: Those who carelessly or purposely make trouble for others find trouble for themselves. Isn't that true?

There are a great many kinds of thorns. There is disobedience, which is a sadly sharp one. We have, too, unkindness, selfishness, forgetfulness, impatience, rudeness, teasing, and dozens of others. Did you ever know any one who was guilty of doing these things, which is another way of saying that he planted these thorns, who was always happy and pleased and had always a smooth path for himself? You never did.

Thorns grow very fast. They never have to be weeded and watered as flowers do. Plant them and they will grow. So wrong thoughts and wrong deeds bring forth their fruit fast enough without any care whatever. And things of this kind always hurt more than one person. You will notice that.

People ought always to do right for the sake of doing right and because it pleases the Savior, but it is so easy to forget, that it is well to know that wrong doing brings trouble to the wrong-doer, for this makes it easier to remember to do right.

Don't plant thorns. You never can protect yourself perfectly against them. Trouble others and you will be hurt. Scatter seeds of kindness and you will have a harvest of gladness yourself.—*S. S. Advocate.*

Editorial.

This number ot the MENNONITE begins a new editorial arrangement. Hitherto the editor Brother Sommer has had entire charge of this and the other two publications of our conference. Naturally he has been a much occupied man. By a new arrangement the editorial writer of the MENNONITE, becomes associate editor. Part of his duty will consist in securing as many original contributions to the paper as possible. The readers of the MENNONITE, we are sure, will agree with us that, if this paper is to continue in interest and influence, it is of the highest importance that every part of the church should occasionally be heard from through its columns and a greater number of our people should contribute to it. We hope that many will resolve to help us make the MENNONITE a real power in the church. We notice, with regret, that our church contains many English reading families into which the MENNONITE never comes. A Christian family should be known by the papersit reads. Every Mennonite home should contain Mennonite literature. When this once comes to pass the future of our church is secure. As a matter of loyalty to the church, we appeal to every one of our pastors, to make an effort to get either our German or our English paper into every family under his care.

G.

Several weeks ago we had occasion to reply to an article from the pen of Bro. John Horsch, appearing in the "Gospel Herald", in which the Mennonites of the General Conference were charged with being in unholy fellowship because of their connection with the "Federal Council of Churches". When we wrote the reply we did not know that several representatives of the Mission Board of the church represented by the "Gospel Herald" were on their way to the great Missionary Council in Scotland. The conclusion that we are in fellowship with unbelievers, it appears, was influenced by the fact that Congregationalists and Baptists sat in the Federal Council and there are some very unorthodox Congregationalists and Baptists. We ask, Does this world-wide council in the interests of Missions also represent "clearly a yoking together of believers with unbelievers" in which it is "unbelief that is gaining ground over the faith once delivered to the Saints" because Congregationalists and Baptists and members of other churches bothered with rationalism and higher criticism attended it?

The editor of the "Gospel Herald" very considerately noticed that we had a reply to make to Bro. Horsch's article. He praises the MENNONITE as a very valuable exchange and then cordially commended Bro. Horsch's article in the next sentence, but he does not answer our arguments. Of course such an attitude saves him from treading on any one's toes or offending any one by saying what he thinks. It seems to us that after giving wide publicity to a charge that we are "unequally yoked together with unbelievers" the "Gospel Herald" ought, as a matter of fairness let its readers know what we have to say in defense. We also are of the opinion that the "Gospel Herald" should show that there is nothing inconsistent in approving of the delegate of the church it represents going to the missionary Council and disapproving of our church sending representatives to the Federal Council of Churches.

G.

Usually, it does not become a staid church paper to notice a prize fight, but the one occurring July 4 in Nevada, in which a negro and a white man pummelled one another until the latter was "knocked out", compels attention because of the menance it is to the morals and safety of our country. Its brutality, the race hatred it stirs up and the efforts its promoters make to give it publicity through moving picture representations, etc. emphasize the necessity of using every possible means to prevent another such a display.

The world-wide movement to prevent the moving-picture representations of the fight is a healty indication of the growth of public conscience everywhere. Their expression will be successfully accomplished in some places in others it will fail because there may be some legal hitches in the way. But the beginning of the end of prize fighting is here. Perhaps Reno saw the last big fight. Decent minded citizens in every state should see to it that their lawmakers give them laws, that will not only prevent prize fights but that will also prevent the giving of publicity to such beastly shows.

G.

The Lay Member's Reading and How the Church May Profit By It.

In the past the spoken word no doubt had far greater influence in shaping public opinion than it does to-day. Those that are older will remember the interest that was manifested in the debating societies which were held during the winter months. Each locality had its orator, and whenever the occasion presented itself they gathered together and gladly listened to the words of wisdom as they fell from the lips of their favorite orator. Sentiment was created and public opinion was formed by these local speakers and others.

To-day, perhaps, it is more the written word that influences the public mind, and not so much the spoken word. The people to-day are better readers than they are listeners. The reason for this is not hard to find. In the past the people did not have the oppportunity to get much reading matter and they had to depend upon the public speakers very largely as their source of information and education. To-day the country is flooded with literature and printed matter, which is in reach of almost everyone.

Since we have become readers, what de we read? As members of the church what should we read. What effect does our reading have upon the church?

We will read that which interests us most. One who has a vital interest in the church and church work, who has the love of God in his heart, will put the Bible at the head of his readibg list, and then will follow devotional books, religious papers, and whatever literature he can procure which tells him of the work that is being done for the Kingdom, how the powers of darkness are being over come, of the victories that are being won.

A person cannot be very enthusiastic over anything about which he knows nothing, nor can anyone be very much enthused over the work of the church unless he knows something about it and is in touch with its moyements. The reading of the Bible, devotional books, and accounts of the work as it is being carried on at different places will create an interest in such work, and a desire to know more about it, and finally it will lead one to take an active interest in the work himself.

The reverse is true as well. A man who is heart and soul in the work of the Lord will seek all the help that he can from the printed page, or elsewhere. A man who has been greatly interested in mission work lately has undertaken the support of a missionary and his wife in Africa. Naturally he is greatly interested in all that concerns mission work, and he seeks to get hold of all the literature that he can concerning missions, and in particular such as relates to the work at the place where the missionary he supports is stationed. Nor are we surprised when we hear him talk about missions.

Just so it is with all who have a vital interest in the cause of Christ. And this interest can be created very largely by the literature that we read. If we want to have an interest in the work of our church let us read the church papers. Let us read the thoughts and experiences of others and be inspired thereby, and there will be no question but that the church will reap a benefit from it as well as we ourselves. If weare filled with enthusiasm, and have a burning zeal that goads us on in the work, our influence cannot help but be felt by others and they too may be brought into close and vital relationship with the Master and His work. After all the most powerful sermons are preached in action and by example. Words may be forgotten but contact with a life that is alive with the Spirit of God in it will leave its impress. No one can come into the presence of such a one without being benefitted by it.

This is the work of the lay members of the church. It is principally through their influence thus exerted that others may be won, and the Kingdom extended among men. The pastor alone cannot do it, though this work is left very largely to him.

While it is true that we have become great readers, and that our thoughts and knowledge are obtained to a great extent from books, the printed word does not give the same impression that the spoken word does. The personality and earnestness of the speaker give a force and power to the spoken word which the written or printed word can never posess.

As we receiye inspiration and encouragement from the messages that the pastor brings to us we seek further enlightenment and we go to books and papers for it. We cannot lay down any stated rule as to what particular book or writings one should read. That will be determined by the tastes of the reader. Be sure that you have the interests of the Kingdom at heart, and that you desire to aid in the work of the Lord to the extent of your ability, and you will be able to choose your reading matter so that it will assist you in the work. And whatever you gain from your reading you will pass on to others by your words and by your actions and conduct which have been influenced by your reading.

A. C. OBERHOLTZER.

July 5th, 1910.

Help us to secure new subscribers by sending us the names and addresses of your neighbors and friends who are not yet readers of the THE MENNONITE. $1.50 will pay the subscription to a new subscriber from now until Jan., 1912.

The Mennonite.

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Miscellaneous Articles.

Joy in Work.

Every master knows how much more work can be got out of a servant who works with a cheery heart than out of one that is driven reluctantly to his task. You remember our Lord's parable where He traces idleness to fear: "I knew that thou wast an austere man, gathering where thou didst not strew, and I was afraid, and I went and hid thy talent." No work was got out of that servant, because there was no joy in him. The opposite state of mind—diligence in righteous work, inspired by gladness, which in its turn is inspired by the rememberance of God's ways—is the mark of a true servant of God.—Alexander Maclaren.

Clean Hands.

A jewelry salesman, noticing his hands to be somewhat soiled, said: "This is very trying to me. Of all persons I should have soft and clean hands. It is awful to offer a diamond or pearl or jewels of any sort, to a possible customer when my hands are not perfectly white and tidy. It makes a repulsive background for the piece of jewelry."

The Christian should have clean hands and a clean life. Whoever he may be, minister or not, he recommends Jesus Christ and his salvation to the world. His life should not be a sorry and repelling background. They who bear the vessels of the Lord should have pure hands. The salesman was very sensitive, and rightly so. He had a cultivated taste.—Exchange.

YOUR RENEWAL, ONE NEW SUBSCRIBER AND KREHBIEL'S HISTORY OF THE GENERAL CONFERENCE FOR $3.00.

Correspondence.

ZIONSVILLE, Pa., July 4, 1910.

Dear Editor and Readers:

While the nation is this day celebrating its birthday, the congregation worshipping at this place rejoices over the fact that its new pastor has arrived. Rev. S. P. Prieheim reached Allentown on July 1, and preached for the brethren there and here yesterday. In a few weeks the installation ceremony will be held, in which the brethren A. S. Shelly, A. M. Fretz and H. G. Allebach are expected to participate.

After Bro. Prieheim's services yesterday a formal introduction procession filed past the new pastor by families and Bro. Prieheim had a good handshake and word of encouragement for all.

A vote of thanks was accorded Bro. H. G. Allebach for ministering regularly to the congregation since last November.

The spring communion services were held May 15 and were very well attended. One young man was admitted to the church by letter on the day before.

Four little ones held in the arms of their mothers were consecrated to the Lord after the regular sermon on May 29. It was a most impressive and solemn occasion.

Bro. Albanus Shelly, assistant superintendent of the Sunday-school was again at his post yesterday after having been detained a long time by illness.

The Sunday-school will picnic jointly with the Allentown school in Waldheim Park near Mountainville, on the 24th inst.

We have reason to thank the Lord for His grace toward us during this year of prayer and waiting. They that trust in the Lord will never be forsaken.

Co-operative Advance in Home Missions.

A Joint Committee was formed in the Spring of 1909, composed of the Committee on Home Missions of the Federal Council of the Churches of Christ in America and a Special Committee appointed for the purpose by the Home Missions Council. It will be remembered that the Federal Council was organized by the specific and formal action of thirty denominations acting as entire denominational bodies, composed of over sixteen million communicants, and that the Home Missions Council is a combination of the Home Mission Boards and officers of fifteen communions, including nearly all the larger denominations. This Joint Committee consists of forty representative men from twenty one denominational bodies.

This Joint Committee undertook as its first task to make an investigation of the actual conditions on the home mission field, to discover in what degrees there is overlapping of effort, and in what degree there exist home mission fields which are being neglected by all. Off hand observations on this subject are easy. What is needed is a wide and careful induction of facts.

As a beginning in this direction, the Joint Committee requested the Federal Council of Churches to make careful inquiry concerning a single and typical western state. In response to this request, Mr. O. F. Gardner, Assistant Secretary of the Federal Council, took up his residence in Colorado, in the very heart of the western home mission field, and gave his attention for some months to this investigation.

On a blank prepared by the Joint Committee, and with the co-operation of the State Superintendents of the various Home Mission Boards, church statistics were obtained directly from the fields. These were verified in three ways: (a) by denominational year books; (b) by a census just taken by the Colorado State Sunday School Association; (c) by the Bulletin of Religious Bodies recently issued by the U. S. Census Bureau.

The tables go over the entire state, county by county and town by town, giving the population, the area, the post offices, the churches, the membership, the current expenses of the churches, and the amount of Home Mission aid received. In addition to statistics, many written descriptions of conditions were secured. Since this information was necessarily obtained through voluntary co-operation, it is surprising that definite returns cover at least 75% of all the church work now being done in Colorado. Substantially we have a conspectus of over 90% of all.

At one end of the scale eleven per cent. of Home Mission aid goes to fields where there is but one church; 77.8% goes to the strategic centers, the nine largest towns and cities of the State (35.6% goes to the two largest cities). Nearly 90% therefore, (88.8%), of the Home Mission aid goes either where there is no duplication whatever or to the swiftly growing cities, where the future of the people is piyoted, leaving but 11.2% at the other end of the scale.

Facts ascertained enable us to answer two questions.

A Minor Question:

Is There Overlapping?

It is plain that overlapping of effort where it exists at all is to be found, in the 11.2% of aid going to places of no considerable size, where two or more mission boards are aiding in the maintenance of churches. This statement does not overlook the fact that overlapping is possible even in populous and growing cities through undue multiplication of churches in certain neighborhoods. Nor does it ignore the further fact that there may be overchurching in communities which do not receive home mission aid. But the former condition appears to be exceptional, and the latter is beyond the scope of the responsibility of Home Mission Boards. These Boards need mainly to turn their attention to the 11.2% of aid mentioned abôve, in order to ascertain whether it is justifiable in a large view of the case. Although no positive judgment can be expressed as to a given field without an exhaustive examination made on the spot, it is yet plain from general conditions that there is occasion for the Home Mission Boards to give fresh consideration to this feature of their responsibility. Such very exceptional cases as that of a town with four hundred people and four churches receiving home mission aid to the amount of $660 and another of three hundred people with six churches receiving $530 of such aid, call for prompt and careful scrutiny. Other places without such patent excess of churches show conditions which create a similar presumption.

The importance of this aspect of the subject has to do not so much with the waste of home mission money, of which waste the amount at worst is small, but with the loss of effectiveness which accompanies undue multiplication of churches.

The Major Question:

Is There Overlooking?

Turning to the urgent, vital question of neglected fields, the results of the investigations are a surprise even to those most intimately familiar with western conditions. One hundred and thirty-three places were found, ranging in population from one hundred and fifty to one thousand souls, without Protestant churches of any kind; and one hundred of these are also without a Roman Catholic church. Some of these places have two or three saloons and other agencies of evil but no preaching of the Gospel of righteousness and salvation. It is not to be assumed that the communities thus indicated are all villages. Some of them are rural communities, some are mining communities scattered up and down a narrow valley, being diffi-

cult to care for because thus scattered. In addition to these, there are four hundred and twenty eight communities of sufficient importance to have post offices, but without any churches. There are whole counties with no adequate religious work. Examples are, San Miguel, with over 5,000 people in twelve places, and only three churches in the county; Lake County, with four churches in Leadville, which has 13,000 people; Las Animas County, with eleven churches in Trinidad, where there are 14,000 people but only four churches for the 16,000 people, largely Mexican, in all the rest of the county; Cheyenne County, a rapidly developing dry farming county with only one church. Of the sixty counties in the State at least eighteen appear to be without adequate church work of any kind. If the same ratio of destitute communities to total population through all the eleven mountain and Pacific States holds good, there are more than one thousand of them; counting post office neighborhoods without churches, over four thousand.

The conditions thus revealed are a reproach, either to the Home Mission Boards or their supporting constituencies or both. Swift and concerted endeavor should be put forth to remedy them.

The Joint Committee, on the assumption that in one degree or another other western states would show a state of affairs like that in Colorado, recommended to the Boards constituting the Home Missions Council that they instruct their representatives as follows:

1. To confer with like officers of other Home Mission societies or boards and arrange to allot the entirely unoccupied fields among the various bodies, so that each shall feel especial responsibility for given fields.

2. To decline to endorse application for home mission aid in places where the gospel of Christ is earnestly and adequately promulgated by others and where assured prospects of growth do not seem to demand the establishment of other churches.

This recommendation has been endorsed in spirit and principle by the following organizations: The American Baptist Home Mission Society; The Congregational Home Missionary Society; The Board of Home Missions of The Presbyterian Church in the U. S. A.; The Board of Home Missions of the United Presbyterian Church in N. A.; The Board of Home Missions of the Presbyterian Church in the U. S.; Board of Home Missions of the Reformed Church and the United Brethren in Christ. The Executive Committee of the Board of Home Missions and Church Extension of the Methodist Episcopal Church has placed on record the following action: "That while as members of the Board we are favorable to the principles stated in the Joint Recommendations, we feel that final action must be referred to the governing body of the Church, namely the General Conference."

It was not possible for any of these bodies to adopt these resolutions in their literal form; since all of them carry on their work through and with Conventions, Conferences, Associations, and Presbyteries in such way that the co-operation of local and national bodies must be solicited and secured in order to the full working of the plan. But without dissent the members of all these Boards expressed their sympathy with the end in view. Under the Commission of the Boards named are 5,115 out of the 6,066 home missionaries west of the Mississippi River. Steps are being taken to secure in each state a conference of home mission representatives, looking to the initiation of such co-operative measures as has been described. It is believed by the Joint Committee that the fields where co-operation is feasible are exceedingly varied, comprising such as the following:

1. In Spanish-speaking fields, in some of which it has long been in force.

2. In work for the Indians, where it is in process of adoption.

3. In mining and lumbering camps, where the population is especially shifting.

4. Among immigrants who do not find in this country already a considerable body of their own nationality in evangelical churches.

5. In the congested sections of great cities, where there is no coping with the vast needs except by co-operating.

6. In thinly populated sections which are not strategic numerically and yet, judging by the past, are the springs of the best life of the nation.

7. Experience indicates that recommendation 2 is likely to find its most frequent application in the smaller towns and villages which have no assurance of large growth.

In these and like forms of effort, both within and without home mission lines, persistent endeavor should be put forth to bring about the largest measure of conference and co-operation.

In behalf of the Joint Committee.

L. C. Barnes, Chairman,
E. B. Sanford, Secretary.

He Thought He Stopped the Paper.

It is said an acquaintance met Horace Greeley one day, and said: "Mr. Greeley, I've stopped your paper."

"Have you?" said the editor. "Well, that's too bad" and he went on his way.

The next morning Mr. Greeley met his subscriber again, and said:

"I thought you had stopped the "Tribune?"

"So I did."

"There must be some mistake," said Mr. Greeley, "for I just came from the office and the presses were running, the clerks were as busy as ever, the compositors were hard at work, and the business going on the same as yesterday and the day before."

"Oh!" ejaculated the subscriber, "I didn't mean that I had stopped the paper; I stopped only my copy of it because I didn't like your editorials.

"Psha w!" retorted Mr. Greeley, "It wasn't worth taking up my time to tell me such a trifle as that. My dear sir, if you expect to control the utterance of the 'Tribune' by the purchase of one copy a day, or if you think to find any newspaper or magazine worth reading that will never express convictions at right angles with your own, you are doomed to disappointment."—Ex.

"THE MENNONITE" from NOW UNTIL JANUARY 1912 and "KREHBIEL'S HISTORY OF THE GENERAL CONFERENCE" TO A NEW SUBSCRIBER FOR $2.00.

Marriages.

HUNSBERGER.–On May 28, Isaac, infant son of Eph. and Ida Hunsberger, of marasmus, and was buried June 2. Services and burial being held at Keeler's church, Frederick, Pa., J. W. Schantz pastor. Text, Mark 10:14

MARTIN—WARBURTON.—On June 25, 1910, in Philadelphia, Penna., by Rev. N. B. Grubb, Mr. William E. Martin to Miss Katharine Warburton, both of Philadelphia, Pa.

GERHART—KINSEY.—On July 6, 1910, in Philadelphia, Penna., by Rev. N. B. Grubb, assisted by Rev. Silas M. Grubb, Mr. Samuel Leidy Gerhart to Miss Bertha Viola Kinsey, all of Philadelphia, Pa.

MAJOR—JOHNSON.—On Declaration Day, at the home of the pastor J. W. Schantz, Schwenksville, Pa., Charles E. Major, of Spring City and Miss Lillian K. Johnson, of Schwenksville.

Deaths.

JOHNSON.—On June 26, Mabel K. Johnson, daughter of John and his wife Emma a born Kreff, aged 16 years, 6 months and 2 days. Funeral services were conducted on July 3 by Revs J. W. Schantz and R. Snyder, of the Reformed church. Burial in the Mennonite cemetery, Schwenksville, Pa.

Contributions.

Home Mission.

a. FOR GENERAL TREASURY.

Friedenstal church, Gotebo, Okla., $6; Sterling church, Oblo, $4 86; West Zion church, Monndridge, Kan., $24 21.

b. CITY MISSION TREASURY.

Collection at the Y. P. S. Convention held at Marion, S. D., $132; D. E. Schmidt, Moundridge, Kan., $5; Salem church, Dalton, Ohio, $12; Hoffnungsfeld-Eden church, Moundridge, Kan., $46 48; "the Lord's servant", Orienta, Okla., $6; Sarah C. Sprunger, Los Angeles, Cal., $2; Ira Feigner, Florence, Cal., $ 75; S. S. class of J. J. Enghrecht, Freeman, S. D., $.60; Bethel S. S., Dalton, S. D., $5; H. A. Leisy, Des Moines, Ia., $10; church at Aberdeen, Idaho, $27.

Gratefully acknowledged,
M. HORSCH, Treas.

For Foreign Mission.

In the month of June, 1910, the following gifts were received:

FOR GENERAL TREASURY:—Hoffnungsfeld-Eden and Hoffnungsfeld Y. P. S., Moundridge, Kan., $10; Hoffnungsau church, Buhler, Kan., $64 47; Hoffnungstal church Sewing Society, Meno, Okla., $21.75; Bergtal church, Pawnee Rock, Kan., $7. do. Sunday-school, $5; Bethel College church, Newton, Kan., $20 30; Y. P. S. of West Zion church, Monndridge, Kan., $8 10; Ladies' Aid Society, Pandora, O., $22.25; Sunday-school at Plum Coulee, Man., $2 90; Friedenstal church, Gotebo, Okla., $12; First Men. church, Reedley, Cal., $21.70; Men. church, Lehigh, Kan., $12.36; S. S. of Brudertal church, Hillsboro, Kan., $103 55; First Men. church, Reedley, Cal., $20.70; Bethel Men. church, Perkasie, Pa., $3.15; from the late John C. Eberle, Halstead, Kan., $100; S. S. of Friedensberg church, Avon, S. D., $10; Bergtal Men. church, Washita Co., Okla., $11; Men. church at Langham, Sask., $48; Mission friends at Gretna, Man., $8 20; Mission friends at Winkler, Man., $10.45; Emmaus church at Whitewater, Kan., $385; Hoffnungsfeld-Eden church at Moundridge, Kan., by the occasion of J. Quiring's visit, $83.01; S. S. Convention at Hoffnungsfeld-Eden church, Moundridge, Kan., $48.17; S. S. of Johannestal church, Hillsboro, Kan., $27.22; Tabor church at Goessel, Kan., $10.25; Christian Ortman Sen., Freeman, S. D., $3; First Men. church, Philadelphia, Pa., $31 70; Springfield S. S., Lookeba, Okla., $10.17; Men. church, Clarence Center, N. Y., $21 50; Mrs. Eberle, Stevensville, Can., $2; Bethesda Men. church, Henderson, Nebr., $100 87.

SOCIETY TREASURY:—Y. P. S. of Beatrice church, Beatrice, Nebr.,——; P. W. Penner for orphan boy, $10; Mission friend, Pretty Prairie, Kan., $12; Y. P. S. at Donnellson, Iowa, $10.

Gratefully acknowledged,
GUSTAV HARDER, Treas.
JOHN G. REGIER, Asst. Treas.

NOTICE! YOUR RENEWAL AND ONE NEW SUBSCRIBER FOR $2.50. THE NEW SUBSCRIBER WILL GET THE PAPER FROM NOW UNTIL JANUARY 1912.

News of the Week.

Domestic.

BIGGEST STRIKE IN HISTORY OF NEW YORK

OVER 75,000 GARMENT WORKERS HAVE QUIT WORK.

NEW YORK, July 8—Another big batch of garment workers went on strike to-day in addition to the 50,000 who walked out yesterday, making the total now on strike 75,061, according to the union estimate. If these figures are correct, it is the biggest strike in the industrial history of New York city.

Not all of these who quit to-day are affiliated with the union, but their voluntary action in renouncing steady employment out of sympathy for their fellows is a great encouragement to union leaders. Five thousand joined the union to-day.

Wellman Will Fly Across the Atlantic.

NEW YORK, July 8.—Walter Wellman and Melvin Vaniman will attempt next fall to cross the Atlantic ocean in the dirigible balloon America which was built for the Wellman polar expedition and has been tested in voyages over the Arctic ocean north of Spitzbergen. The attempt will be made solely on the responsibility of the aeronauts but the New York Times the Chicago Record-Herald and the London Daily Telegraph, have arranged to buy the news of the expedition, which will be transmitted by wireless from the airship.

The America will be housed at Atlantic City during its preliminary trial. She will carry a crew of six men, and 1,600 gallons of gasoline in a steel tank. In size she ranks second only to the latest Zeppelin airship. Two engines will drive her—one of 70-80 horse power for ordinary duty and one of 300 horse power for emergency service, when high speed is needed.

Thirty-eight Drowned in Flight from Heat.

CHICAGO, July 11. — Thirty-eight drowned and an indefinite number stricken, many fatally, resulted from the wave of heat that swept the middle west and east yesterday. High temperature and humidity prostrated scores in various cities and many, driven to bathing places for relief, lost their lives.

At New Albany, N. Y., the thermometer registered 96 degrees. Two men were drowned while bathing.

New England waters claimed a total of eleven lives. In nearly every instance the victims were seeking relief from the torrid temperature by a plunge in the water.

Two drownings and a half dozen prostrations were reported in Cincinnati.

Teddy Back in the Game.

OYSTER BAY, N. Y., July 11.—Theodore Roosevelt's four days of rest are over. To-morrow he will turn from wood chopping, bay making and tennis playing to dip into practical politics once more. In the morning he is to go to his office in New York. There he may meet Governor Hughes and bring him back to Oyster Bay in his automobile.

To-morrow's conference with Governor Hughes is to be concerned primarily with New York state politics, with particular reference to a plan for direct nominations and legislation which the governor fought for in vain.

It has been pointed out that the enactment of any such bill as the Cobb direct nominations measure would mean a task worthy of the prowess of the former president, since it would involve subjugation of the republican organization which has defeated the bill.

Colonel Roosevelt has thrown himself into the thick of the fight and since Governor Hughes has shown no sign of relinquishing his place on the supreme bench to run again, the deduction is made that the colonel will be compelled to conduct the fight by becoming the active leader of the so-called "progressive" republicans of the state.

Eight Reported Killed in Lumber Town Fire.

ST. JOHNS, New Brunswick, July 12.—Sheltering the homeless and searching the ruins for other victims were tasks that confronted the authorities at Campbellton, New Brunswick, following last night's disastrous fire there, in which eight persons are reported to have been killed, three thousand driven from their homes, and a loss of $3,000,000 caused. All outside communication from the little inmber town on the north shore of New Brunswick was cut off and it was not until to-day that messengers began to bring in details.

Seven men were reported to have been killed in an explosion during the fire. The body of an infant was recovered from the ruins of a dwelling house.

The fire started in the Richard company shingle mill, on the western side of the town. A heavy wind was blowing, and within a few minutes the fire was beyond control. Two banks, three large lumber mills, three churches, the intercolonial railway station, telegraph and telephone offices and many other large buildings were burned. The residence section is also reported to have been destroyed.

Wellesley Girls Drowned.

WELLESLEY, Mass., July 11.—Florence Jennison and Mary Palmer, classmates and chums in Wellesley college were drowned in Lake Wabana Saturday, Miss Jennison giving her life in an ineffectual effort to save her friend. Both were residents of Wellesley and were 19 years old. The two girls, in company with several others, were bathing when Miss Palmer got beyond her depth. Miss Jennison went to her chum's aid and the two went down together. The bodies were recovered.

Children Given Free Baths.

NEW YORK, July 11.—Into the slum life and the crowded east side districts of New York policemen and members of the water department, acting under the orders of Mayor Gaynor, are making an effort to relieve the condition of the poor children by giving them daily baths. The sweltering weather conditions have been slaying right and left. Thousands of children sleep on the sidewalks, fire escapes and roofs of the crowded tenement districts. The coming of the water men causes shouts of joy from the children, who have no objection to taking a bath on the public streets. All that is required in the bathing line is a breach cloth or towel. The children stand in the middle of the streets while the plugs of the fire hose are taken off and the water turned on. The police are placing no limit in the number of baths, and as a result crowds of boys follow up the bathing squad. The streets are blocked while the boys are given a bath, but the free street bathing is saving many lives.

Foreign.

Diaz's Seventh Term.

MEXICO CITY, July 11.—General Porfirio Diaz, will be eighty years old on the 13th of September next, was yesterday re-elected as president of Mexico for a term of six years, this being the seventh time he has been chosen by the people of his country as the head of the national government. Ramon Carrol was re elected vice-president.

Reports from all states in the Mexican union are to the effect that in electoral colleges, which met yesterday, Diaz and Corrall won overwhelming victories, and that no disorder of any kind occurred in any section of the country.

President Diaz was first elected president in 1876, to serve a term of four years. He has been president of Mexico ever since, with the exception of four years—1880—1884—when Manuel Gonzales was chief executive.

Cuban Government in Fear of Insurrection.

HAVANA, July 11.—Colonel Jorge Valera, a mulatto, and six other persons, most of them colored men, were arrested by the secret police to-day charged with conspiring to start an uprising against the government.

The seven men were on their way to Vieja Bermeja, in the province of Matanzas, to which place a trunk containing arms and ammunition and dynamite had been shipped from Havana.

Letters and documents found on the prisoners, who have been brought to Havana, are believed to implicate many other persons in the conspiracy.

The trunk was traced by the police officials to the medical school of the Havana university. The janitor of that institution was arrested to-day and a large quantity of dynamite was found in his possession.

Aviator is Killed.

LONDON, Eng., July 12.—Hon. Chas. Steware Rolls, the English aviator, who recently flew from Dover to France and return in a Wright aeroplane, was killed today in a fall from his aeroplane at Bartmouth, where an aviation meet is on. He was a millionaire. Captain Rolls was competing for the alighting prize, when his machine collapsed. He dropped forty feet and was almost instantly killed when the motor fell on him. Other aviators attribute the accident to the breaking of the tail piece of the machine, which caused it to plunge to the ground, turning a complete somersault.

At almost the same instant of Rolls' accident, Aviator Audemars, driving a monoplane, lost control of his machine and was dashed to the earth. His machine turned over and was demolished. Audemars was rushed to a hospital, where he is expected to recover.

One More Step Toward Suffrage in England.

LONDON, July 12.—The house of commons, by a vote of 299 to 190, to-night passed the second reading of the woman's suffrage bill. The bill provides for the granting of the parliamentary franchise to women who are possessed of the property qualification and who already exercise the franchise in municipal elections.

The unexpectedly large majority of 109 gives an important impetus to woman's suffrage, but many obstacles must be overcome before the principle is legalized by the necessary majority of 145. The house subsequently referred the bill to a committee of the whole, which means that the bill will be shelved until next year.

COVERS 214 MILES IN HIS AEROPLANE

MAMET, WITH TWO PASSENGERS, AND AUBURN, WITH ONE, MAKE FAST TIME IN AIR.

RHEIMS, July 9.—Both the distance and continuous flight records were broken here this afternoon in a sensational performance by Labouchere, a French aviator, who flew in an Antoinette machine for four hours and fifty minutes without a stop. This breaks the continuous flight record Farman made at Monmelon. Labouchere traveled 214 miles in four hours and thirty-seven minutes breaking the distance record of 160 miles made by Olieslagers, the Belgian, in his flight Thursday.

Mamet, a Frenchman, carried two passengers in his Bleriot monoplane and flew fifty-eight miles in one hour and thirty-eight minutes. Next came Aubrun, another Frenchman, who with one passenger flew in his Bleriot machine fifty-four miles in an hour and twenty-two minutes.

Both of these flights were new records and were particularly remarkable in that they were accomplished by comparative novices and with monoplanes that are not supposed to have the lifting power or the stability sufficient for carrying passengers. The atmospheric conditions to-day were perfect and the flyers expected to break other records. The meeting will end to-morrow.

Chances for the recovery of Baroness de la Roche, terribly injured yesterday in the fall of her aeroplane, were declared to be favorable to-day by Dr. Roussel. The baroness, whose legs and arms were broken and who suffered internal injuries, rested well during the night and was much stronger to-day. The improvement in her condition cheered the small army of aviators who are daily breaking records over Bethany plain.

Leon Morane, another French aviator, on a new Bleriot 100-horse power machine, covered five kilometers (3.10 miles) in two minutes and fifty-six seconds and ten kilometers (6.21) miles in five minutes and forty-seven seconds.

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Vol. XXV. BERNE, INDIANA, July 21, 1910. No. 28.

Good News.

Good news—news of salvation brought,
News of the mighty conflict fought
By Jesus with the powers of hell,
And life for sinners bought.

Good news—news of invitlng love,
Calling to sinners from above
To come and drink at mercy's stream,
And all God's goodness prove.

Good news—news of a fount for sin,
Opened to wash the guilty clean—
To make them spotless, pure, and white,
As though no sin had been.

Good news—news of the curse removed;
News of God's mercy fully proved
Upon the Cross of Calvary,
Where died God's best Beloved.

Good news—news of a coming day,
Dawning e'en now with silvery ray,
When Christ shall rule in righteousness,
And all the earth obey!

Items of News and Comment.

Even Christ was in need of comfort.

Prayer was an essential part of the happenings on the Mount of Transfiguration.

Last year in Japan 97 out of every 100 children between six and twelve years of age were at school.

Rev. J. W. Kliewer has accepted the call from the Mennonite church at Halstead, Kan., and thereupon tendered last week his resignation as pastor of the congregation at Berne, Ind.

A medical missionary will soon be added to the workers at the Dhamtari, India, Mission. Brother and Sister Esch are to assume this important and responsible position.

China seems dead in earnest to put a sudden stop to the opium evil. Over 1,000,000 opium dens have been closed and the suppression of those that remain is progressing rapidly.

The Conference of Mennonites of Middle Canada was held in the Eigenheim church at Rosthern, Sask., on July 7-8. The attendance was good, and the discussions lively and to the point. The next session is to be held at Herbert, Sask.

Bro. P. W. Penner of the mission station at Janjgir, India, states that in June the uncomfortable hot season disappeared by the return of refreshing rains.

On June 19th baptismal services were held at the West Zion congregation, Moundridge, Kan., and on June 26th the Lord's Supper was celebrated.

Bro. Daniel Hubin served the congregation at Westbrook, Minn., a number of years as elder of the church, but for several years had the desire that a younger brother might become his successor. On July 17 this was to be accomplished by the ordination of Bro. Jacob Rupp.

Boyd P. Doty, head of the Anti-Saloon league in Washington, and William J. Herwig, superintendent of the league in Idaho, declare both commonwealths will be "dry" before the close of 1911. The former said, also, that the province of British Columbia will be saloonless within a few years. Mr. Doty says the league needs nine senators to win this year. Mr. Herwig claims that only 100 saloons are left in Idaho, where 16 of the 23 counties are dry.

Report.

Some time ago there appeared in our papers a call for assistance from our Brethren in the faith from Aulitia in Asiatic Russia. The response was quite liberal and we are privileged herewith to give a condensed report of the gifts that the Committee forwarded. With the brethren who were in need we wish to add our expression of gratitude to those who responded to the call, and express our deep gratitude to our Heavenly Father who directs the hearts and hands to give in time of need, from the plenty with which He has endowed us. The whole amount that was forwarded was the sum of $1,456.53 of which several smaller sums were sent later and are not included in this report. The committee that divided the gifts among the suffering ones distributed as follows:

To 23 families, consisting of 142 persons, each 5 Rubel.....	710.00
To 3 individual persons, each 5 Rubel.....	15.00
To 4 individual persons, each 10 Rubel.....	40.00
For special cases of need in different families.	281.00
Help in building a cheese factory	150.00
For buying cattle.....	700.00
Total expended...Rubel	1896.00
Put out on security for further needs.....	799.07
Making a total of Rubel	2695.07

Cornelius wall in an interesting letter has given a clearer view of the situation and of the hardships and needs of the brethren there. This letter is published in full in the "Bundesbote" and shows that help came from the American churches just in time to save the colony from despair. We praise the Lord for what He has done and for the opportunity He has thus presented to our brethren here once more to manifest that we are one even though separated by half a world.

The Emergency Relief Com.,
G. Wiebe President
S. M. Musselman, Sec'y.

Session of the Mission Board

HELD AT PANDORA, OHIO, JUNE 1 AND 2, 1910.

Brother S. F. Sprunger opened the session by reading James 1, and prayer.

All the old members of the Boardwere present, and also Bro. P. H. Richert, the newly appointed member to fill the vacancy of the late Bro. C. H. Wedel.

Brother S. F. Sprunger was chosen chairman pro tem.

Brother Gustav Harder, our mission treasurer, read his annual report of receipts and expenditures during the past fiscal year. The total receipts amounted to $27,211.45, and the total expenditure to $25,054.74, leaving in the treasury a balance of $2,156,-34, on April 1, 1910.

The following resolutions were discussed and adopted:

1. The Mission Board at the session held at Pandora, O., expresses herewith its sense of great loss that occurred to the Board and the whole denomination, by the departure of our beloved president, Bro. C. H. Wedel. We herewith also express to the dear beloved family our cordial condolence.

2. Resolved, That the Board from now on will regard such contributions, given for a specified purpose, for which there is no need, to be put in the general treasury.

3. Resolved, That Bro. Albert Claassen be requested to go at the time of his summer vacation to Oraibi, Ariz., for three months to assist Brother J. B. Epp in the work of the Indian language, for which purpose the Board agrees to pay traveling expenses and $50.00 per month.

4. Resolved, That Bro. C. J. Frey be employed another year as steward and mission helper in our mission in Arizona, at a salary of $675 00 and $25.00 for the support of the adopted Indian child.

5. Since our mission station at Oraibi, Ariz., is in danger to be destroyed by the "wash", the Board allows, as recommended by Bro. Epp, to move it to the other side of the "wash" and to rebuild it at a place selected by the missionaries as the most suitable, and that the mission building be so arranged that for the present time there will be room for two families. The Board allows $1,000.00 for this change and rebuilding.

6a. The Board grants $100.00 for the station Moencopi, Ariz., as per Bro. J. B. Epp's estimate according to the needs.

6b. The Board is willing to carry out its resolution in regard to introduce a nurse at Oraibi, as soon as the proper person is found and the necessary room is secured. Therefore it is the desire of the Board to get the necessary information, whether the present accommodations are sufficient for nursing, and if not, how soon and in what way the necessary room for this purpose can be procured.

6c. The Board is pleased that our missionaries in Arizona preach the gospel to the Navajos if opportunity is offered. But it is, however, of the opinion that the Hopis are the tribe entrusted to our special care, as we have labored a number of years among them and have learned, at least to some degree, their language.

7. The Board grants the painting of the mission building and the repairing of the roof of the mission house at Cantonment, Okla., as suggested by Bro. Rudolp Petter.

8. The Board approved of Bro. J. B. Ediger's inquiries in regard to a new cistern, the salary of an interpreter, and the current expenses of the station at Clinton, Okla. With regard to the necessity to move the stable, the Board first wants some explanation.

9. In regard to the granting of Bro. H. J. Kliewer's questions of enlarging the mission house at Hammon, Okla., the Board is obliged to await the developments of our Cheyenne mission in Oklahoma. In the meantime the Board requests Bro. Kliewer for a more definite explanation in regard to the necessity of such enlargement.

10. The Board grants $50.00 to line with plaster boards the chapel at Busby, Montana.

11. The Board realizes the necessity to extend the mission work in Montana to the extent that a third station be erected at the Tongue River and a mission house at Lame Deer. But as it seems impossible to the Board to accomplish both at the same time, we request our missionaries in Montana to inform us at which of these places they consider it more needful and of greater advantage to build. The Board is also willing to send an additional missionary to Montana as soon as the proposed third station can be established.

12. The Board allows $600.00 to each of our mission stations in India to defray current expenses during the present fiscal year.

13. Considering that the Hopi Sister "Bessie" has a desire to prepare herself for the mission work among the Hopies, and although she is gifted, but not yet ready to attend college, the Board allows Bro. J. B. Epp $200.00 for her keeping.

14. As the distribution of gifts requires much work and is connected with considerable postage, the Board grants the distributer of gifts $50.00 as partial indemnity for time, and to cover postage and other expenses.

15. By the request of the Indian Black Coyote to be received into the Geary congregation, Okla., and thus suggested to the Board, it permits at least a monthly call at Geary by an interpreter from the Canton station and will defray the expenses incurred therewith. The particulars of this work are to be specified by Missionary Funk and Rev. J. S. Krehbiel, and to be reported from time to time to the Board. This work shall also not lay hold on the field of other missionaries.

16. As a rule our missionaries shall not be ordained to the office of an elder till they have served in the mission field at least one year and have acquired a sufficient knowledge of the language to officiate without an interpreter. However, by a special charge of the Board, a missionary who is not an elder, may officiate.

17. The Mission Board expresses its great joy that the long time ago planned and by many anxiously looked-for "Mission Tracts" have now appeared in print. We urge their circulation in all our congregations on part of the ministers and mission friends. They are on sale at our Book Concern, Berne, Ind.

18. The Board calls the attention of our mission friends to the articles which appeared recently in the "Bundesbote" and the "Mennonite", treating of legacies (annuities) to the General Conference for mission, on which the givers draw interest as long as they live. The rate of interest will vary according to the age of the donor. We trust that this subject will be discussed at the next session of the General Conference.

19. Resolved, That we express to the dear Pandora church our cordial thanks for the friendly invitation and abundant entertainment of the mission Board during this session.

We also thank the assistant treasurer, Bro. J. G. Regier, for his gratuitous and competent help in the bookkeeping for our mission treasury.

20. Brother J. W. Kliewer was elected President of the Board in place of the late Brother Wedel. A. B. Shelly, Sec.

National Christianity and Public Education.

Religion is essential to national life. A nation without religion would be an anomily. Plutarch, the disciple of Plato, marked with truth and beauty: "There has never been a state of atheists. If you wander over the earth, you may find cities without walls, without kings, without mint, without theatre or gymnasium; but you will never find a city without a god, without prayer, without oracle, without sacrifice. Sooner may a city stand without foundation than a State without a belief in the gods. This is the bond of all society and the pillar of all legislation." Man is by nature a religious being and his religion must of necessity find expression in his civil and political life. No nation has ever existed, and in the very nature of the case ever can exist without religion. The only question to be decided by a nation, therefore, is what its religion shall be. And there must be some prevailing religion, for a hybrid religion there cannot be.

We of the Christian faith doubt not that the religion of Jesus Christ is the only true religion for both men and nations. The object of the approaching World's Conference (to be held at Philadelphia, Pa., Nov. 16—22, 1910) will be to show the superiority of the Christian religion over all others in its bearing upon national life. And nowhere more than in connection with public education will this superiority appear. That training which leaves out the moral and religious in man is, in no true sense of the term, *education*. It falls short of character building, the great final end and aim of education. It will never fit for citizenship. The object of public education is to make good citizens, an end not to be aceieved short of conscience-training. But how can conscience be trained save by bringing it into loyalty to Almighty God? It will respond only to Divine authority, just as the eye will respond to naught but the light. Wherever this conscience-training is wanting, wherever the religious nature is ignored in public education, the result has been a low type of citizenship-falsifying by witnesses, bribe-taking by jurors and councilmen and other officers, disregard for oaths of office by lawmakers, the selling of votes by voters, and general disregard of law by citizens. In all countries not under the control of Christianity, where the moral and the religious nature of the citizens has not been developed in their educational institutions—the want of desirable citizenship is most marked. And what is more, recent attempts in France, and Germany, and Japan, and England, even, to educate the youth of these representative countries without due regard to the development of their religious nature has proved a signal failure. Moreover it is bound to prove a failure wherever tried. Even America is not blameless. Educate men as Spartans did, chiefly in gymnasium, and you exalt brute force; you make a John L. Sullivan, a fine, two-legged animal of man, simply that and nothing more. Develop the intellect without at the same time training the conscience, and you make a dangerous character—a Jesse James. The greatest scourges of the world have been men of genius without goodness. The State, through its educational institutions, reaches practically the entire body of its citizens. Moreover, it reaches them at a time in life when their character is most easily determined, and consequently the future character and destiny of the State of which they are the coming citizens.—The Christian Statesman.

Home Circle.

The Ideal Christian Home.

Margaret E. Sangster.

The three words coming together—home, ideal and Christian—are a marvelous trio. *Home* means a great deal more than shelter from the elements, privacy from the world and the meeting place of the family. It includes these, but it means more. Home is the place to which we turn in absence with a longing that tears at the heart-strings. Home sets its impress for this life, and the life to come, on those who are raised amid its influences. Home is one of the sweetest words in our language.

Ideal sets before our thought that aiming at high things which redeems us from all that is sordid and mean. When we follow the gleam of light given to guide the soul we are reaching toward our ideal. If man, woman or child is destitute of idealty and lives only for the literal wants of each day the living is sure to be on a low plane.

Interwoven with the word *Christian* is everything that sanctifies life, hallows human intercourse and tends to nobleness and loveliness. In the ideal Christian home Jesus Christ is the central figure. He is worshiped and served and imitated. Where Christ is set before the eyes of a household as the pattern to be copied, the Elder Brother to be loved, and the Savior to be enthroned, the home is safe from pettiness, jealousy envy and covetousness, An ideal home can hardly be found unless it be a Christian home.

In an ideal Christian home, what do we find? First, justice for everybody; parents and children dwelling together in harmony. The children obey their parents from love and not from fear. The parents are not harsh in their discipline, tyrannical in their requirements, or arbitrary in their demands. Husband and wife equally share the burdens of the road.

The ideal home sustains and upholds both the school and the church. It has obligations to each and it fully meets them. In the ideal home the maid in the kitchen is a member of the family and is treated as a friend and not as a hireling. Many problems that confront people needlessly in this relation are easily solved in the home where every person, from the oldest to the youngest, has a niche to fill and is allowed to fill it without the crushing of individuality. A home is not a penitentiary, a reformatory, or even a schoolroom. It is at once a castle and a nest, and the refuge and retreat of love.—*Christian Herald.*

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, July 31.—My most interesting missionary item. Ps. 44, 1—4; Acts 28, 23—29.

Questions:

1. What shall we learn from the stories which come from the missionfield? Ps. 44, 1—3.

2. What promise have we for the success of missions? Ps. 44, 5; Isa. 55, 11; Mat. 28, 20; 1 Cor. 15, 58.

3. What missionary reports do we find in the Bible? Acts 11, 5—18; 14,27; 21, 17—20.

4. Do you remember an interesting missionary story from Africa?

5. Do you remember an interesting missionary story from India?

6. Do you remember an interesting missionary story from China?

7. Do you remember an interesting missionary story from The Islands?

8. Do you remember an interesting missionary story from The North?

9. Do you remember an interesting missionary story from The Indians?

Meditations:

Different missionary stories bring us different lessons; lessons of bravery, of wonderful help, of God's power in weakness, of God's wonderful ways.

God has promised us, that His word shall not return unto Him void, and Christ promises that he will be with us always, even unto the end of the world.

The missionary reports in the Bible are those of Peter and Paul of their work among the gentiles.

Our limited space does not permit us to tell any missionary stories of each country, but we will mention some, which can be found in any missionary library or history of missions:

In Africa we find the very interesting and romantic stories of George Schmidt and van der Kemp, Posselt, Moselekazzi, Moschesch, Coillard, S. Crowther, Hugo Hahn, Krapf, Livingstone, Makay, Hannington.

In India we find the stories of Ziegenbalg, Schwartz, Hebich, Carey, Notrott, Ramabai, Judson, and on the Islands south of Asia the Battak-mission, Minahassa, Borneo.

In China: Morrison, Lechler, Faber, Hudson Taylor, Bridgman.

The islands of the Pacific furnish many most interesting stories: J. Williams, Patteson, John Paton, Witi-Islands, King George, Tahiti, Hawai, New Zealand, Samoa.

In the North we find: Hans Egede, Simon Stach, the Moravians in Labrador and Alaska, and Peck.

Among the Indians we find: John Elliot, David Zeisberger, John Duncan in Metlakahtla, and Hunter.

P. S.—This being the last copy which I prepare for the Mennonite I bid you "Good bye" and wish God's richest blessing to my successor in this work, that he may be a blessing to the readers and the C. E. societies. It has been a pleasure, a benefit and a blessing to me to prepare the topics; a benefit because it afforded me an opportunity to use the English language, which I have not in my congregation, and a blessing since every communion with God and His word brings a rich blessing. May God bless you all and the work of the C. E. societies, Fraternally,

C. von der Smissen.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson for July 31.

Subject: A Lesson on Forgiveness. Matt. 18:21—35.

Golden Text: If ye forgive men their trespasses, your heavenly Father will also forgive you. Matt. 6:14.

The petition on forgiveness is the most heart-searching one contained in the Lord's Prayer. It is really the only one that is conditioned on the heart attitude of the one who utters it. Jesus teaches us to pray for forgiveness, but only to the extent that we are willing to grant forgiveness as well as receive it. The importance of this condition is emphasized in the explanation that follows the prayer in Matthew's account. Jesus took up this part of the prayer and enlarged upon it with added emphasis on the condition. If ye forgive, your Father will also forgive; and contrariwise, if ye will not forgive, ye cannot be forgiven. The parable of the present lesson throws further light on this teaching.

For one thing we see here that in our forgiving of our fellowman we shall be perfect as our Father in heaven is perfect (Matt. 5:48). The number seven, suggested by Peter, is the number for perfection. Jesus puts this requirement beyond the possibility of question or half-hearted interpretation, by a seventy-fold increase of the number. There must be no limit to our forgiving, even as there is none to the Father's.

However, that in us which calls for divine forgiveness is out of all comparison more than what we find to forgive in others. The Lord in the parable forgave a debt of over twelve million dollars in our money, while that which the servant should have forgiven but did not, was only about sixteen dollars. The shortcomings of man as against man are as nothing to the shortcoming of man in the sight of God. The fellow-servant might possibly have paid his sixteen dollars if given time, but restitution of the twelve million was beyond all possibility. Ever so faithful service in the future could never pay a farthing of the bond servant's past shortage; he would still be an unprofitable servant as far as that debt is concerned (Luke 17:10). Our debt to God can be canceled only by free forgiveness. We have absolutely no ability to pay (v. 25), no possible chance of meritorious service to offset the debt.

God fully and freely forgives because he loves and has a heart full of compassion for his erring children (v. 27). We shall forgive from the heart (v. 35) because we love our neighbor as ourself.

An unforgiving spirit manifested by any professing Christian brings sorrow to the hearts of the true followers of Jesus, because they see in it an evidence that the unforgiving one's profession is an empty one, and because his life dishonors the name he bears—the name which they hold dear above all.

Prayers and Missions.

Prayers are mentioned because they are first in importance.

If we are so interested in anything that we make it a subject of prayer, something will be accomplished. If we pray for missions the money and men will soon follow.

We pray usually for that for which we have a great desire and longing. If then we are so interested in the cause of missions that it is uppermost in our minds and hearts, it will become almost an involuntary act to present the cause which we love and cherish at the throne of grace.

It is essential first, then, that we become interested in Missions. What shall we do to become interested? Get acquainted with the different mission fields, study their conditions and needs. If possible get acquainted with missionaries. It is one of the best ways of becoming interested. If you have a very dear friend, or perhaps a member of your own family who is a missionary you will undoubtedly be interested in the mission cause. With the greatest eagerness you will look for the welcome letter to the homeland. How carefully you will scan every line, reading it again and again, trying to picture in your mind every incident described. And you will never forget to remember in prayer that one who has left your midst to labor in the Master's vineyard.

If you would be interested in missions, you must have some definite knowledge of the work. To acquire such knowledge use every available means. Read, study, think, and talk with those who are familiar with the work. You will soon be surprised how your store of knowledge will grow and with it your interest.

Organize and join mission study classes. They are an excellent medium of gaining information. By taking up such a course you become familiar with the natural conditions and needs of the people about whom you study. In a study class you also have the stimulus that interchange of thought brings.

Read mission literature, books, magazines and tracts of a missionary character which are to be had in abundance and at reasonable prices. There is little excuse for lack of knowledge.

Every Sunday School and C. E. Society should have a collection of mission books, which should include biographies.

It is also a good plan to set aside special days and have suitable programs consisting of missionary themes.

It is also very helpful to appoint certain times when prayer shall be offered for our missionaries. It must surely be a source of strength and comfort to one who is far from home and friends to realize that at certain seasons he is being upheld in prayer.

The question might be asked—Why do we believe in prayer as a help in the mission cause. Because it is God's work and He has commanded us to work in his vineyard. The Lord of the harvest has said, "Go ye into all the world" and "Lo, I am with you always. He has given us a command and promised to help us fulfil it. Let us go forth without fear relying upon His word which shall never fail us.

Ada M. Landis.

If you do not have as much sunshine as you think you deserve, start a little shine factory of your own. In giving to others, you will get some yourself.

NOTICE! YOUR RENEWAL AND ONE NEW SUBSCRIBER FOR $2.50. THE NEW SUBSCRIBER WILL GET THE PAPER FROM NOW UNTIL JANUARY 1912.

Editorial.

One of the younger of our ministers of our church writes an article for the MENNONITE, which will shortly appear, on "The difficulties with which a young minister has to contend". Every minister has difficulties. He is called to the hardest place in the world to fill and if he is faithful in his calling his trouble will not end until heaven's doors open for him. But a young minister's task is specially trying. All his experience is yet to be gained. Older men with years of experience often make serious mistakes. Younger men are in danger of making more. The young minister deserves the prayers and encouragement of his people. They should be patient and helpful in their dealings with him. G.

"I can't believe that there is a good God until he strikes down the wicked" says the unbeliever, speaking to the crowds on the street corner and the scoffers round about nod in approval.

Mr. Unbeliever, does it occur to you that in order to convince you of His goodness you are demanding that God shall strike you down? You are professedly wicked and hate the God who mercifully gives you a whole lifetime in which to change your ways.

Forgetting that he has been asking God to strike down to death the greater portion of humanity he goes on, "If God is good why do floods and earthquakes and calamities kill so many people?"

But why does any one die? we ask. Is not death the way of that nature that all unbelievers profess to adore? Through death God offers an escape from the miseries of which the unbeliever complains so loudly to that condition "where the wicked cease from troubling and the weary are at rest".

"How" he asks, "am I to trust God when I can't understand God's book, the Bible?"

There are plenty of things in which you place your trust without caring to understand them. You know nothing of what is going on back of the screen in the bank to which you trust the care of your wealth. Unless you are an electrician, you understand nothing of the power that lights the street along which you walk in safety or along which you are swiftly carried. There are a thousand things in which we confide a trust of some kind every day, yet you never bother about understanding them.

"Why", he continues, "does God demand that we give up so much of life's good things as a condition for enjoying those things which Christians regard as blessings.

Nothing is to be gotten unless something is given up. A great good comes only at the cost of many lesser goods. Every blessing comes to us through a Gethsemane.

"Finally", says the unbeliever "I am beginning to think that there is no God at all."

When one once becomes so blind with prejudice and hatred as to say that the thing made never had a maker we can only turn to the 14th Psalm and read "the fool hath said in his heart there is no God". G.

"The World's Missionary Conference" brought many things to the notice of the Christian world that demand instant and prayerful attention. The result of this Conference must be a united Christiandom advancing on the strongholds of Satan. It also emphasized how great, indeed is the field, particularly in Mohammedan lands. There are not very many Mohammedan converts to Christ and those that are made represent many years of the hardest kind of missionary effort. The short bald creed of Mohammed; the ease with which it may be adapted to the lives of men in semi-civilized tribes and its sanctifying of lusts and passions, together with the fanaticism of those who hold to it, make Mohammedanism a force whose conquest can only be accomplished by the mighty and costly efforts of a united praying Christianity.

We have too small an estimate of the extent of Mohammedanism. It is the faith of more than 240,000,000 of people. We regard India a Hindoo country, yet the number of its Mohammedan population is greater than that of the German Empire. They are to be found in great numbers in China, Siberia, Burma, the Islands of the Pacific Ocean and many other countries as well as in those which are regarded as strictly Mohammedan.

According to the latest reports Northern Africa, down to the Congo Basin, is rapidly becoming Mohammedan and Mohammedan missionaries are gathering in many more converts than the Christians do.

Christians usually regard the trader from Christian countries the greatest curse with which the Christian missionary has to contend. The Mohammedan trader is a Mohammedan missionary wherever he goes. Christian teachers have to contend with the handicap their non-Christian fellow-countrymen give them. A Mohammedan always helps and never hinders the spread of his religion.

But the Gospel is equal to every foe it has to meet, its progress has been "Conqueroring and to Conqueror." The religion of the false Prophet will not stand long against it. It has been permitted to exist only until a united Christiandom could concentrate its whole power upon it. The beginning of the battle was announced when "The World's Missionary Conference" voiced the call for all Christians, Protestants and Catholics alike, to meet Mohammedanism, its common foe and combat its advance. G.

Lacking Christian Activity. *

It is a lamentable fact that there is little or no effort made on the part of the so-called leaders of church, Sunday-school or any other branch of Christian activity to bring about the greatest results. Most of the moving and agitation of a more aggressive work among the various branches of church work is brought about by the pastor. He should be wide-awake as to new and improved ways-and-means at hand so as to keep the wheel of Christian activities moving. On the other hand the pastor can be the cause of blocking the way, for which there may be an abundant supply of willing workers at hand, if only the pastor would be a real leader who is willing to let himself be led by God, in order that he may be able to lead his flock into green pastures. Many times the pastor is possessed of spiritual pride; hence he will not endeavor to get others enlisted in the Master's service for fear that it might lower his exalted dignity. This pastor is often a stumbling block in church activities. Whereas he could and at all noble opportunity should encourage and point out the work to those who are always ready to go ahead if the work is pointed out to them. He will find always by the Lord's help some Peters who are ready, yea, anxious to go on with the work if only the way is clear to them. Often have I come across willing workers among the flock who even knew and saw clearly what could be done in order to bring about greater results in bringing the young and old to the feet of Jesus; who patiently wait for their pastor to make the move or even give them the encouragement to go on. Many times the pastor will yet discourage their motives. The pastor is often indifferent about the lines of progress in his field of labor; which may be because he is afraid his work and responsibility may be increased. Such will not be the case if he is a wise leader of the flock. It will most always lighten his burdens, as he will find he has a great force of soldiers of the cross which, (if he has wisely enlisted) are willing to help fight the battles against sin and satan. What was due to Mr. Moody's great success in bringing about great results for the Master and against the hosts of sin, was in that he always tried to get ten men to do a work that one man otherwise would have been doing. Often we find the pastor saying, the movement did not work very well at such a place, because they introduced something that was not in harmony with the teaching of God's word. Such pastors (or laymen) I call narrow minded, who do not take a broad view of the situation for they do not take into consideration that the movement may be all right but that it is not under the proper leadership, and things are engaged in, which are not in harmony with the divine object of the movement. They forget to realize that all other organizations may be carried on in an improper way. For instance the Sunday-school may introduce some things which are not in accordance with the object for which the S. S. Movement is intended. Shall we then conclude that the S. S. movement should not be encouraged because some things are introduced which we can not endorse. If the object is right and if the right results may be obtained, we should endorse it and fall in line with the movement and give our influence in the right direction to promote the cause.

What I have said regarding the pastor's duties to bring about greater church activities, holds true in a measure with the S. S. superintendent or any other leader of a movement for the advancement of Christ's kingdom. A Supt. of a S. S. may and often is a stumbling-block to the progress of the school. Because he is not keeping abreast with the best improvements of his school he will keep all the officers, teachers or scholars from aggressive work. The best remedy where such a pastor or leader is acting the part just described, is to get rid of him as soon as possible; i. e. if he can not be induced to realize the situation.

The first and most important step to be taken to change the situation, is through the effectual and fervent prayers of consecrated Christians within the fold.

MENNO G. OBERHOLTZER.

* We do not concur with the writer in the opinion that "It is a lamentable fact that there is little or no effort made on the part of the so-called leaders of the church, Sunday-school and other branches of Christian activity to bring about the greatest results." The article, however, is written from a point of view that suggests considerable material for thought. We hope that it will prompt the readers of the MENNONITE to suggest, through its columns, ways by which all may work together in harmony for God's glory and the hands of the pastor and the leaders in the church may be strengthened and more effective results attained. G.

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Miscellaneous Articles.

Short Articles.

Is it a fact that most of the writers for newspapers will never learn that few people read their contributions if they are long, and solely because they are long? And if they are divided into two parts and each part short enough, they do not read them because they are divided. The authors lose reputation as writers and the newspapers suffer by the heaviness and dullness of all long contributions. Yet, despite the stubborn fact that such long articles do so little good and so much harm, there are writers who persist in the practice. We shall be forced, it seems to us, to adopt the rule to throw such matter unceremoniously into the waste basket.—Presbyterian Standard.

Ministers' Salaries.

The national census of religious bodies for 1906 took cognizance for the first time in the United States of the salaries paid ministers, though the returns obtained were not perfect, since of the 186 denominations in the United States fifteen have no regular ministry, and sixty-nine either pay no stated salaries or have failed to make satisfactory returns.

Of the remaining 102 denominations, including all the leading ones, 81 6 per cent. covering 164,229 churches, made returns upon which the government figures were obtained.

The highest average salary is paid by the Unitarians, and is $1,653. Next in order come the Episcopalians, $1,242; Universalists, $1,238; Swedenborgians, $1,233; Jews, $1,222; Northern Presbyterians, $1,170; United Presbyterians, $1,096; Congregationalists, $1,042; Christian Catholic church in Zion, $1,037; Reformed Presbyterians, $1,008.

Taking all the denominations, the average salary is only $663 a year. The average for the largest cities is $1,223, while the average for the country districts is $573. On the whole, the exhibit is not one in which Christians may take pride.—C. E. World.

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free.

Bread.

BY HOWARD YODER.

As we learn how Jesus, after He had bade the multitude to sit down, miraculously fed them with the few loaves, we possibly have regrets that we were not there ourselves to behold with our own eyes such manifestation of Divine power. Again we may reason that these priviledged people had perhaps more just cause to glorify God and to give thanks for food thus received.

But are we sure of this? Do we not thrice daily eat of bread likewise created by the Word of God: bread made not "out of things which appear."(Heb. 11:3) bread made from "nothing" as the little child would put it? Yes, the grain from which we make our bread was really made in just the same way as the bread with which Christ fed the multitudes; only we do not realize it as readily as we do the feeding of the 5000. Even greater is the creation of our food for when Christ fed the 5000, He had a few loaves to start with whereas the original grain was made with nothing whatever to build upon.

Again our bread was created with a reproducing nature that it might multiply and continually feed the nations without its formal creation by Christ in person at every recurring meal. This power of reproduction the bread of the 5000 lacked. So then as we meditate upon these our modern miracles and more especially as we gather around the family table do we not feel deeply moved to return thanks and to glorify our Father of all creation.

Wadsworth, Ohio.

YOUR RENEWAL, ONE NEW SUBSCRIBER AND KREHBIEL'S HISTORY OF THE GENERAL CONFERENCE FOR $3.00.

Christ The Corner Stone of True Religion.

*Text Isaiah 28:16, 1 Cor. 3:11.

Therefore thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation.

For other foundation can no man lay than that which is laid, which is Jesus Christ.

We are met to-day to lay the corner-stone of this church building. We thus mark the progress of material construction.

To-day, the laying of a corner-stone is largely a symbolical act. Originally the corner-stone was used to bind together the stone in two uniting walls. It thus became the most important stone in the building. To-day it symbolizes that which is fundamental. At a time like this we do well to reflect upon what is fundamental in our Christian religion. When the foundation of the Temple was laid under the direction of Zerubabel on the return from the exile many shouted aloud for joy, but many of the old men wept. It was the pain caused by the change that made them weep. The Israelites were slower to change than we. No doubt those who shouted for joy thought the change meant progression. Those who wept thought of retrogression; to them a change meant going back. The building of this house means changes are going on in this community. The outward changes that are going on are merely indicative of the inward changes. No doubt many hail these changes with shouts of inward joy; others feel like weeping because a large portion of the experiences of the past are connected and identified with the old place of worship, they feel that with the passing of the old home the deep experience they have felt will pass away. If these changes are to stand there must be fundamental principles at the bottom of our religion, and when our religion is based on such fundamentals there is no need for weeping because of outward changes. Our texts point to Christ as the corner-stone of true religion. Isaiah looks down through the centuries, and sees him who was to come and in the words of Jehovah he exclaims Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation. Paul looks back and having in mind the life and death and work of the Messiah exclaimed: Other foundation can no man lay than that which is laid, which is Jesus Christ. Both point to Jesus Christ as to that which is fundamental in religion. If the building is to stand the foundation must be sound. If religion is to persist there must be principles in it that are worthy of preservation. Religions have crumbled like the corner-stone will crumble in time. Is it so with the Christian religion? Was Isaiah mistaken in his vision? Was Paul wrong in his retrospect? Why is Christ the corner-stone of true religion?

1. Because He teaches the ideal of worship by revealing God as the Father. This will need some explanation.

1. Religion on the one side is man's consciousness of his relation to a being that is above him, a being that can not be known by the ordinary avenues of gaining knowledge. On the other side it is the beliefs, rites and customs and institutions by which man gives his consciousness of a higher being expression.

This of course is not Christian religion, but univeral religion. The fact that religion is universal proves that it is essential to man. He can not escape from it. It besets him, penetrates him, holds him even against his will. The Psalmist felt this truth when he said, Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in sheol, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand hold me. If I say, Surely the darkness shall overwhelm me, And the light about me shall be night. Even the darkness hideth not from thee, but the night shineth as the day, The darkness and the light are both alike to thee. So it is even to-day. We can not free ourselves from religion, for as soon as a man issues a declaration of independence from his religion he erects an altar to the unknown God. History is largely the record of the achievements of men in relation to their religion. On the one hand religion has given us the best things in the inheritance of the past. Without religion there would have been no Pheidas or Raphael in art, In literature Homer would not fire the imagination, there would be no tragedy of Aeschylus, no Philosophy of Plato, no Paradise lost, no book of Job, no Bible. Without religion music would be compelled to give up most of that which charms and elevates. On the other hand, religion has written many of the darkest pages of history. This being true many people try to free themselves from

* ADDRESS BY DR. S. K. MOSIMAN DELIVERED AT THE CORNER-STONE LAYING OF THE NEW MENNONITE CHURCH AT BERNE, IND., JULY 10, 1910.

all superatition as they call it. But they are only erecting altars to other Gods. On the altar of business that leaves out God more children are sacrificed then ever were offered to Moloch, more men are slaughtered in our mines and by our railroads than left their lives on the battlefields of religious wars. But in spite of those who would free themselves from religion, the religions is the architectonic idea of society, the commanding idea of conduct, the imperial idea of all our being, and all our thinking, and he who can create the most perfect form of religion is our supreme benefactor, the formost person in all history. Isaiah looked forward and saw in the dim future the great benefactor, Christ Jesus the Son of God, a tried stone, a precious corner-stone of sure foundation. Paul looks back and in the light of the life and work of Jesus sees in Him the sure foundation of true religion.

2. If religion is the consciousness of our relation to a supreme being, and that consciousness is universal, then it follows that Christ is indeed the corner stone of true religion for He interprets the supreme being to us as our father whom indeed we may love, worship and adore. God is interpreted to us through Christ. That does not mean that Christ showed us the father only by His words and teaching. It means that, but it means more. God is interpreted to us through the character and person of Christ. To interpret God does not mean that Christ brought all the knowledge of God that is possible to have. Men knew God and believed in Him before the time of Christ. Men believe in God to this day, who have not heard of Christ. Their knowledge of God however can not be perfect. Men had been groping after God many centuries before and after Christ. Christ is a response to man's nature dissatisfied with its own discoveries and knowledge.

3. But let it be noted that the God that Christ reveals is not a God of speculative thought, not the God of Plato, not a principal, nor a force, nor a power, neither the divine immanence that we read so much about in our day but he is a personal being, an object of love and veneration, a being man seeks to know that he may love and worship him.

4. Christ so interpreted God to man that He made it clear to every man what God intended to be to him and at the same time what every man ought to be to God. This He did through His relation to God. On the one hand He is the typeof a man who alone can please God, the symbol of the idea that one has to be a manly man to be God's. On the other hand Christ was the Son of God, and that in no accidental or figurative sense, but essentially. He taught and lived what He thought, that love and fellowship and affection were bound up with the very being of God. He that hath seen me hath seen the Father. I am the way, the truth and the life. No man cometh to the Father but by me. Because of these teachings His people cast Him off and the act which cast Him off was like the truth in a parable. The stone which the builders rejected became the head of the corner. When men began to think of God as impersonated in Christ his religion was universalized. When one worships a God who loves all men, his faith becomes human and he begins to accord to his fellowman the courtesy that belongs to a son of God.

5. But this changed the conception of man as well. Christ made man stand upright before God conscious of his dignity. To feel what it is to be a son of the eternal father, is to learn to behave as a son possessed of his privileges and duties. By His teaching, by His life and death and resurrection, Christ made His religion a universal religion knowing no bounds, of tribe, of race, or nation or country. This is the reason that Isaiah saw Him as a tried stone, a precious cornerstone of sure foundation. No religion, neither that of Babylon, of Egypt, or Greece or Rome, nor that of the Jew had in it the elements of universality and so they had to crumble away and give place to something better. The church of God, which is laying the corner-stone of this new building can hope for permance in organization and influence if it worships God as the Father as Christ worshiped him. This can only be done by thinking about Jesus as we ought to think about Him as the only mediator between God and man.

The moment we form our conception of God by what we think of Jesus a new impulse is imparted to our character and we begin to think of men as Christ thought about them. For we can not love God and hate those whom He loves.

II. Christ Jesus has become the corner-stone of true religion because He teaches the ideal relation of man to man. What Jesus teaches about man's relation to man is brought out nowhere so clearly as in the Sermon on the Mount. He came to establish a new kingdom. The kingdom He came to establish contrasts sparply with any kingdom of the world. The fundamental difference was in the persons who exercised kinghood, and therefore in the kinghood they exercised. In man's kingdom lordship is founded upon conquest, authority is based upon might, and so the great are the strong who compel the obedience of the weak; but in Christs' the note of eminence is service. "The chiefest of all is the servant of all." This however requires the rarest qualities: for severice of all without moral elevation degrades both him who gives and him who takes. Humility without magnanimity is meanness; the humbleness that glories in being down invites the contempt of all honorable men, for it can neither climb up itself nor lift up the fallen, nor help the struggling. It can only lie in the mire where it belongs. The service must therefore be interpreted through the ideal servant "the Son of Man."

Lordship of the heroic order is not a difficult thing to attain; for men of marked moral inferiority have attained it. Alexander, who was a youth of ungoverned passion; Caesar, who was a statesman more astute than scrupulous; Napoleon, who was but collossal obstinacy, loveless and athirst for blood.

But the pre-eminence that comes of being "the servant of all" only Jesus has attained and it is a pre-eminence which has outlasted all dynasties, because based on qualities that have ministered to all that is best, highest and most universal in man. Jesus laid down the all inclusive law of the kingdom as love to God and love to man. Love to one's neighbor is but active and applied love of God; and this love is the law of the kingdom that issues in service. It is a law that knows no distruction of race or nation or country. It is a law possessed of inexhaustible energies, a law that can never live if it has said the last good word and performed its final good act, a law that must ever impel man forward.

(To be concluded.)

The Preacher Who Will be Wanted by the People When He is Seventy-Five.

Will look on the bright side of things as he moves along.

Will be a constant reader of great books.

Will make the Bible a daily study.

Will be a daily sermonizer.

Will seek, find, enjoy and live the fullness of Jesus Christ for him.

Will pay no attention to unfriendly remarks made concerning the way he lives and works.

Will work hard six days a week, and will find the seventh to rest.

Will prepare and preach new sermons, and fill them full of Jesus Christ.

Will be a brotherly man among men.

Will cultivate a childlike spirit, so he will love young life.

Will go from house to house as God's man, always talking religion.

Will make his appointment better than he found it.

Will be true to all the interests of the church.

Will never let up on doing hard work.

Will not complain if others think him old and treat him as such.

Will cultivate a happy, smiling face.

Will do his best to lead men to Jesus Christ.

Will hold his own revivals, whenever he can do so.

Will study the life of Jesus Christ, and preach much from it.

Will keep his eye on what the church is doing for the world, and will be happy over his victories.

Will value an appointment and opportunity to do hard work for Christ and the world.

Will lift up Jesus Christ, honor the Holy Ghost, have faith in God, and sing as he works: "I am the child of a King."—*Northwestern Christian Advocate.*

.."THE MENNONITE" TO A NEW SUBSCRIBER FROM NOW UNTIL JANUARY 1912 FOR $1.50.

Invitation.

Providence willing, the Pacific Conference will hold its annual session in our church beginning October 9. The congregation herewith heartily invites the brethren from the Pacific Coast and also from the East to attend and participate. Railroad connection to Reedley is excellent as we have both the Santa Fe and the S. P.

H. J. KREHBIEL, Pastor.
Reedley, Calif.

Contributions.

For India.

From Peter A. Regehr, for the Chapel, $15; for the general treasury. from Wm. Nickel, $10; Chr. Risser, Dallas, Ore., $10; Elizabeth Funk, Hillsboro, Kan., $5

Gratefully acknowledged,
P. W. PENNER.

Help us to secure new subscribers by sending us the names and addresses of your neighbors and friends who are not yet readers of the THE MENNONITE. $1.50 will pay the subscription to a new subscriber from now until Jan., 1912.

News of the Week.

Domestic.

Strike Talk is Peace.

PHILADELPHIA, July 17.—Hope that the conference to-morrow between the members of their committee and General Manager Myers, of the Pennsylvania Railroad company, would result in a clearer understanding of their demands by the railroad officers, and that the necessity for a strike would be averted, was expressed to-day by A. B. Garretson, president of the Order of Railway Conductors, and W. G. Lee, the head of the Brotherhood of Railroad Trainmen.

While the head of the conductors' organization was reticent and refused to add anything to the statements he had already made public regarding the controversy, Mr. Lee declared his belief that the ten-hour standard the men asked for could be put into effect by the company without making any sacrifice. He explained that there would have to be numerous exceptions, as are now the case where there are regular runs of greater length than the standard. "In those cases," he said, "the company seems to be under the misconception that we are asking more money for the men. That is not the case. All that we ask is that the pay of these particular men be not decreased in the standardization of the road."

While there is a feeling that peace may be arranged at this conference, both sides declare that they will not recede from the positions they have already taken. The labor leaders will continue to hold out for the ten-hour day and the railroad officers, while willing to grant this, are unwilling to increase the expenses of their road. The question of overtime may be the subject of a compromise proposition, it is said

President of the Bank and $17,000 Missing.

MATTOON, Ill., July 19.—The Bank of Gays, which closed its doors yesterday, is minus about $17,000 of its funds, and the missing president of the institution, T. D. Slater, is accused by creditors of being responsible for the alleged loss. President Slater has not been heard from for over a week. When he left Gays on Monday of last week it was with the intention, he said, of going to Dwight to take treatment for physical troubles, but it has been ascertained that he did not go to Dwight.

Taft to Cruise Main Coast.

BEVERELY, July 17.—President Taft and Captain G. W. Lodan of the Mayflower completed the itinerary of the Maine coast trip. It is: July 18, 3 p. m., leave Beverly cove; July 19, arrive Eastport, Me.; July 29, arrive Bar Harbor; July 23, arrive Ellsworth, Me., where the president and his party will dine with Senator Eugene Hale and will spend the night at his home; July 25, touch at Isleboro and cruise along the coast; July 27, stop at Biddeford Pool, Me., and leave Mrs. Louis T. More, sister of Mrs. Taft; July 28, 3 p. m. arrive Beverly. The party will consist of the president and Mrs. Taft, Miss Helen and Charlie Taft, Horace D. Taft, brother of the president, and Mrs. More. No politics will be tolerated on the trip except such as Senator Hale may talk. The presidential party will live practically all the time on the Mayflower. Six hundred and thirty guns will boom as the Mayflower steams into the barbor of Provincetown, Mass., August 5. Fifteen United States warships will be there, and each must give the salute of twenty-one guns as the president arrives and depart. The occasion is the dedication of a monument to the pilgrims, the cornerstone of which was laid by President Roosevelt. Mr. Taft as secretary of war was a member of the commission that erected the monument.

Grand Trunk Men Vote to Strike.

MONTREAL, Que., July 17.—The counting of the strike vote taken by the Grand Trunk and Central Vermont conductors and trainmen was concluded to day and, according to Vice President Murdock, of the trainmen, it shows that of the 3,000 votes cast on the Grand Trunk and 350 on Central Vermont, less than fifty men voted against a strike to enforce the demands of the men. An appointment has been made by the committee with President Hayes, of the Grand Trunk, for noon to-morrow, when the result of the vote will be communicated to him.

CONDUCTORS AND TRAINMEN QUIT AND SHOP MEN ARE FORCED OUT.

MONTREAL, July 19.—Shortly before noon to-day the Grand Trunk officials asserted that the strike of conductors and trainmen, which began last night over the Grand Trunk lines, had not tied up its service. The company officials admitted some local trains had been canceled and that freight traffic practically had been compelled to come to a standstill, but insisted that all important passenger and mail trains were moving as usual. The international limited from Montreal to Chicago, the company's most important day train, left Bonaventure station here as usual at 9 o'clock this morning in charge of a nonunion crew.

The company expects to replace many of the men who are on strike by recruits from their shops.

The strike embraces all of the company's lines from Portland, Me., to Chicago. It involves nearly five thousand trainmen and conductors. In addition the action of the company in closing its various shops throughout Canada and Michigan throws probably ten thousand additional workers out of employment. The strikers state that they are less concerned in stopping passenger traffic than in tying up the freight traffic, important in crop carrying, and this, they say, they have succeeded in doing completely.

Both sides seem to be out for a determined struggle. Union officials say they will accept nothing less than the wages and conditions prescribed in the standardization rules and the company says it can not meet any such conditions, its counter proposition being an 18 per cent. increase all around. The company is congratulating itself on the eleventh hour settlement made with the telegraphers yesterday, which removes that branch of the service from participation in the trouble.

Railroad Fatalities 8,722 in Last Year.

WASHINGTON, July 18.—Railroads killed 8,722 persons and injured 95,626 in the United States in the year ended June 30, 1909, according to a statement issued by the interstate commerce commission to-day, as an abstract of the commission's annual statistical report. There were eighty-six passengers killed and 4,865 injured because of collisions and derailments.

The total figures include the casualties to persons trespassing, of whom 4,944 were killed and 5,759 were injured. The total number of casualties to persons other than employes was 4,647 killed and 4,609 injured. One passenger was killed for every 3,523,606 persons carried, and one injured for every 96,458 carried.

The total number of persons reported on the pay rolls was 1,502,823, or an average of 638 for every hundred miles of line. The par value of railroad stock now outstanding, according to the returns of the companies having to report to the commission, was $17,487,868,936.

The total number of passengers carried during the year was 891,472,425, an increase over the previous year of 1,462,851 The operating revenues were $2,418,677,538, and the operating expenses $1,599,443,410. The operating expenses averaged $6,865 for each mile of line.

The total dividends for the year are given as $320,890,830. The total freight tonnage was 1,556,559,741.

Kind Act Wins Fortune of $500,000.

MACON, Ga., July 19.—Shortly before the Klondike gold boom, W. V. Miller, a motorman, met J. F. Curley, a miner, stranded and without funds. He took him in, fed him and gave him money to pay his fare as far as Birmingham. That was the last he ever heard of Curley until yesterday, when he received word that the miner had died in Dawson City and left him a fortune estimated at $500,000.

Eastport Gay in First Welcome to President.

EASTPORT, Me, July 19.—For the first time in its history Eastport today entertained the President of the United States. For hours before the Mayflower, flying the presidential flag, was sighted, residents of the surrounding country poured into the city and sought out points of vantage where they could see and cheer when the noted visitor arrived.

Despite the cold and mist of the early hours, the town had taken on a fete day appearance, and when President Taft landed from his special launch he received an ovation.

Mayor Garnett and the local reception committee had an automobile in waiting, and the President was hustled into it and whisked to the hotel where the other members of the reception committee and most of the Republican leaders of the state were waiting.

Trouble Disappears.

PHILADELPHIA, July 19.—The arranging of the details of the new working conditions granted by the Pennsylvania Railroad company to its trainmen and conductors proceeded so smoothly at the conferences today between the committee of the men and the various superintendents of the company, that W. G. Lee, president of the Brotherhood of Railway Trainmen, who has remained in this city to supervise the carrying out of the agreement, decided that his presence here was no longer required, and left tonight for the headquarters of his organization in Cleveland.

Taft Appoints Negro Collector of Customs.

WASHINGTON, July 19.—Whitefield McKinlay, negro real estate agent of this city, has been appointed collector of customs here, the technical designation of the office being the port of Georgetown, D. C.

News of McKinlay's selection by President Taft was received here today from Secretary Norton at Beverly. It is stated that the appointment signifies the recognition of negroes in important federal positions.

McKinlay came to Washington from Charleston, S. C., in 1884, and has taken an active part in politics. He was recommended to the President by negroes throughout the country, among them being Dr W. D. Crum, former collector of the port of Charleston, who was recently named as minister to Liberia.

Strong opposition to the appointment of a negro to the collectorship developed when it was reported here several weeks ago that a colored man might get the place. The President nominated Sidney Bieber, a local politician, last winter, but the senate failed to confirm the nomination, and it became apparent that some other appointment would have to be made.

Fairbanks Speaks to the Advertising Clubs.

OMAHA, July 19.—"Men who will wantonly and maliciously assail our public servants—no matter what their political faith may be, and who are faithful to public duty—are traitors to the state, no matter how lofty their hypocritical professions may seem to sound." So said former Vice-President Fairbanks in the course of an address before the advertising clubs of America to-day.

"One of the marked features of recent years has been the indiscriminate abuse of men in public position. The malodorous muck raker flourishes for a time, but he has come to be an object of contempt, since his recklessness and insincerity have become manifest. Abuse of the liberty of the press, the attempt to malign other men and by falsehood to destroy their character, whether in private or public life, had come to be recognized as the blackest among the entire catalogue of crimes.

Foreign.

Big Railroad Strike in France.

PARIS, July 17.—A general strike has been decided upon by the central committee of the National Railroaders' union. After a meeting to-night, at which this decision was taken, the strike committee was instructed to rush arrangements and give the signal for a general walk-out as soon as possible. It was announced that the railroad companies had refused to consider further negotiations.

Zeppelin's Gas Works Wrecked By Explosion.

FRIEDRICHSHAFEN, Germany, July 19.—The gas works of the Zeppelin Airship Company were demolished by an explosion to-day. Several persons were injured.

The managers of the plant were not present at the time, and the cause of the accident is not known. Shortly before noon the gasometer burst, and the surrounding walls were blown to a great distance. Several cottages in the vicinity fell in heaps of ruins at the shock while other nearby buildings which held to their foundations lost their windows and doors.

The detonation was heard for many miles around, causing a panic in the district, and even among those living on the opposite side of Lake Constance.

The neighborhood is chiefly populated by persons employed in the Zeppelin factory.

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Life, Short, of D. L. Moody. F. D. Moody and A. P. Fitt.
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Life, Warfare and Victory. Whittle.
Light on Life's Christ. Meyer.
Little Davie. Bellis.
Livingstone, David, Life of. Worcester.
Love Crowns. Chapman.
Madagascar and Her Missions. Campbell.
Martyn, Henry, and Mills, Samuel, Life of. Rhea.
Meet for the Master's Use. Meyer.
Men of the Bible. Moody.
Mirage of Life. Miller.
Missionary Penny, L. C. W.
Moffat, Robert, Life of. Wilder
Moody's Anecdotes.
Moody's Latest Sermons.
Moody's Stories.
Mothers of the Bible, Leach.
Naaman the Syrian, Mackay.
Nobody Loves Me. Walton.
Our Bible, Leach and Torrey.
Overcoming Life. Moody.
Parables from Nature. Gatty.
Peep Behind the Scenes. Walton.
Pilgrim's Progress. Bunyan.
Pleasure and Profit in Bible Study. Moody.
Point and Purpose in Story and Saying.
Popular Amusements and the Christian Life. Blaks.
Possibilities. McClure.
Power of Pentecost. Waugh.
*Prevailing Prayer. Moody.
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Prodigal. Talmage, Spurgeon, Moody and others.
Revival of a Dead Church. Broughton.
Robbers' Cave. A. L. O. E.
Royal Exile. Talmage.
School of Obedience. Murray.
Second Coming of Christ. Moody, Ryle, Spurgeon and others.
Secret of Guidance. Meyer.
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, July 28, 1910. No. 29.

Only One Mother.

You have only one mother my boy
Whose heart you can gladden with joy,
Or cause it to ache
Till ready to break—
So cherish that mother, my boy.

You have only one mother who will
Stick to you through good and through ill,
And love you, although
The world is your foe—
So care for that love ever still.

You have only one mother to pray
That in the good path you may stay;
Who for you won't spare
Self-sacrifice rare—
So worship that mother alway.

You have only one mother to make
A home ever sweet for your sake,
Who toils day and night
For you with delight—
To help her, all pains ever take.

You have only one mother to miss
When she has departed from this,
So love and revere
That mother while here,
Some time you won't know her dear kiss.

You have only one mother—just one;
Remember that always, my son;
None can or will do
What she has for you.
What have you for her ever done?

—*The New York Evangelist.*

Items of News and Comment.

Forgiveness from heart makes easy forgiveness in word.

To hold grudges against friend or foe, deserved or undeserved, is contrary to Christ's teaching.

Everyone who is apt to make mistakes or to give offense should never get weary in forgiving those who offend him.

Rev. H. A. Bachmann recently made a trip to Bloomfield, Mont., to preach the gospel to some of our people who are in want of a minister there.

On July 10th Bro. N. W. Bahnmann was ordained at the Eigenheim congregation, Sask., by Elder John Gerbrand, to the office of an evangelist.

The Mennonite Collegiate Institute of Gretna, Manitoba, is in want of a teacher to assist in the work of educating bi-lingual teachers for the schools within the Mennonite settlements of Manitoba. Any brother having the necessary qualifications and desiring to devote his energies to such work may apply to the secretary of the institution. *Bro. Jacob J. Kehler, Gretna, Manitoba.*

Harvest Thanksgiving services will be held at the Deep Run church, Pa, on August 6 at 2 p. m. The special thanksgiving offering will go to our foreign mission work.

Bro. L. A. Beer, colporter of the Mennonite Book Concern, is taking hot baths and is drinking plenty of hot water at Faywood Hot Springs, New Mexico. The effect proves to be stimulating.

Rev. A. M. Fretz, of Souderton, Pa., is requested to officiate at the installation services of Brother S. P. Preheim in Allentown, Pa., on July 31. Bro. F. F. Gabel, of Philadelphia, will conduct the services at Deep Run.

The fourth annual Southwest Indiana Conference will be held at Flagstaff, Ariz., Aug. 17—24, 1910. The purpose of this gathering is to promote the evangelization of the Indians of the Southwest. Upon special request Rev. Epp, the president of the 1910 conference, has agreed to lead the singing.

The American process of reducing milk to a powder has now been introduced into Norway. One of the new companies formed has contracted to deliver 300 tons of dry milk each year for three years to an English firm. The dry milk is used largely for invalids and convalescents, on ships on long voyages, because of its keeping qualities under all climatic conditions and its convenience of transportation.

Missionary P. A. Penner, Champa, India, reported on June 22, 1910: "The rains have begun, but up to date they have been short. We trust they will yet come. The health of the workers is quite good. In about 3 weeks we expect Bro. and Sister Wiens from the hills. This week Saturday Miss Anna Sudermann of the Brethren church has promised to come to Champa. Our work is going on as usual. A few in the asylum desire to become Christians. The communion service in the asylum will be held Sunday next."

Bro. E. F. Grubb, Supt. of the River Station Mission, Los Angeles, Cal., has sent us one of their cards on the back of which are printed some of the things "We teach". It may interest the congregations to know what they teach. Bro. Grubb states that "not all of the things are printed but these ten that seem so essential."

WE TEACH:

1. The whole Bible is the word of God, inspired by Him as no other book has been. 2 P. 1:21; 2 Tim. 3:16.

2. All have sinned and fall short of the glory of God. Ro. 6:23; Is. 53:6.

3. The wages of sin is death—eternal punishment in hell. Ro. 6:23. Matt. 25:46, 41; Matt. 5:29. Rev. 21:8.

4. God desires all men to be saved. 1 Tim. 2:4; John 3:16.

5. Men KNOW when they are saved—have eternal life. 1 John 5:13; John 20:31.

6. The free GIFT of God is eternal life, in Christ Jesus, our Lord. Ro. 6:23.

7. Jesus Christ was the Son of God as no other man has been. Matt. 3:17; Matt. 1:18, 20; Luke 1:26—35.

8. He died on the cross for our sins. 1 Cor. 15:3; Gal. 1:4; Is. 53:5—12.

9. Whoever accepts Jesus as Savior is cleansed from sin by His blood. John 3:16; Rev. 1:5.

10. No Hope without Christ. Acts 4:12; 1 Cor. 3:11.

Better never to be born than not to be born again.

Abraham Lincoln was a member and pew-holder of the New York Avenue Presbyterian Church, Washington, D. C., which is about to be torn down to make way for business houses. The president's old pew is marked by a silver plate.—Institute Tie.

Help us to secure new subscribers by sending us the names and addresses of your neighbors and friends who are not yet readers of THE MENNONITE. $1.50 will pay the subscription to a new subscriber from now until Jan., 1912.

For the Mennonite.

Cremation.

Recently business enterprises caused a trip to the village Monikon about 30 miles southwest. The planned obligations I could not properly adjust on account of unsuitable circumstances, but was permitted to witness the cremation of a corpse. That morning a man in the village died of fever. He belonged to the Potail caste, whose occupation mainly consists in gardening, however, this man was a farmer.

Cremation is practiced in various ways and can not be treated fully in a brief article like this. In the home of the deceased the corpse, almost immediately after death, was wrapped up in at least eight Dhoties (dressing clothes). In the meanwhile others prepared a bier of two bamborods, nailing a few crosspieces over it. After comparatively limited time everything was ready and four men carried the bier with the corpse on it on their shoulders to the banks of a nearby river. During the other seasons of the year, the corpse is placed near the water or on some framework over the water. As this was the hot season when the sunrays fall vertically, consequently it was placed under a tree on the river bank. However, a Ghora (earthen pot) filled with water was placed at the feet. Superstition is connected with this doing. The spirit when it leaves the body migrating to another world shall in no way be permitted to suffer thirst. Close to the vessel were seyeral burning candles so that the spirit may have light while drinking and the way leading to the other world be lit.

The family members, i. e. only the men (women dare not appear at such public occasions) and the close relatives sat near the corpse on the ground. The villagers brought wood. On its arrival a level place was cleaned by smearing it with fresh cowdung mixed with water, and a pile of wood the length and twice the breadth of the body, two feet high, was laid there. At other times only the caste members furnish the necessary fuel, but this happened to be a rich and honorable man, consequently every one supplied willingly. For this reason sev-

eral Mulgisars (village owners) were present. Since it happened that I was present, they concluded the deceased must have been a pious and respectful man, if not, surely no white man would come to the funeral.

After all preparations were completed then the Guru (teacher or councellor) appeared, removed the dhoties one after another in which the corpse was wrapped. The one immediate to the body he kept as a remembrance, the others, except one, he tore in pieces, two feet square, and distributed them among the family members and immediate relatives. The one in which the corpse remained wrapped he also tore in two pieces, so that, because the deceased left the world now forever, he could not take any whole along. Finally, anyway a trick or fraud is connected with it. In short the guru supervises the funeral as the undertaker at home.

The Hindu has a sort of holdi (mustard) with which the groom and bride several days before the wedding and on the wedding day are smeared over as a symbol that from now on they are not supposed to go alone, but by twos go through this life. At the funeral the corpse is profusedly smeared by the attendants, however, as a symbol that from now on he must go alone. After this the corpse was carefully covered with a cloth and under great lamentations carried to the pile of wood, the face earthward put on it. Once more the cloth was accurately fixed, two feet of wood put on top, in the cavities dry cow dung placed, at several places fat with flour mixed and within a few minutes huge flames enveloped the entire pile. The attendants watched the flames from under a tree for a number of hours. When nearly everything was consumed, all men in a single file marched to the river for a bath; the women from their homes. On their return all took a heavy meal. For ten days the bereaved ones must observe a special way of bathing.

On the third and tenth day all caste members receive from the bereaved ones full meals. The more people invited, the better it is and greater fame obtained. This is very expensive. On account of that, every Hindu is extremely frightened when one of his family members meets death. Such meals are given on both occasions, wedding and funeral, therefore innumerable people are forced to liye in extreme poverty throughout life, under which the greater part of the Hinus suffer exceedingly. Men and women are not allowed to eat in company. Women stand very low in India. First the men eat, during the time the women remain absolutely secluded. Those who are excommunicated from the caste must sit alone and no one is permitted to touch their plate in the least, otherwise he becomes utterly defiled and is excommunicated likewise.

Since this occasion brings the caste from a distance together, hence generally a court meeting is conducted, where such are brought before the jury who have in some way or other offended the rules and customs of the caste. Punishment is then imparted. Again those who were excommunicated and desire readmission, generally receive a grant of their wish under strict prescribed conditions. In order to be readmitted to the party is obliged to prepare a meal for his caste. The Hindu namely eats himself out of the caste, and again back into it. Does the pet (stomach) obtain a square meal then all sins and iniquities are immediately annulled; the guilty rejoices again over a peaceful life!–?

The ashes of the corpse remain untouched for three days, then it is taken, also the remaining bones are gathered and thrown into a nearby river except the sternum, humerus and femur, which find their abode in an earthen vessel hung to a pipal tree, which is holy, and kept there until they are carried to the Ganges. At the Ganges they are brought to a priest, who after receiving money commands them to be thrown into the river. Their faith affirms that such process insures the soul a happy eternity. The one who delivers the bones to the Ganges sews them into a narrow strip of white cloth and hangs it around his neck while journeying. If the husband carries the bones of his wife then he hangs them, sewn in, around his loins. From those where the Ganges is distant only the well-to-do can take the journey or send his bones with some one else. However, many of the poorer class take their bones to a river close by, because for them such a long trip is impossible. Annually millions journey for this reason to the holy waters of the Ganges believing to give salvation unto the souls of their dead. When will they finally turn to the everlasting living fountain Jesus Christ? May each reader pray fervently to God daily that such may come to pass hastily. India has a great people which should be and will be entered into the Kingdom of God. May such take place soon through the working of His Holy Spirit, which He has sen to bet the councellor of His people.

With regards,

P. W. Penner.

Janjgir, C. P., India,
June 16, 1910.

Delusion.

By Howard D. Yoder.

"God sendeth them a working of error, that they should believe a lie". 2 Thes. 2:11.

Many a time may we notice this truth in operation among those who for some reason or other do not put their whole heart into their search after purity. O, that all might receive the glorious working of truth, that they might be saved from deception. But as we observe them they seem to have a little pet, the most dangerous pet in existence, called *I*. Approach them with the gospel of complete and sin consuming power through the blood and they have scripture justifying themselves in their sins. Why of course they have scripture and possibly the first thing you know you will be greeted with "Judge not that ye be not judged."

O how handy a tool this has been to all sheltering these *I* pets in the temple of God. The hearts are not open—delusion most naturally follows and to such the blessed Word itself becomes a most dangerous thing. The eye is upon self, not God, or probably double upon self and God.

Another fearful cause of delusion lies in having a preconceived idea of God's works. The people of Christ's day had such ideas of His appearance and coming and it most effectively closed their hearts to the simple truth.

So today a mind having a preconceived idea of the personal experience he is to receive; the extent to which he may be saved; the degree of love and devotion he may have to God; and many other delusive seeds, is really in a good position to be misled and believe a lie. There is only one way to come to Jesus and the Word, and that is with openness of heart, to see what God would have us to know and to do.

Let the truth search us, yea hurt us if necessary that we might be purged of all things displeasing to God, knowing that "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin."

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free.

Home Circle.

No Trouble About the Boys.

A few weeks ago I spent a night at the home of a Nebraska farmer. He homesteaded in 1878, and still lives on the original homestead, to which he has since added many broad acres. The farm house was by no means a pretentious mansion, but everything about it, inside and out, spoke eloquently of comfort. To achieve all this the farmer and his splendid wife had endured many hardships and privations—grasshoppers, drouths, hard times, and even Indian scares.

When we sat down to supper there were eight of us—the farmer and his wife, four stalwart sons, the youngest 15 and the oldest 24; a daughter of 18 and myself.

We talked about the problem of keeping the boys on the farm, and the farmer said to me:

"I've never had any trouble about that," and the four boys smiled.

"How did you do it?" I asked.

"Well," he replied, "I couldn't explain why or how, but I know my boys have never shown any disposition to leave the farm for the city."

"How about it boys?" I asked.

"O, we're well satisfied here," said the oldest son, and the other boys nodded assent.

I thought afterwards that I had penetrated the secret. I saw in the family sitting room row after row of good books. I saw half a dozen farm and dairy journals. I discovered that two of the boys had taken the course at the State Agricultural College, and that another one was to enter the same school next fall. Each son had an interest in the farm, and every year was given his proportionate share of the farm profits, and the family kept books like an up-to-date manufacturing establishment. The daughter was a graduate of a high school and was preparing to enter the State University. She prepared the supper while her mother walked with her husband and the visitor about the farm premises. Before time for retiring the daughter played the piano and the whole family sang. A little gossip was exchanged over the telephone with a neighbor or two, and shortly after 9 o'clock—about four hours earlier than I am accustomed to retiring, the father reached up and laid his hands upon a well-worn Bible. From it he read a few verses, and then, while we all knelt, he poured forth a prayer of thanksgiving and a petition for blessings upon the household and the guest within the gates. Then off to bed. Perhaps the problem of keeping the boys on the farm isn't such a difficult one, after all.—*The Cammoner.*

C. E. Topic, August 7.

Christ and His Friends.

A study of the friendships of Jesus is always profitable. He had a variety of friends, open devoted friends such as the disciples who "left all" for His sake and secret friends such as Nicodemus We have an example of family friendship in the case of Lazarus and his sisters. His personal friends were many, among them, His forerunner, John the beloved, Peter and Thomas, and His attitude toward them under peculiar conditions reveals phases of His character that are very helpful to us.

The life of Jesus would be incompletely written were we not shown a picture of the friendship existing between Him and His mother. The first friend of any child is its mother. The little one comes into the world finding love waiting for it. The world's greatest artists knew that the one effort worth their best endeavor, which all classes and conditions of men could appreciate, would be a portrayal of the Christ-child and His mother, hence the many master-pieces of the Madonna and Child. The mother's love begins long before the dawn of consciousness in the little one, so in Jesus we have the Friend who loved me e'er I knew Him" and as thedutiful child reciprocates that love so should we return the love of Him who says, in the words of the old hymn, "I gave, I gave my life for thee, what hast thou given for me?"

We have Jesus shown to us as the friend of the many. The multitudes; the poor Gallilean countrymen and the humble fisherman turned to him because He loved them. To the sick, the sorrowing, the blind and the unfortunate of all classes He was the one friend who could help. No matter what our peculiar misfortunes may be, and no matter what other means may be at hand for helping us in them, the one friend, above all others, in misfortune is Jesus.

As a friend, Jesus becomes the ideal of our conduct. In Him we find a tenderness that is neither harsh nor soft and weak. We see this tenderness illustrated in His love for John, His regard for children, His compassion for sinners and the bitter tears He shed over the city that had rejected Him and was about to crucify Him. He is a patient friend. He teaches the same lessons over and over again to slow learners and never wearies. When the disciples were unfaithful in their friendship and fled from danger, when one denied Him, and another betrayed Him, He never showed impatience. He bore all the wrong heaped upon Him and never lost His temper. In the end He proved His love for His enemies by praying for them. His friendship was unselfish. While He might have cultivated the esteem of the noble and great, He chose to be the friend of publicans and sinners. The lost were His concern and in this, even the worst of men, if they will, may find comfort.

S. S. Lesson, Aug. 7.

Jesus on the way to Jerusalem.

Golden Text: Matt. 19:14.

v. 1—2. In His final journey to Jerusalem we find the multitudes still following Jesus. While the Scribes and Pharisees, blinded with predjudice and hatred, could see nothing in Jesus worthy of esteem the multitudes saw in Him the one who could give them something the leaders of the nation could not, namely, healing and a pure doctrine taught with authority.

13—15. It is but natural that mothers should desire the best things for their children and these, in bringing their little ones to Him, proved their wisdom. God-fearing mothers are not always endowed with qualities that attract the notice of the world but they may be depended upon to bring their little ones to Jesus where they can feel His kindly touch and He is sure to notice them. If the disciples rebuked the mothers for bringing their children, Jesus rebuked the disciples for hindering them. The children are dear to the heart of the Master and the way He notices them gives us a glimpse of the tender side of His character. (I) Teachableness and (II) humility are two characteristics of the child mind which must be a part of every believer, if he hopes to be a part of the kingdom of heaven. Though one may posess other good qualities, a life without these unfits us for Christ's blessing. 16—22. There was much in the young man to be commended, although wealthy, he possessed an amiable disposition; he was undoubtedly sincere in his desire for eternal life and brave enough to show it; he recognized the source of goodness and wanted it for himself; his past life contained no lapses of conduct to be regretted; he could say he loved his neighbor, yet he lacked an essential something.

It was a mistake for him to suppose that he had kept the law. No man can keep it and none can obtain eternal life by doing works of the law. In an instant Jesus proved to him that he was not keeping the law and loving his neighbor as himself. He could not so love his neighbor unless he shared his all with him.

Although not pleased with the young man Jesus loved him. He does not approve of our lives and their sins but He loves us and shows us the way to act in order to meet with His approval. One of the proofs of true love is plain speaking. Our Lord's plain speaking brought sorrow to the young man. He could not bring himself to submit to the conditions laid down and he made the mistake of his life in leaving Jesus. When we love our possessions more than Jesus we have nothing to anticipate but sadness, for we are sure to perish with them.

23—26. The young man was a vivid example of the danger of riches. Rich men are seldom pious. Can a rich man then be saved? Yes. Miracles are seldom performed but God can perform them when necessary. By the special grace of God even the rich man, if he will, may sing, "I am a Miracle of Grace."

Philadelphia's Organized Adult Classes Meet.

The Adult Organized Classes of the Sunday-schools of the First, Second and Germantown churches of Philadelphia held a union meeting on Monday evening, June 27, in the Second church. The primary object of this meeting was, to give the Sunday-school Field Secretary of our Eastern Conference, Rev. H. G. Allebach, an opportunity to get an insight into the practical workings of organized adult classes, so that he may be enabled to present an intelligent report at our coming Sunday-school convention. The meeting was well attended and was highly interesting and instructive and appeared to fill a real want. It was pronounced to be just the thing that we need occasionally. We shall have more like it.

Special music was rendered by Miss Brown of the Germantown school, the classes of the Second school and the male chorus of the First school. Three reports were given, one from each school, giving a detailed idea of the work done by these organized classes, both in the Sunday-school session and outside of the session. Please bear in mind that a well conducted organized class does a very considerable work between Sundays, a most commendable feature. These reports showed that these classes are doing special work along the lines of Bible study, having monthly meetings for this purpose, missions—particularly home missions, charity, they furnish workers for the Sunday-schools, increase socialbility and have largely increased the membership of their respective schools and a goodly number have been added to the churches through these classes.

The classes have different committees, not all have the same number, the principal ones being spiritual, devotional, lookout, social, music and athletic. These classes have saved some of our young people from dropping out of the Sunday-schools, have brought back some who had dropped out, have brought in many who never were in before, have increased the interest in our schools, have helped make the school sessions interesting, have indirectly and perhaps directly aroused interest in other classes not organized, have increased interest in the lesson study and in Bible study, all in all we consider them a most valuable asset. The Germantown school has two classes the Second school five and the First school three.

Our Field Secretary was highly pleased with the reports and characterized them as Exhibit A. No. 1. He gave a splendid address dwelling on three characteristics of organized adult classes, —the magnetic influence, training in self-control and the elevation of the teaching profession. The magnetic influence is particularly important in a city where there is so much of distraction without the Sunday-school and as a consequence there must be more magnetism within to draw our young and old people into the school. The old-fashioned way of teaching is rather monotonous to scholar and teacher, in the organized class different methods are adopted, the scholars are being taught to help, there is a lesson study, discussion together. The Sunday-school must draw in—*not drive in.* The workings of the organized classes serve to attract and draw in and give an opportunity to instil spiritual truths. These classes have come to fill a gap. Something is needed to hold the grown-up folks and draw in the adults. This scheme of organized classes was designed for this purpose and is doing it nobly.

The organized class trains its members to govern themselves. Organization brings power with itself and the natural tendency toward extremes must be checked and held under proper control. Power brings responsibility and each member is made to feel that a certain responsibility rests upon him or her. The members are trained to conduct their own business in connection with their class work and make plans for work and execute them.

It elevates the teaching profession. The organized adult class expects more of its teacher than the average unorganized class does, more ability more work. It

compels the teacher to come to a higher level of efficiency. Teaching is next to, yea equal to preaching a high and noble calling, a moulder of character, a builder up of souls. It is of such importance that all teachers should be trained. It should be made the rule of Sunday-schools that only trained teachers be allowed to take classes. It used to be the idea that anyone could take a Sunday-school class and teach it. This is a very harmful idea and is rapidly being dispelled. The adult classes will help much toward attaching the proper weight and responsibility to teaching.

We expect our field secretary with us again before our Sunday-school convention meets and anticipate a pleasant visit to all of us. A. S BECHTEL.
Phila., July 1, 1910.

Editorial.

Bishop Hoss of the M. C. Church, South, once made the observation that, while many Christians profess a toleration for Christians of other churches few can tolerate the Churches of other Christians. There are several things which get upon the nerves of church people but the church that openly and notoriously proselytes or builds its edifice under the eaves of another is perhaps the worst offender. The zeal of the Christian people should be turned in the direction of saving souls rather than in weakening the fellow organizations devoted to the same calling. G.

In a church in which the same family names appear in its accounts for centuries, as in ours, there is sure to be a great deal of valuable historical material preserved in family documents, family records in old Bibles, names in books preserved as heirlooms, letters that have been preserved etc. It would be well if persons knowing of the existance of these things would inform some one, interested in church history, of them. The Eastern Conference has a committee devoted to such work. Other conferences should have similar committees. In the East there are many family organizations which hold a reunion once a year. At such times historical papers are generally read in connection with the social features of the reunion and thus an interest in family history is kept up. "The MENNONITE" proposes to devote more space to historical matters in the future and the editor would be thankful to receive information of things of a historical nature, that has not yet appeared in print, from persons in a position to give it. We are planning a series of articles on "Prominent Mennonite Families" which will shortly appear. A number of persons have already assured us that they are collecting material which is to be embodied in these articles. We are sure these articles will be read with interest by all. G.

During the summer months the Monday papers usually devote the greater part of their front page in giving accounts of the drownings and other accidents occurring on the day before. Sunday seems to be a favorite day for the kind of recreation that plays with death on the water. At all times should one exercise care when on the water especially if he or his companions cannot swim. But the Lord's day is not the time for picnicing in so dangerous a place or anywhere else. The person who is thoughtless enough so to disregard the Lord's day is generally fool enough to rock the boat or do other silly stunts that endanger his own, as well as the lives of others. G.

The greater portion of our subscribers reside in the East or Middle West. This is as it should be because there our English speaking churches are to be found. But the MENNONITE deserves the support of our churches and people everywhere. While we have many so-called German congregations it is true that an English paper of some kind comes into homes of nearly every family belonging to our German churches. Many of these papers are secular but a great many of our people subscribe for English religious papers. It is not fair and certainly it is not an indication of church loyalty for one to let the paper of his own church go and subscribe for a religious paper that has no connection whatever with the church. G.

Missions and Money.

AN ADDRESS BY J. B. BECHTEL IN THE FIRST CHURCH, PHILA., PA., JUNE 26.

Money, as a missionary need is my topic and I shall endeavor to confine myself as closely as possible.

Many a man and woman would be greatly relieved and enjoy in greater abundance ease of mind and comfort of heart if certain Scripture was just slightly changed, like for instance if Matt. 28:19—20 would read with just one exception instead of "Go ye" etc. If any of Christ's commands were spoken in simplicity and in a manner that it can not be misunderstood this is one of them and the one little word of two letters, "ye", broadens the command to unlimited bounds where neither condition nor circumstances become exceptions. If we profess and are sincere this command as well as many others will become effective, by either going ourselves or financially supporting someone who is willing to represent us in the ranks of "Go Ye" among those who as yet know not the Maker's love or the Master's Word.

In the materialistic age of ours when luxury, pleasure, strong desire for wealth and greed for money prevails, it is highly important that we pause and seriously and honestly consider a question like our topic suggests "Money a Missionary Need." Let us endeavor to face the question squarely and with Scriptural proof. We want then to fix in our mind the fact that the Bible in its entirety is inseperably one complete book, read in Revelations what it says about adding thereto or taking away there from, and the consequences of either.

In the Old Testament we have definite rules whereby God's chosen were governed even in this matter of giving or the matter of money in relation to their work. In Numbers 27th chapter and 32nd verse, we find a very explicit instruction and at other places in the old book we find that even a higher percentage was given.

In the New Testament we have not this same stringent rule given us but are possibly given a shade more freedom to decide ourselves as to what per cent. or what amounts we should give; mark you, however, this freedom does not in the least lessen our responsibility to give, neither does it altogether relieve us of the obligations of the old testament. If we are Christians we are truly God's chosen like as was Israel of old. Note, if you will, the difference between a command and a choice, complying with a command is doing the other one's bidding, making a choice is doing your own pleasure, hence the responsibility becomes a personal one in a much larger degree under the new dispensation of freedom and grace than under the old. While the new testament does not dictate as to what per cent. or how much one shall give, it does chronicle the approval by the Master of a wonderful liberality, for example read Mark 12:41—44, the story of the widow's mite; and again read 2 Cor. 9:7 God loveth a cheerful giver etc., then compare these Scriptures with that other one referred to in the beginning Matt. 28:19—20 and the duty as well as the privilege must become clear.

In so far as my special consideration is Money and Missions or money and its relation to and effect upon the Mission cause I think some figures must prove of interest and ought to spur us on to a closer investigation of the whole matter.

During the recent Laymen's Missionary campaign, among others, figures have been tabulated which reveal some startling information, while in the tabulation there are 74 districts quoted I will only name the totals, showing what has been going on along the line of missions or money raised for missions.

There were 70,359 registered delegates at the conventions of the 74 districts representing communicants to the number of 4,914,600. The congregational expenses of the various churches represented amounted to $45,708,541. $10,069,532 were spent for missionary and educational work in America. Altogether $56,048,767 were spent in America, $3,582,699 of this were devoted to foreign missions.

By these figures we see that our home church life is ever so much more expensive than we are willing to spend for the evangelization of those who as yet know not salvation or the light of the blessed gospel.

While looking at the general tabulation of all the Christian denominations one is struck with the contrast showing itself. It will be none the less striking for us to look at the figures of our own Eastern District Mennonite Conference reported at its last meeting. This report shows a communicant membership of 2,050 who raised for home work $10,572.04 and contributed $950.78 for foreign missions, or about 46½ cents per member per year or barely one eighth of a cent per day. May I come still one step nearer home and say: Our congregation numbering 451 raised for work other than foreign missions $3,087.40 or a fraction over 39 cents per member or just a trifle better than one eleventh of a cent per day. Dare I venture another step and come still nearer home, and raise the honest question each to answer for him or herself, have I any share at all in endeavoring to bring light into heathen darkness by going, or helping to support some one to represent me in the work; or am I attempting to make the world and the church believe that I am an exception and not included in the "Ye" of Matt.28:19—20?

Within the last ten days a report was issued at Albany, N. Y. showing that 100,000 automobile licenses had been granted in the state of N. Y. which at $10 each

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amounts to $1,000,000.00 annually and represents an investment, conservatively figured, of, at least, $135,000,000.00 and two thirds of either of these immense amounts belong to greater New York. Greater New York averages $1.23 per church member for foreign missions. The former of these figures is primarily for pleasure and recreation and the latter is a privilege, and oh! what a contrast!

Do I hear some whisper? "That reflects upon the wealthy and does not concern me." Then let me ask again, who in this audience does not average five, or more, cents per week for one, or the other, of the following: chewing gum, ice cream, soda water, candy or moving pictures? Any one of which amounts to more than the average of our congregational or even our conference contributions for missions and almost as much as the average for all of the Philadelphia churches combined.

I trust I have established the fact that there is a strong relation between money and missions and that the latter cannot succeed and prosper without the former.

God forbid, that I should attempt to tell this congregation, or any other body of people, what or how much they should give for any cause, but I will say, that God is a God of order and so teaches in His Word; I am also convinced that He delights in having His children exercise order and system in all they do, and, in a special manner, in those things that pertain to His Kingdom.

Giving systematically has two distinctive features. The first is that we are prepared to give, the other that we are better prepared to disburse the remaining, or our own, portion. Give, give systematically, give liberally. Do not forget the Mission privilege.

An Appreciative Congregation, An Oasis in a Pastor's Experience.

From January to June, inclusive, the Pastor has, together with the work at Deep Run, served as acting pastor till Bro. Preheim could come, in the Allentown congregation, serving them with the Word every Sunday, on alternate Sundays twice. He has spent much time in visiting the sick, and officiated at two funerals there, has instructed a class of eight catechumens and added nine new members to the church, and held twice communion services and a week of special services. And while he felt he has done no more than was his duty under the circumstances, and still considers himself an unprofitable servant, amply repaid in the appreciation ond help the dear Allentown people showed him, and the Lord's rich blessings he enjoyed during this period, was on July 20, with an accompanying letter, very agreeably surprised with the following resolutions, which are here humbly submitted to the public as a faint appreciation of what loving hearts therein express:

RESOLUTIONS OF ESTEEM AND GRATITUDE TO THE PASTOR A. M. FRETZ.

Whereas, God, the great and supreme Ruler of the universe, has in His wisdom sent into our midst our beloved brother, the Reverend A. M. Fretz, at such a time when we were greatly in need of a leader because of the resignation of our former pastor; and whereas, the faithful and intimate relation and fellowship we have had together in carrying out the work of our church during the past six months, makes it befitting that we record our appreciation of him; therefore,

Resolved, That the wisdom and ability which he has exercised in the aid of our church by service, counsel and contribution of time and talent, will be held in grateful remembrance;

Resolved, That we, the undersigned, in behalf of the congregation of the First Mennonite Church of Allentown, Pennsylvania, do hereby express our heartfelt gratitude to our worthy brother, Reverend A. M. Fretz, for his splendid and faithful work among us and wish God's blessing and favor to ever abide with him and his, in his life and work for Christ's kingdom here upon earth.

Resolved, That these resolutions be spread upon the records of our church and a copy handed to the Reverend A. M. Fretz, and a note of the resolutions published in The MENNONITE.

Respectfully,
FIRST MENNONITE CHURCH,
H. S. KUMMERY, Deacon.
ARTHUR C. MOYER, Secretary.
M. S. SELL, Trustee,
OSCAR W. BRENSINGER, Trustee,
HORACE KRATZ, Trustee.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1912.

Christ The Corner Stone of True Religion.

(Concluded.)

Under this allinclusive law a number of special laws are enumerated in the Sermont on the Mount, that we might better understand the great governing principle.

1. There is the law of beneficence: Men were to return not evil for evil, or even good for good, but good for evil.

2. The law of reciprocity: We are to do unto others as we would have others do unto us. Our soul is to stand in their place, and we are to act as if they were we and we were they.

3. The law of charity: We are not to judge, lest we be judged. Judgment is the function of God; the Pharisee over against the Publican shows how pitiable a man becomes when he tries to appraise himself and his neighbor.

4. The law of forgiveness: Man is to forgive his brother, not once or twice, but as often as he needed to be forgiven, certain that where all offended no one could be blameless.

5. The law of ends or motives: The real sin is not the outer act, but the mind that wills the act, and the end that moves the will. The passion that hates leads to murder, the lust that leads to adultery is the real sin.

6. The law of self-denial: If necessary a man is to surrender all he has that he may hold Christ and by holding Him may serve his fellowmen.

7. The law of redemption: Man is not to live as one ministered unto, but as one wno is the servant of all, bound to save even by the sacrifice of himself. These are some of the laws of the kingdom, which is a society of mortal men living as sons of an eternal God, with all their relations realized in time, yet all conceived as eternal. Men are neighbors unto each other, but God is the one and absolute sovereign; all that men do unto each other they do unto God. It might be objected that these things have to do more with conduct than with worship, more with the affairs of week days, than with the Sabbath services that are to be held in this house. But Jesus cared little for the temple as temple, for the ritual as ritual, or for the priest as priest, he had more respect for the mercy that was greater than sacrifice, the piety that was better than ceremonies. What concerns him is that man should think rightly of God and do justly to man. This house that is to be built shall serve as a place where men can worship God as father through Jesus Christ who is the true corner-stone of religion. Here men are to worship Him in a way that gives expression to their soul, in a way that tends to a larger, nobler life.

III. These are some of the fundamentals of the Christian Religion. But Christ is the corner-stone of the true religion because of the way in which He calls men to build up His kingdom. Jesus created a people for His kingdom by teaching men to become like Himself. He called them into His society, made them His disciples, which means men who could learn of Him; He lived with them and threw over them the spell of His character and influence, opened their eyes by His teaching and example, wake them to admiration, roused them to love. Discipleship did not mean attainment, but the capacity to attain, the fidelity that could follow, the sympathy that could appreciate, the susceptibility that could imitate. Now what we have to deal is this:—That Christ called men into His service not only while He lived but that men became Christians by becoming disciples of Jesus even after His crucifixion. The society He organized did not die when He died, but what kept it living was the belief in His continued existence. This is the fact that stands out clearly amid the confusions of the first days. The resurrection of Jesus was not a mere physical miracle, but a spiritual experience. It meant that Jesus lived and reigned as both Lord and Christ. This belief emboldened Peter and John to refuse to be silenced by the priests and rulers on the ground that they must obey God rather than men. In the belief that He still lived Stephen died. It was a yison in which he saw the Lord that converted Paul.

Presented by the Greek rabble as well as by the Jewish priesthood; imprisoned by municipalities and mobbed by lewd fellows of the baser sort; ridiculed by philosophers and vellified by tradesmen the apostles nevertheless preached in the name of Him in whom they believed, for their love of their invisible Sovereign proved mightier than fear of all

visible powers. They faced without dismay the mightiest of all armed powers, though themselves unarmed, and when it proudly commanded them to worship its Gods as well as their own, they said: "Command us as a civil sovereign in civil things and we will dutifully obey, but speak to us a religious authority and we will not listen to you. You may kill, for you have the power of life and death, but here you cannot command and shall not control.

To our own Master we stand or fall, but that Master is neither the Emperor nor the Senate of Rome, *He is Jesus Christ.*

This church which to-day is laying the corner-stone of a new building will endure or it will crumble away as it inspires or does not inspire a faith in Jesus Christ in its members which will produce a quickened conscience. It was the quickened conscience that came from faith and feeling of forgiveness of sins.

There are two forces in our modern society that tend to neutralize the power of religion if not destroy its influence entirely. They are false business ethics and pernicious customs of society.

Bnsiness is, in its inclusive sense, the greatest institution in our country. I believe in it, I believe the future of our country depends upon it. But because it is strong it has in it evil tendencies. *One of the false maxims is: That moral and spiritual relationship between employer and employed is not business.* This violates the principles of the golden rule, and accounts for our child labor problem and makes out of our mines and railroads and factories veritable slaughter houses of human beings. Another false maxim is that trade lies are necessary. This is responsible for the lack of consciences in our civic life. Smartness counts for more than character and shrewdness for more than honesty.

I mention these things only for illustration. I want to point out to you that it is not in the old house, not in the new house of worship that you will live the higher life for which this house stands.

This is an age of conformity, an age when everybody says and does what everybody else does. But this house shall stand for the power of the Gospel that can so transform your life as to give you strength to say, "I will not bow down to the golden calf of fashion, neither will I bow down to the weak habit of pursuing everything that is popular.

The purpose of the worship for which this house is being built is to qualify the worshiper for a *divine* mission. This mission has a twofold aspect. The more remote is the glory of God, the nearer at hand is to form good men and women.

In worship man adores God, but he can only adore as he loves and admires; in worship on the other hand God penetrates the man, becomes the energy of his will, the soul of his soul, the heart of his heart, until it can be said: Lo! God is in the man and is using him to achieve the salvation of the world.

"The Mennonite" to a new subscriber from now until January 1912 for $1.50.

The Messenger Stork.

A curious incident occurred in Northern Germany. A minister was surprised to find one day that a stork had made its nest upon the roof of his house, and his children having petted it, feeding it every day, the stork became tame and companionable.

At the first sign of approaching cold weather the stork prepared to flit to warmer climes. The children were sad at the thought of losing their pet, but their parents consoled them with the assurance that the bird would surely return in the spring. The children still uneasy at the idea of the stork not being cared for during the long winter, consulted together and evolved a brilliant idea, which they immediately proceeded to put into execution.

They wrote a little note in their best German script, stating that the stork was very dear to them, and begging the good people in whose country it might spend the winter to be kind to their pet, and send it back in the spring. They sealed the note, fastened it to a ribbon and tied it around the bird's neck and tucked it under its wing. The next day they sadly watched the stork wing its way toward milder skies. The snow and ice came. Christmas time brought the children gifts and fresh amusements, but their summer pet was not forgotten.

When the spring came around again their little feet used to climb to the roof day by day, looking and longing for the stork's return, and behold one day there it was, tame and gentle as ever. Great was the children's delight, but what was their surprise to discover around its neck and under its wing another bright band, with a note attached, addressed to the children who wrote the letter the stork brought. The ribbon was quickly untied, and the missive opened.

It was from a missionary in Africa, stating that he had read the children's note, and had cared for the stork, and he thought that young people whose hearts had prompted them to provide for the comfort of a bird through the winter would be willing to help clothe and feed the destitute boys and girls of his mission. A full name and address followed. The German children were full of sympathy, and the missionary's note won a golden answer from the family. Other letters came and went by post between them until, by and by, the children learned to know the missionary and his little black waifs almost as well as they knew the beloved stork that had proved so trusty a messenger.—*Christian Herald.*

The Practical Effect of the Lord's Coming.

"What manner of persons ought ye to be in all holy conversation and godliness?" (II. Pet. 3:11).

Peter asks, in view of these coming and eternal issues. To be waiting for Christ is not a theory, but a sanctifying and practical power, affecting every sphere and detail of daily life. Do you expect to meet your Lord tonight? Then see that you have no outstanding questions between your heart and Him.

Is there anything you are engaged in, any company you keep, any place you frequent, you would not like the Lord to find you in, when He comes? Are your relations with your fellow-believers such that you can mount up as on eagle's wings to heaven by their side? Are you square with the world, and your affairs in such a state that the ungodly will have nothing to say against you? Is there anything in your house, in your business which, when you are gone, you would be ashamed to look down upon from heaven as yours? Will you leave piles of gold to become a curse to your sons and daughters, and to enrich the devils after you are gone, which you ought to have used for God on earth, and thus converted it into the currency of heaven? Do not hoard your money and expect to put it into your will. You may be gone before another sunrise. Hold all that you have as God's, and lay it out for Him; use it so as to get a return in the day of the judgment-seat. Give while you live. The Lord gives no reward for *post-mortem* liberality.

And let all who are the Lord's so live, loose from the world, on the tiptoe of expectation, ready to go at any moment, so that should it be in the morning, at noon, or in the lone night that the Master's voice is heard, we may quit the world without a sigh, and rise to our Fatherland and eternal home joyfully, saying, "This is our Lord; we have waited for Him." Thus waiting, we shall truthfully sing:

"I am waiting for the coming
Of the Lord who died for me;
Oh, His words have thrilled my spirit,
'I will come again for thee.'
I can almost hear His footfall
On the threshold of the door,
And my heart, my heart is longing
To be His forevermore."

—*Selected.*

We here highly resolve that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth.—Lincoln.

Your renewal, one new subscriber and Krehbiel's History of the General Conference for $3.00.

Marriages.

VON GUNTEN—WELTY.—On June 29, 1910, at the bride's parents' home near Fortuna, Mo., by Rev. D. D. King, Leon von Gunten and Millie F. Welty.

STEINER—ALTHAUS.—On June 12, 1910, in Bluffton, Ohio, by Rev. W. S. Gottshall, Philip F. Steiner and Lizzie Althaus, both of Bluffton.

FRETZ—RICKERT.—On June 15, 1910, at the home of the bride's parents near Dublin, Pa., by the bridegroom's father, Rev. A. M. Fretz, Jacob Rittenhouse Fretz and Miss Mary E. Rickert. They have made their home in Landsdale.

Deaths.

BASINGER.—On June 14, in Bluffton, Ohio, Thurlow, son of Nahum and Lena Basinger, aged 9 years, 6 months and 20 days. Funeral services were held in the First Mennonite church and interment in the Ebenezer cemetery, Rev. W. S. Gottschall officiating.

LEHMAN.—On July 9 in Pandora, Ohio, Abraham Lehman, aged 71 years 4 months and 19 days of kidney trouble. Funeral services and interment at the St. John's Mennonite church, Rev. W. S. Gottshall officiating.

SCHNEGG.—On July 11, near Bluffton, O., Catherine, widow of Peter Schnegg, aged 68 years, 1 month and 27 days. Funeral services at the house were conducted by Rev. Benj. Diller and at the Ebenezer church by Rev. W. S. Gottshall.

GRATZ.—On July 21, in Bluffton, O., Catherine, wife of Peter Gratz, aged 34 years, 7 months and 2 days of consumption. Funeral services were conducted by Rev. W. S. Gottshall. Interment was made at the Ebenezer church. The funeral was an unusually large one, several hundred persons were not able to get into the church.

"The Mennonite" from now until January 1912 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

News of the Week.

Domestic.

GRAND OLD WARRIOR DEFEATED.

AMID WILD SCENES, BRYAN LOSES FIRST BATTLE IN CONVENTION.

GRAND ISLAND, Neb., July 26.—Amid a tumult of cheers from the former followers of William J. Bryan, Permanent Chairman Smyth, of the democratic platform convention to-day read the result of a test vote of the gathering, which practically took from Mr. Bryan the democratic leadership of Nebraska, which he had maintained for fourteen years.

The vote came on a motion made by Congressman G. M. Hitchcock which in effect was to eliminate the introduction of platform planks with accompanying speeches unless submitted as a section of the majority or minority report of the committee on resolutions.

Mr. Bryan, seated as a member of the Lancaster county delegation, was upon his feet at once with a protest, and proferred an amendment that would modify that intent of original motion.

Chairman Smyth ordered a roll call on the amendment. When two-thirds had been called, opponents of Mr. Bryan realized that he was defeated, and a wave of cheers that drowned the roll call began.

As Chairman Smyth read the result, 465 against Mr. Bryan's amendment to 394 in favor of it, the delegates sounded a fresh volume of cheers that seemed to indicate their relief from the uncertainity that had existed as to the strength which Mr. Bryan might develop in the convention. The original motion of Mr. Hitchcock then was adopted.

Has Marvelous Growth.

WASHINGTON, July 26.—Oklahoma City, to which Governor Haskell moved the capital of Oklahoma from Guthrie without federal authority, has had the remarkable growth of almost 540 per cent. in ten years, according to figures enumerated in the thirteenth census, which has been made public by Director Durand, of the census bureau. The present population is 64,205, an increase of 54,168 since 1900, and an increase of 31,753, or 97.8 per cent., since 1907, when a special census showed 32,452. Oklahoma county, in which Oklahoma City is located, increased from 25,915 in 1900 and 55,849 in 1907 to 85,232 in 1910.

Ardmore, Okla., decreased in population in having had 8,769 inhabitants in 1907, while in 1910 there are only 8,618.

Railroad Strikers in Riots.

SOUTH BEND, Ind., July 24.—Strikers attempted to derail eastbound passenger train No. 8 this afternoon at Olivera, the first station at which Grand Trunk eastbound trains stop in passing through South Bend. The engineer of the train noticed the turned switch signal in time to bring his train to a stop and thereby prevented possable injury to passengers.

Rioting in the local railroad yards began last night and has been spasmodic throughout to-day. One man, J. Freel, thirty, was wounded seriously by John Peck, of Battle Creek, Mich., who is one of the employes of a private detective agency assisting the railroad. Peck, Eldridge Graham and William McReynolds, also from Battle Creek, were arrested. Freel was shot in the back and at the hospital, where he was taken, it was said his condition was serious.

Late in the afternoon the mob burned two cabooses and attempted to destroy several freight cars, but the arrival of the police and the fire department resulted in the dispersal of the crowd.

A freight train of fifty cars which entered the city last night at 10 o'clock and which was stalled by the strikers cutting the air hose and separating the train at several places, resulted in the tieing up of five passenger trains.

Corn Jumps 4 3-4c a Bushel.

CHICAGO, July 25—An extreme advance of 4¾ cents was registered in the corn market here today. The market was wild and excited on reports of heavy damage due to the heat and prought. The December option was the most violently affected. It closed at 60¾ to 60⅞ cents Saturday, and during the forenoon today sold up to 65 cents. September gained 3⅜ cents, selling at 66¼ cents, and May 4 cents, with sales at 69½cents.

$300,000 Fire in Chicago.

CHICAGO, July 25.—Damages amounting to $300,000 resulted in three fires here yesterday. Flames swept through a half block of homes in Lakeview, wiping out twenty buildings. The Cragin grain elevator of the Northwestern Malt and Grain Company was burned to the ground and the plant of the C. F. Ogren Brewing Company was destroyed. The heaviest individual damage, $150,000, was suffered by the Northwestern Malt and Grain Company. Mrs. Gustave Witts was perhaps fatally burned in the Lakeview fire and two firemen were injured at the Cragin elevator fire.

Train Runs Down Auto.

GRAND JUNCTION, Colo., July 26.—Miss Leona Adams, Gladys Carlyle and Walter Hodgins, all of Grand Junction, are dead, and C. H. Carmen, chauffeur, is suffering from severe injuries as the result of an automobile accident. Their machine was run down by a train at a crossing and wrecked. The machine was running at high speed, and in trying to pass a buggy Carmen ran the automobile on the Rio Grande tracks, directly in front of a train.

Cloudburst Drowns 25.

BUDAPEST, Hungary, July 26.—Twenty-five persons perished in a flood that followed a cloudburst at the town of Dees to-day. The damage to property and crops was heavy.

Taft to Indiana.

INDIANAPOLIS, July 22.—President Taft will speak at Winona August 30, it was announced at republican state headquarters, and he is expected to have something to say in answer to the attacks of United States Senator Beveridge and other "insurgents" upon the Payne-Aldrich tariff law.

Republican leaders that had been somewhat troubled since Mr. Taft cancelled an invitation to speak in Indianapolis after the republican state convention, had not indorsed the administration tariff law, were particularly pleased at the news that he would make a speech in Indiana before the fall election.

Governor Hughes, of New York, also has consented to make one or more speeches in the state during the campaign.

Will Invite Bryan to Help in Indiana.

W. J. Bryan will be invited to make Democratic campaign speeches in Indiana this year. The invitation will be extended to him by Stokes Jackson, Democratic state chairman. This was decided upon at the conference held last Friday in the Dennison hotel in Indianapolis by the members of the campaign committee, the candidates on the state ticket and the candidates for congress.

When the conference adjourned for luncheon, Samuel M. Ralston, of Lebanon, chairman of the campaign committee, said: "Everybody agreed that the party should invite Mr. Bryan to speak in Indiana this year. We all like him and believe in him, and there was not a dissenting voice on the proposition of asking him to come into the state. At the proper time State Chairman Jackson will send him the invitation."

It was the belief of those present that Bryan would accept the invitation. In fact, one or two of those at the conference said they understood that Bryan had already let it be understood that he would accept.

There has been some doubt as to just what Bryan would do with the invitation to speak in this state, because of the local option situation. The Democratic state platform declares for the substitution of city and township option for county option, and it has been pointed out that since Bryan is fighting for county option in Nebraska it would be embarrasing for him to make city and township option speeches in this state. It has been said that the Anti-Saloon League would invite him to make county option speeches in Indiana.

The conference was attended by Governor Marshall, Thomas Taggart, Congressman Boehne, Cullop, Dixon and Korbly, John B. Peterson, candidate for congress in the Tenth district, and numerous state candidates and members of the state committee. State Chairman Jackson also was present.

Chicago Census Under 2,200,000.

CHICAGO, July 22.—The federal census will show the population of Chicago to be under the 2,200,000 mark, according to a statement made here today by Willard E. Hotchkiss. The school census, placing the population at 2,100,000 was declared by Mr. Hotchkiss to be essentially correct. "When the federal returns are made public," Mr. Hotchkiss said, "they will show a difference of not more than 1 or 2 per cent, as compared with the school census.

Chicago Has Hottest Day in Nine Years and Wave is to Increase.

CHICAGO, July 24.—To-day was the hottest day in Chicago in nine years. The weather bureau thermometer on the street level registered 102 degrees at 3 o'clock in the afternoon. The thermometer at the government weather station on the federal building registered 97 degrees.

Foreign.

Crew Courageous in Face of Certain Death.

TOKIO, July 25.—Tales of splendid heroism, in many cases resulting in death, were told in messages received today regarding the sinking of Tetsurie Maru of Chindo, Korea, Saturday night, with the loss of 101 lives.

When the little vessel, fog-bound crashed on the shore, there was no panic. Officers and men calmly began filling the life boats with passengers, women and children first, but there were not enough boats. When the last life raft had been shoved off from the sinking vessel the crew gathered on the highest deck and calmly stood there to await death in the sea. Survivors report that there was not a single instance of cowardice or panic.

It is reported that Japanese rescuers were sent to the scene of the wreck picking up 105 third-class passengers and sailors. These are in addition to forty first-class passengers already reported sayed. There were 246 passengers and sailors on the ill-fated boat, so that 101 are unaccounted for and probably lost.

Consul Cunningham, of Osaka, was among the saved. The vessel had been plying between Kobe and Daleny. She had lost her way in the dense fog and her captain was unable to take his bearings.

Strike Violence Scenes Shift Into Canada.

TORONTO, Ont., July 26.—Brockville continues to be the storm center of the Grand Trunk strike in Ontario so far as active interference with the attempts of the company to run its regular service is concerned. To-day an attempt was made to derail an eastbound local passenger train, but the engineer received a warning and slowed down in time to pass safely over the spot where spikes had been pulled and rails loosened. Troops have been sent to Brockville to replace the militia there.

Superintendent Brownlee said today that the company would be prepared to accept any amount of freight to-morrow. Twenty-one freight crews were running on all divisions and there was a good movement of through freight. On the western division, he said, the company had a full complement of men.

Arbitration Accepted on Grand Trunk Road.

MONTREAL, July 22.—Vice-President Murdock, of the Order of Railway Trainmen, to-day wired to the department of labor at Ottawa, accepting Labor Minister King's suggestion for arbitration of the Grand Trunk strike by a board to be named by the government.

While passenger traffic was fairly well maintained to-day the freight tie-up became worse hourly. It was reported here that at several important points on the system where the freight blockade was proving so disastrous to the road many of the strikers had been urged to return on a promise of higher wages.

Vice-President Murdoch, of the Brotherhood, to-day telegraphed W. G. Lee, president of the Brotherhood of Railroad Trainmen, asking him to come to Montreal to discuss the situation.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, August 4, 1910. No. 30.

The Whole Wide World.

"The whole wide world for Jesus,"
All creatures great and small,
Come ye, bow down before Him,
God shall be all in all.
Go, Christian men united,
Filled with compassion, sing
The earth's awakening chorus.
Peal forth, "Make Jesus King."

"The gospel of the kingdom,
Go, teach, baptize to-day,
Let all creation listen
Before it pass away.
Those millions groping, longing
For peace, for pardon free,
Tell them the words of Jesus.
Ring out, "Come unto me."

"This generation calleth,"
Shall Christians not obey
Commands of Jesus age-long?
His promise stands to-day.
All power to me is given,
My banner rests unfurled,
Lo, I am with you alway,
Evangelize the world.—Sel.

Items of News and Comment.

Christ blesses the children.

Jesus, the great friend of children, came into the world a little child.

Elder Henry Wiebe, of the Crimean Brethren Church, died suddenly on the street in Hillsboro, Kan., on July 25.

Sister Marie Petter, wife of Missionary Petter at Cantonment, Okla., passed to her heavenly reward on Sunday morning of July 31.

Rev. J. S. Lehman, of Lancaster, Pa., spent Sunday, July 24, with the First Mennonite church of Philadelphia and preached two edifying sermons.

Several names have been given to join a catechetical class at Deep Run church, Pa. The pastor will meet all who desire to join after the services on August 6.

The children were welcomed by Christ. We are to use every warranted means of grace in the home, Sunday-school and church to bring the young people to Jesus.

The Anti-Secrecy Convention of Ohio was held at the Bethel Mennonite church: West Liberty, Ohio, June 26—27. It was well attended, the church was completely filled, and the interest was very good. Everybody pronounced it a good convention. It is held under the direction of the National Christian Association. Rev. W. S. Gottschall, of Bluffton, O., who was elected president for the next year, made an address on "Lodge Brushheaps."

Rev. Silas M. Grubb, pastor of the Second church of Philadelphia with his family, spent a week in the mountains. Rev. J. W. Bayley, of Germantown, filled the pulpit in the absence of the pastor.

The annual Sunday-school Convention of the Eastern district will be held in the Schwenksville church, Pa., on August 18 Shall we not put in a claim for the convention at Deep Run in 1911? is a practical question for consideration.

The fourth annual Southwest Indian Conference will be held at Flagstaff, Ariz., Aug. 17—24, 1910. The purpose of this gathering is to promote the evangelization of the Indians of the Southwest. Upon special request Rev. Epp, the president of the 1910 conference, has agreed to lead the singing.

Rev. J. W. Schantz, of the Schwenksville and Souderton charge, Pa., announces the following dates of Harvest Home Thanksgiving service;

Souderton, German, August 10, 10 a. m., English, Aug. 14, 10 a. m.

Schwenksville, German, Aug. 17, 10 a. m., English, Aug. 21, 9:45 a. m.

Bertolet, German: Aug. 25, 10 a. m.

On Monday, August 1, a granite memorial stone erected to the memory of Henry Frey, one of the two first German settlers in Pennsylvania, was unveiled in the cemetery adjoining the Bertolet's Mennonite church. The historical address was delivered by Rev. N. B. Grubb, of Philadelphia, who is a fourth great grandson of Henry Frey. Henry Frey came from Altheim in Alsace in 1675 and in 1680 located in Philadelphia. He was married at Germantown, April 26, 1692 before Daniel Francis Pastorius.

S. S. Tour to Mexico. The international Sunday-school Association has arranged in connection with the Mexico National S. S. Convention to be held in Mexico City, Sept. 9—14, 1910, a Sunday-school tour to Old Mexico City, Sept. 6—24, 1910. It is proposed to run a special train of S. S. folks and their friends, leaving Chicago Sept. 6 via St. Louis, arriving at Old Mexico City on Sept. 10. The prime object of the trip is to help our Mexican brethren on S. S. Convention. The returning train will leave Mexico on Sept. 19. The price is $135 from Chicago and $125 from St. Louis. This includes entire railroad fare for round trip of about 5000 miles; a double berth in a Pullman car every night of the tour; three meals each day in the dining car. For further information address: Marion Lawrance, 805 Hatford Building, Chicago, Ill.

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free.

For the Mennonite.

Feetwashing as an Ordinance.

Some time ago there appeared an article in the MENNONITE, unsigned, in which the writer gave his views on feetwashing as an ordinance, treating that act of the Master simply from the standpoint of "good works" and relieving burdens through loving service, a service longer needed to-day and hence fallen into disuse. Now I do no not believe that we can get the full significance of that act unless we take the whole passage into consideration, and the circumstances and time of the Master's act, as well as the writer of the Gospel who relates it. All Bible students recognize the writer of the fourth Gospel as the one who dipped the deepest into the well of spiritual things, and whose writings have the deepest spiritual significance. This being true, is it not possible that when on the night of the passover and the instituting of the Lord's Supper the Master also performed the act of washing the disciples' feet that the act has a deeper spiritual significance than attributed to it by the writer of that article?

No doubt Peter understood it in the same light that he explains it in; but Jesus the master corrected him in this, "What I do thou knowest not now etc." Surely the act must have some deep spiritual meaning, else Peter could easily have interpreted it. Peter then, who was always an extremist, wanted his whole body washed. Jesus' answer was, "He that is washed needeth saye to wash his feet, but is clean every whit, and ye are clean but not all." Now all of that was not said for the mere sake of simply cleansing dust or filth from the feet of sandal wearing disciples. Is it not easy to be seen that the act stands for a spiritual washing?

Now for the sake of further spiritual interpretation of the ordinances. We are told in the scripture that "our citizenship is in heaven," but we do not forget the fact that while that is true our feet are still touching a sin-stained earth. Therefore, the bread and the wine stand for Jesus' atoning sacrifice made once for all, for sin; the water baptism, as a symbol of inward cleansing; feetwashing, not for the mere cleansing of filth, but symbolical of our need of daily cleasing, from some effect perhaps contracted by coming into contact through our service with a dusty sinstained world.

Now I have no controversy with those who hold different views on the subject, and I can co-operate freely with any of our brethren Mennonites in the Master's service and vineyard, who see differently. But for the present I can not evade conscientiously so plain teachings of that act as literally done by the Master and Lord and who taught His disciples to follow His example, of course, always with a certain spiritual significance. For the present at least, I can see a great difference in the spiritual significance of washing the "saint's feet" or washing dishes.

Because I believe thus, and am conscientious about it, my sensitive nature revolts at the idea of being held in contempt, perhaps, for my ignorance. I am open to conviction and if any one can give us a clear interpretation of the entire passage and show that it (the act) was never meant

to be held or practiced as an "ordinance" I shall have to change my views. But the usual objection that it was only a local custom is entirely unsatisfactory.

Yours in love to Christ,
(Rev.) A. Augsburger,
Saybrook, Ill.

A Reply to the Article: "Feet-washing as an Ordinance."

By way of introduction let it be said that there are one or two reasons that seem to justify, as I hope, this reply, although I had intended not to publish another article in our paper on this subject. First, I have learned that not all who have read the articles in the "B. B." are sufficiently familiar with the German language to follow such an argument. Second, the writer of the article mentioned in this heading expressly calls for a reply, which I cannot decline to give, especially since a request was sent me to give in English what I wrote in German for the "B. B."

These remarks will, I hope, show that there is no intention on my part to quarrel or make any attack on those who still practice feetwashing as an ordinance. I feel the highest respect for those who are honest enough to follow the dictates of their conscience, having myself practiced feetwashing as an ordinance for almost 20 years. Having also all this time tried to be open to conviction, I fully appreciate the dear brother's statement to the same effect.

His closing remark is very true; let me repeat and emphasize it: "The usual objection that it was only a local custom is entirely unsatisfactory." Were there no better objection, I would still be practicing it. This objection is good and valid enough for the feetwashing mentioned in Luke 7:44 and 1 Tim. 5, 10 where it is clearly an oriental custom connected in both cases with hospitality and works of love and not with the Lord's Supper. In fact, feetwashing is never mentioned in connection with the Lord's Supper.

What made me change my view and convinced me that this command of our Lord was not a new, or New Testament ordinance but an Old Testament rite for sacrificial cleansing, was precisely the view point of interpretation that the writer so well states, saying: "I do not believe that we can get the full significance of that act unless we take the *whole passage* into consideration and the *circumstances* and *time* of the Master's act, as well as the *writer* of the Gospel, who relates it." That is the kind of interpretation I like and the only one that will stand the test of time and eternity. Let us apply it to John 13.

The "whole passage" shows that John does not describe the Lord's Supper but the Old Testament passover supper. The "circumstances" show that there was a necessity for this act, for though they had been "washed" (v. 10) i. e. "bathed (Greek text) the walk from Bethany to Jerusalem after this bath made another washing a *legal necessity*, of course, only for the feet (v. 10). They were about to eat "flesh of sacrifice," which must be eaten only by "clean" persons according to Lev. 8:19 etc. This law explains the fact of feetwashing as such but not the fact that *Jesus* did it; the circumstances, however, fully show why Jesus did this Himself. First, there had been strife that evening among the disciples who should be accounted the greatest (Luke 22, 24).

Second, Peter especially had shown an overbearing spirit (Mark 14:29). Third, Jesus by doing this Himself could not only give them an example of love and humility but also of the great truth that it was He and He only that could cleanse them from this pride and other sin that still clung to their hearts like dust to the feet. His own words show this: "If *I* wash thee not, thou hast no part with me." The emphasis here lies evidently on the "I" because it is a direct reply to Peter's question, in which the corresponding "thou" is the interrogative word. Peter does not ask: "Do my feet need washing?" No, that he knew well enough; but he asks: "Lord, dost *thou* wash my feet?" If one of the disciples had been sent by Jesus to do this, Peter would have considered it more proper except, perhaps, if he had been selected; for Mark 14:29 shows that Peter considered himself the greatest of the disciples. Peter evidently thought that for himself and especially for his honored master it would be a disgrace to perform this work of a servant. The other disciples must have had similar thoughts, because Jesus explains to them all, afterwards, the relation between true greatness and humble service (v. 12—16). Jesus does not answer Peter's question immediately but promises to do so later. When, however, Peter does not submit, Jesus answers his question partly, saying: "If *I* wash thee not thou hast no part with me." From this Peter should learn *how inseparably Jesus was connected with ritual cleansing in general*, and how much Peter needed cleansing. Peter does learn this immediately; he understands more than some interpreters are willing to give him credit for. Jesus does not say: "If I wash not thy feet," He says: "If I wash thee not," showing that *ritual cleansing* of any part of the body points to Christ as the only true cleanser of the soul. Peter is therefore quite logical, literally, in offering hands and face for washing. His only mistake is that he does not consider, that if Christ had washed his hands and face again after they had been legally cleansed, He would have robbed the first washing of the very thing He was about to teach them concerning its meaning. Just the same as a second baptism would rob the first of its meaning. A legal washing had only value if done strictly in accordance with the law.—This was, however, only the first part of the answer to Peter's question: "Doest *thou* wash my feet?" and to the Lord's own question: "Know ye what I have done to you?" He does not ask: "Know ye, why the feet have to be washed at this time?" They knew that. Nor does He ask: "Know ye that this feetwashing has a deep spiritual meaning and denotes inner cleansing?" They knew that also especially from what Jesus had said to Peter. His own answer shows, that His question, "What I have done to you?" has reference only to His person, just the same as in the answer given to Peter with the only difference that in Peter's case Jesus shows that He does this washing Himself because *He is the only real cleanser;* in the latter case Jesus shows that He does it because *He is the Master*, and wants to give them as such an example of humility. His command to wash one another's feet is given in connection with the latter case and is *three times exclusively and expressly founded on His example as Master*, and not on His being the real cleanser, which shows conclusively that the feetwashing as such, i. e. as a legal cleansing, needed no command. The only thing that needed a command was that no one should consider Himself too great to perform this duty of servants. In other words—had Jesus intended to found His command on both, the idea of cleansing and the idea of humble service, He would have said: "If I then, your Lord and Master and real cleanser have washed your feet etc." "Verily, verily, I say unto you, the servant is not greater than his lord, and the cleansing will never be unnecessary."

Did, then, this feetwashing not teach cleansing? It surely did, but it did that even without any new command. The dear brother's inference is therefore fully justified, when he says: "Surely, the act must have some deep spiritual meaning." Yes, it certainly has, or else it would be the only ritual cleansing that does not have such meaning. The whole law was an "example and shadow" (Hebr. 8:5). Circumcision had a deep spiritual meaning and has it even to-day for us; but that is no argument for our practicing the same as Jesus and the apostles did, and according to Matthew 23:3 were even commanded to do it and much more.

Now, as to the "time" of this act, the fact that it took place on the same night as the Lord's Supper does not make it a New Testament ordinance any more than the eating of the "bitter herbs" on the same night became a part of the Lord's Supper, although they surely had also a deep spiritual meaning and were included in Jesus' command, Luke 22:8: "Go and prepare the passover that we may eat."

Whether there is a great difference between this feetwashing and the "washing of dishes" depends entirely upon the question, whether the washing of dishes is a ritual washing or not. According to Mark 7:4 there was among the Jews at that time a ritual washing of "cups" etc. which was overdone by the Pharisees, who explained the law to that effect.

In conclusion it is worth considering that the ancient church up to the 4th century did not practice feetwashing as an ordinance, but as a part of hospitality according to oriental custom as also mentioned in 1 Tim. 5:10.

I hope that no one will misunderstand me, which would make it necessary for me to write again. I am afraid I have made it too long already.

P. H. Richert,
Goessel, Kan.

Earth is for work, heaven for wages; this life for the battle, another for the crown; time for employment, eternity for enjoyment.—Guthrie.

"A sentence from Charles Kingsley," says a successful worker, "was posted for many years over my desk: 'Have thy tools ready, God will find thee work.'"

Help us to secure new subscribers by sending us the names and addresses of your neighbors and friends who are not yet readers of THE MENNONITE. $1.50 will pay the subscription to a new subscriber from now until Jan., 1912.

C. E. Topic, Aug. 14.

Do you let God plan your lives?
Jer. 10:23; Prov. 3:1—10.

Elizabeth Fry while on her death-bed, said to her daughter, "I believe I can truly say that, since the age of seventeen, I have never waked from sleep, in sickness or in health, by day or by night, without my first waking thought being how I might serve the Lord." We are instructed to acknowledge God in all our ways. Every one must acknowledge God in some way: trials and dangers compel us to do so, even unbelievers in time of peril or danger have often been known to call upon God for help. In sickness and death the ungodly often reach their hand toward God. All men at some time ask for help in special needs, but this is not enough: "In all thy ways acknowledge Him."

There are those who suppose that they are doing certain fine things without His help; but they are not. Great inventions, wonderful machines, harnessed steam and electricity are some of this age's wonders of which men are prone to say "See what I have done!" But what was God's part? Ages ago these mysterious forces were hidden away in the earth until men should find them and use them. It would be better for us to say "See what God and we have done!" In planning every life God puts into it certain talents, possibilities and energies that wait until we find them and make them available for practical use. Not to seek for these things or try and bring them out is an effort to defeat God's plan.

We are but instruments to be used in carrying out God's plans. Dr. Miller once beautifully said, "We are the chisel with which God carves His statues. Unquestionably we must do the work. Men's lives must be beautified by our touch, but the human worker is only the chisel. The sculptor needs his chisel, but the chisel can do nothing, produce no beauty of itself. We must put ourselves in God's hands that He may use us."

God plans a finished work in us. No one ever completed anything in this world. The most talented or most long-lived only put a few touches to the things which God has planned. One sows, another reaps. Our life here is but the beginning of a task which must be completed, if God's plans are followed, in the purer atmosphere of heaven. These plans, unfortunately, may be defeated. If our soul does not desire purity, if we love sin, if we hate our brother and love self more than Christ, God's plans are defeated and our present and future miseries are assured.

S. S. Lesson, July 14.

Laborers in the Vineyard.
Matt. 20:1—16.

Golden Text, Matt. 19:30.

Peter had just asked the question "Behold we have forsaken all and followed thee; what shall we have therefore?" Matt. 19:29. It was asked in the spirit of self-consciousness and bargain making. Jesus assured him that sacrifice in His cause would bring an hundred-fold of the thing renounced and eternal life in the world to come. But the bargaining boastful Peter could not go unrebuked; therefore the parable. In it is implied that the mere fact of sacrifice or even great sacrifice need not necessarily insure a great reward. All, depends on the spirit in which the sacrifices are made. A sacrifice made in a mercenary spirit may be lost in the esteem of God while a small sacrifice made in a right, humble, self-forgetful spirit is of greatest value in His sight. v. 1. God seeks laborers. They do not seek Him (John 15:16). It is a call, man may accept it or resist it. 2—6. The first hired laborers who went under an agreement, suggest the bargain making Peter who wanted to know "what shall we have?" Those who were later engaged went in the simple spirit trusting that the householder would give them whatever was equitable. They suggest those who "wait upon the Lord" in full assurance that He will give far more than His servants can desire or deserve. The one who works for a reward gets just what he asks for. If one works in simple trust leaving the question of reward with God his reward will be above all that one may ask or think. All whom the householder found outside were idlers. The vineyard of God offers the only real work for any one in this world, while a little work done brings a great reward, those who hear the call time and again and do not respond get nothing from this parable, or from the word of God for that matter, that assures them real blessings.

8—14. A reckoning was made at the day's close. Each of us must stand before the judgment seat of Christ to receive the reward for the deeds done in the body. The least reward is for those who think themselves entitled to the greatest. This does not imply that those who serve the longest and hear the most get only as much as those who work in the cool of the day performing only the easiest tasks; it does, however, imply that there is an abundant reward for him who does even a short hour's work in the spirit of humble trust. The eleventh hour worker's pay was an unearned gift of grace from the householder. At best our tasks are small ones; whatever reward we get will be because of God's grace rather than that we have earned it.

15. No one can rightly complain against God because He does what He wills with His own. Ex. 33:19; Jer. 27:5; Rom. 9:15—21. The trouble is with men and not with God when they murmur against Him.

An Appreciation of the Wadsworth School.

Philadelphia is proud of its many institutions of learning and professional training and among its several medical colleges many give the "Medico-Chimgical" first place in estimating their worth because, beside sending out many well equipped physicians every year, the men who make its force of instructors and demonstrators are first in their profession. Of these professors none is held in higher esteem by the thousands of students and graduates than Professor James N. Anders, the dean, author of many important medical works. Besides being a physician of greatest ability and reputation, Prof. Anders is a member of the historic Schwenkfeldian church and takes an active interest in its affairs. He was a student at our Wadsworth school during the winter of 1872—3. Those who were fellow students at the time remember him as a quiet, gentlemanly young man who devoted himself strictly to his studies. We are just now collecting information in regard to the educational efforts made by our church in this country. We thought Prof. Anders estimate of the work at Wadsworth would be of value and we therefore wrote asking him to express it. It gives us pleasure to place his reply before our readers.

My Dear Mr. Grubb:—

Your favor bearing date June 23rd, in which you request me to express my views on Wadsworth Theological Seminary as an educational institution, and give an opinion on Prof. van der Smissen, its head, duly received. As you intimate, I was a student in the academic department of the Seminary during the winter of 1872—73. My remarks, therefore, so far as they pertain to the institution have reference only to the academic department, and it will be convenient for me to consider first this theme.

In the first place, the fact stood out prominently that here young men could be educated under the benign influence of Christianity. The academic department was conducted at Wadsworth, Ohio, in connection with the School of Theology, and whilst instruction was offered in a considerable number of branches, it was apparently without regard to subsequent admission of the students to a college. The faculty was composed of seriously minded men, and were, for the most part, efficient teachers, although not all of them gave evidence of wide culture.

The buildings occupied by the school and the professors were quite modest, but seemed to answer the purposes for which they were intended fairly well. The equipment in the way of laboratories, apparatus and material for illustration purposes, however, were practically nil, but the recitation rooms might be considered to have been satisfactory.

The students were with rare exceptions, earnest youths, determined to make the most of their opportunities. From the student's side of the school, two novel features, which were operative, are worthy of mention, and possibly emulation: 1. The principal appointed a monitor for the different rooms in which the students assembled for work, whose duties naturally consisted in maintaining order and discipline, although he also assumed the role of a friendly counsellor, and 2. Each student was expected to perform daily some sort of manual labor on the farm connected with the Seminary. Wadsworth afforded excellent facilities for the study of the German and Latin languages under that very able and most efficient teacher, Prof. van der Smissen.

In concluding, my opinion of Wadsworth Theological Seminary as an educational institution, is, in brief, as follows: It was one that could boast of satisfactory, earnest teachers with commendable ideals, and one that met a public want in that it revived interest in the German language, particularly among descendants of teutonic ancestors; it also offered excellent educational advantages under the benign, controlling spirit of a small band of earnest Christian workers. On the other hand, one failed to recognize the display of genius, wisdom or forethought in the administrative details of the institution. No effort was made to organize an expansive movement calculated to result in increased facilities and advantages.

Prof. van der Smissen held a high place in the esteem of the student body, because of his erudition, gentlemanly bearing and kindly sympathy, and I am glad of this opportunity to express anew, not only the unusual degree of endearment that existed between him and his pupil, but also the profound gratitude I still feel for the excellent training received at his hands in the

German and Latin languages.

I was much impressed with his superior culture, fine character and the fact that he possessed a will of his own. For the ultimate failure of the Seminary, I have no adequate explanation, but as intimated above, the qualities that make an efficient administrator of great things were probably lacking. On the other hand, cordial support was not always forthcoming from Mennonites and closely allied denominations scattered over the various states of the union, and this is true of certain quarters from which there was a reasonable anticipation that assistance in the form of students would come. I feel strongly, however, that Prof. van der Smissen was an excellent teacher, and that he was imbued with correct pedagogic ideas, and possessed many of the elements of leadership.

Very truly yours,
J. M. ANDERS.

Editorial.

Marks of a Christian Home.

A visitor in a certain home remarked to his host, "You need not tell me how you vote, I can see it". It is so in most homes, the picture on the wall may be that of a favorite candidate, the daily papers read there are certain to be of the stripe of politics to which the householder is committed while the conversation one has there will, in a little while, unconsciously betray the political likes and dislikes of the family. A properly regulated Christian home will have marks of faith all over it, pictures, books and music being the marks. The Bible will be found in a conspicuous place, not the big unhandy volume that is more or less of an article of furniture touched only when it is dusted, but the small handy edition with its thumb-marked and even tear-stained pages. A music rack may be a splendid indication of the character of the home. Where the hymn book is better favored than dance music or topical songs one may be certain of the devotion of that home. One of the best testimonies to the piety of our pioneer Mennonite ancestors is to be found in the literature they possessed. In Virginia or New England one often finds an old gun or other weapon of colonial days decorating the most favored place in the home. The occupant will be proud to tell of the part it played in the deeds of valor performed by his pioneer ancestors. In Pennsylvania, where many other German and peace-loving sects, as well as our own, first settled, old weapons, as heirlooms, are hard to find. In place of them nearly every family possesses an old Bible or hymnal or other devotional book which came from the fatherland in the chest of some ancestor. Our fathers left evidences of the fact that they were a devout prayer-loving people and their children can honor them in no better way than to leave such marks of piety for the inspiration of their posterity.

A family from a distant town moved into a distant town. A day later a pastor called upon them and greeted them as fellow members of his denomination, "I was on the train," he said, "and noticed that you used our church paper to wrap every bundle you carried and knew, of course, that you must be members of our church." Now we do not particularly recommend our church papers as good wrapping material, we mean rather to make them good reading, but our point is that the church paper you have in your possession indicates your church affiliation, and the church paper in a conspicious place in the home is one of the sure marks by which a loyal church member may be indicated. G.

Difficulties With Which a Young Minister Has to Contend.

Every person who is trying to accomplish something meets with difficulties. Some difficulties are real while others are only imaginary. Often it seems, too, that the latter are hardest to overcome. The young minister is no exception to the rule, for he too has difficulties to contend with. That some of his difficulties are imaginary or at least not so great as he believes them to be we do not deny. Still there are many things with which he has to contend that must be overcome, or he himself will be overcome.

A work that is new to us is always more or less difficult. The inexperience worker always finds his task more difficult than does the trained worker. So it is with the young minister. It is not easy for him to preach his first sermon, or to conduct a funeral service, a baptismal service or to perform a marriage ceremony for the first time. He is continually finding new duties connected with his work, which are difficult because they are new.

During the time of his preparation the young minister had perhaps collected a number of texts which he had considered excellent. He begins to use these for sermons, but is surprised to find that many of them are so nearly alike that he cannot use all of them. His supply of texts is soon exhausted, yet he does not want to repeat his sermons over and over again. What shall I preach? Where can I find a text? These are burning questions for the young minister. He is tempted to borrow his texts and outlines, or even entire sermons from the works of others, which is one of the greatest mistakes a young minister can make.

As a rule large crowds will go to hear a new minister. They seem to be very much interested in the young preacher. Some will compliment him, others even try to flatter him. The young man begins to think that everybody likes to hear him. Usually this does not last long. Some who at first were very faithful soon cease to come. He may think, now, that he must change his style of preaching in order to hold the crowds. He changes his style; perhaps tries to be sensational, but is not successful in drawing all to his church. Gradually he learns that there are many people who go to church because they are curious to hear the new preacher and who cease to come as soon as the novelty is worn off.

When a young minister begins his work, he usually expects visible results almost immediately. He may preach month after month and apparently accomplish nothing. He has been preaching long enough to have learned some of his own weaknesses and shortcomings. He hears some other older man preach. He feels that he lacks all of the good qualities which the other possesses. He may have a spell of the blues now. He would like to be a first-class preacher, but his hopes in that direction are not very strong. It seems as if he is not making any progress at all, is not improving a bit in his preaching. He doubts very much if he will ever be a success in the ministry. Perhaps he longs now to be back in the work he was engaged in before entering the ministry. That was work which he could do. If he was well fitted for that work why did he leave it for the ministry, a work for which he is totally unfit? He thought that God had called him to the ministry. Is it not possible that he was mistaken? Such thoughts suggest themselves to the young minister, and may throw him into a state of doubt, which robs him of his power, if not actually causing him to leave the ministry.

No doubt most ministers began their work, believing that they had chosen the best and noblest of all professions. They regard the ministers as the very best class of men to be found anywhere. The young minister finds a high standard set for him, and he endeavors to live up to it. He is careful not to say or do anything that would be a reproach to the ministry or to himself. Quite likely he expects too high a degree of perfection among the older ministers, having made no allowance for human weakness.

He expects them to be men who are free from pride, jealously or enmities. Therefore he is shocked if he hears an older minister criticising some other minister, (behind his back), so freely and severely that it seems if the accused had not a single redeeming feature left. Older ministers do not always realize in what way such remarks affect a young minister. Again he thinks that a *minister* at least should be quick to confess his wrongs and try to be reconciled with his brother if perchance there has been any trouble. He has been telling his people that all who would serve Jesus should seek to live in peace with their neighbors. Imagine his painful surprise when he learns that there are ministers who do not speak to each other if they can avoid it. They have fallen out about something or other and *refuse* to be reconciled.

Again the young minister expected a conference or convention conducted by ministers to be a meeting where the Holy Spirit has full sway. Therefore he will be disappointed if he sees at such gatherings how some ministers will use means to gain their end that very closely resemble political wire pulling.

We do not believe that this lack of harmony among ministers is by any means general. Still conditions like those described do exist sometimes. It may be, too, that the young minister should not permit such things to make his work more difficult. He should look to Jesus Christ and follow Him and not look so much to other ministers. Nevertheless these facts remain and often make the young minister's work more difficult. His ideal of what a minister should and could be may be lowered. He no longer tries to reach the high standard as he once did, but is satisfied with the ordinary. He ceases to strive for the highest degree of Chsistian perfection possible. An effort has been made to say something of a young minister's difficulties. Many readers may think that these things are exaggerated. Others may think that a young minister's work has only a dark side. But it has it's bright side as well; it has it's joys as well as it's trials and it is hoped that some other minister, old or young, will soon tell us how to overcome these difficulties and to enjoy the blessings which are allotted to the young minister.

"A Young Minister."

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MENNONITE MINISTERS.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, BERNE, IND. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1911 as complete and correct as possible.

Mission at Lansdale, Pa.

At a session of the Eastern Conference a few years ago, the opinion was expressed that Lansdale, where many of our church members reside, should have a mission of our church. Nothing tangible, however, has yet been done along that line. Recently the Home Mission and Church Extension Committee passed and personally signed the following resolution, by which a number of families and individual members of this charge are affected. Will those who are affected please kindly consider the matter and see what can be done along this line? The Pastor is willing and ready to help in any way that will promote the cause of Christ and the Church, and the spiritual welfare of our people.

RESOLUTION RESPECTING A MISSION IN LANSDALE.

"Whereas, There are many families and single members of our Church living in, and in the vicinity of Lansdale, who are deprived of the privileges and blessings of worship and work in a convenient church-home of our own denomination and as Lansdale is a promising field for church work, it is the belief of the Home Mission and Church Extension Committee that in the providence of God the time has come to carry into effect a former expression of our Conference, viz., that Lansdale should have a mission of our Church, with the hope of an organized congregation in the near future. The committee would therefore urge and encourage the families and members there to organize for religious work in promising our aid, as far as we are able."

Signed, Committee,
SILAS M. GRUBB, Pres.
J. W. SCHANTZ, Sec.
A. M. FRETZ.

Ill-Matched Teams.

One donkey which will draw, will accomplish more than two oxen which will only hold back. If we are to use a team it is of the greatest importance to have it well-matched. The animals which compose it must be willing to draw, and to draw together. A great many loads cannot be moved single-handed and unaided. There must be a combination and concentration of strength and effort to start them. While this is true it is also true that combinations may either help or hinder. A dozen fractious and ungovernable beasts running at large in the pasture, cannot begin to hinder and hold back like one balky animal who is yoked into a team.

Just as gravel stone in your shoe will hurt more than a cart-load would lying by the road side, so a person with whom we are associated, and to whom we are bound, may hinder and harm us more in our work than a dozen men who are strangers, and with whom we have no special relations. It is therefore of the greatest importance that Christian men, when entering upon any work or seeking the assistance of other workers, consider whether those with whom they associate will be helpers or hinderers, and see to it that they do not become entangled with those who, while professing to help may prove to be the greatest possible hindrances to all good work.

"Be ye not unequally yoked together." You may need a strong team, you may plan heavy work, and have great loads to pull, but have a care lest those you depend on as helpers finally prove to be hinderers, so that the small help they give you, may cause ten times as much hindrance in some critical hour when you find yourself entangled, and dragged downward by their maliguant influence.

There are persons with whom no Christian man will be able to work successfully; and some of them are men who will not work. They have no disposition to work. They will hinder; they will find fault, but they will not help. There are others who will work when everything goes smoothly, but in the time of adversity when they are most needed they can never be depended upon. There are others who will work rashly, and upon the impulse of the moment, tearing and smashing their way along, but they will never work carefully, and if you are not ready to go as fast and as far as they do, they will have nothing to do with you or with your work. Others go too slowly, and are always found wanting in a time of supreme emergency. They can never be counted on when they are most needed, and he who waits for them will miss the opportunities of a life-time, and will lament at last his wasted years.

"Be not unequally yoked together." If God has given you one thing to do, and ability to do it, go about it and keep at it till it is done. Others may have grander schemes; they may be anxious that you should wait till they are ready; but if you know the Shepherd's voice, and understand the leadings of divine providence and of the Holy Spirit, and are satisfied God in His providence has called and is leading you, let no such considerations hinder you from your work. Do not be allured from attending to your own personal business by the hope or prospect of doing some great work with some one else. God may have other workers prepared for that. He may use your work simply as a stepping stone, as a beginning, and others may enter in and complete the work which you have undertaken. Be contented then with this, for it is the lot of men thus to labor; one man labors and another enters into his labors. We may be working for the benefit of others, just as in years gone by others have been working for our benefit. But let each of us see to it that we do our own work. Let the particular thing which the Lord gives us to do, and grants us understanding and wisdom and strength to accomplish, be undertaken and done in the fear of the Lord, and in the time wherein the Lord calls on us to do it.

The world is full of men who are wailing over lost opportunities. Once they might have done things which now they can never do. They have neglected the spring time, and in the harvest they have nothing. They have failed in the critical moment, and their error may be beyond repair. Every servant of God has his place in the service and work of the Lord. He has his own, particular, special work, which he is called upon to do, which he ought not to neglect, and which he should not entrust to others. It is his charge, which has been given him, and he who gave it holds him to responsibility for it. But to do this work a man must be free. He should have no one to hinder, hold back, or prevent his effectual working in the Master's cause. As he is called of God to service, he must see to it that he serves his own generation by the will of God, so that no delays or failures shall be chargeable to him. There are always urgent needs connected with the Master's work. Every day there are opportunities which if neglected do not return. Every life-time has its crises; every man's history has its pivotal hours and days, its times when a single hour may accomplish more for God and humanity than could be accomplished in many days of haphazard and ill-directed endeavor. Let the servant of God then hold himself free to work the Master's work, and do the Master's will; and let no entanglements be allowed to prevent or delay our obedience to the divine commands, and our accomplishment of the work which God has given us to do. Days and hours and opportunities are passing, "Let us not sleep as do others," let us watch and wait, and work, till the Master comes.—*The Common People.*

Moving Picture Shows.

A body of Cleveland men investigated moving picture shows of that city, and found 40 per cent. of the 290 films examined unfit for children to see; 13 4-10 per cent. represented robbery, 13 1-10 per cent. murder, 8 2-10 indecent suggestions, 5 8 10 domestice infidelity. Others represented loose ideals of marriage, kidnapping and suicide. They also found that 21 per cent. of the evening audiences were under 18 years of age. A chief of police reports that many criminals who come under his charges confess that their fall came as a result of reading exciting tales of crime. This is unquestionably true. Others trace their fall to pictures representing scenes of violence or to theatrical performances representing strife, robbery or licentiousness.—The Advance.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1912.

What Is To Be Done About It?

Figures, showing the outrageous evils of child marriage, are every so often being published. We are not surprised at the pessimism of the *Indian Spectator*, which asks, "What have we done, say, during the last thirty years to liberate our children from the thraldom of custom? We have talked, discussed, passed resolutions, and—confessed our helplessness. We have offered to do something some day when all men and all woman become of one mind on the subject. When that day comes, when all are ready to move, when the stars are propitious and the Shastras agreeable, we, Indian patriots, will do something to mitigate the unthinkable, but in this case actual horrors of our marriage customs. Meanwhile let us go on educating public opinion—a process started as early as in the days of Ram Mohan Roy. The upshot of all this is that individually we shall do nothing that is troublesome or inconvenient, even in the interest of those nearest and dearest to us. How, then, shall we serve the country at large? How tackle national and international problems? This is a sad confession of inability to do a work that is of the first importance if India is ever to become a great nation. Our contemporary says, 'A Madras contemporary, a Hindu, gives what he describes as "appalling figures" in respect of infant marriage on his side. According to the census for 1901 we had 121,-500 married boys, and 243,500 married girls, whose age was under 5; 760,000 married boys, and 2,030,000 married girls, who were between 5 and 10; 2,540,000 married boys, and 6,585,000 married girls between 10 and 15; and so on. Now, as to age, what do you think of a girl married anytime between her first year and fifth? Of such "married" girls there were 243,500 in 1901—married at any time between 1 and 5, and condemned to lifelong widowhood in the event of the husbands dying. This writer remembers having been shown a Brahman in the streets of Madras, carrying his own widowed daughter of 18 months, close shaven and swathed in the sombre weeds of a widow. One such instance is enough to take the heart out of the most ardent friend of the country. The presence of one widowed mite of humanity, like this, must work like a blight upon the happiness of the race. Think, then of 243,500 married girls of ages ranging from one year to five, a goodly proportion of them foredoomed to lifelong widowhood, when you come to think of the rate of infant mortality in India.

Let us glance again at our contemporary's figures—in 1901 there were 6,000 boy widowers and 96,000 girl widows of 537,000 boy-widowers and 96,000 girl widows between 5 and 10 years of age; and 113,000 boy widowers and 276,000 girl widows between 10 and 15. Look at the disproportion between the number of boys and girls, both in the matter of marriage and widowhood—the little girl victims are twice, four times, sixteen times more numerous than the boy victims. And whereas the widowed boys can marry again any day their parents like, the girls, once widowed, have to remain widows for eyer. Such have been our ideas of justice and equality.—Indian Witness.

"The Mennonite" to a new subscriber from now until January 1912 for $1.50.

Assisted Temperance With Both Hands.

Of the late King Edward, of England, the statement is made that he greatly encouraged and helped the cause of temperance in the following practical way.

Positively, as well as negatively, the King's efforts conduced in marked degree to the practice of total abstinence. Not only banning the ordinary sale of intoxicants on the estate, he additionally provided an ample supply of water from the crystal spring for use of man and beast. Along the roadside rustic resorts were erected where wayfarers could easily quench their thirst by means of the taps and cups to be found there, and cattle and other animals could meet their needs at the troughs below. In double manner thus King Edward assisted the temperance cause on the royal Norfolk domain, on one hand prohibiting the sale of harmful intoxicants, and on the other providing an abundance of nature's own cooling, health-giving beverage.

God Made Liquor.

God no more "made liquor" than He made a faro table, or a resort of debauchery. He no more made it than He made the tools of the burglar or the vile inventions which the customs seize. He made it only in the same sense as He made the dynamite bombs of the anarchist thugs. Wheat and corn and rye are wholly useful and wholesome food as nature yields them, but by the devices of man strong drink is produced from them, and it ruins men if they take too much of it, as many of them do if they drink it at all. Instead, therefore, of putting the responsibility for liquor on God, we advise the clergy to lay the whole blame for it on men, as a dangerous luxury which God compels them neither to produce nor to consume any more than He compels them to do anything else. Moreover, it is questionable whether the influence of the clergy in preventing the abuse of liquor would not be strengthened greatly if they refrained wholly from its use themselves. Besides, being usually emotional men of sedentary habits, they are better off without such a stimulant. The habit of drinking, dangerous for everybody, is especially dangerous for them in their own persons and in the example they set for other people.—New York Sun.

THE EFFECTIVE DOCTRINE.

Because President Taft gives impartial recognition to all sorts of religious beliefs is no reason why thoughtful people should not distinguish between the "liberal" and the true in faith, between the effective and the ineffective. Recently he took occasion to remind the country that he had participated in corner-stone laying and other services in the Congregational, the Jewish, the Roman Catholic, the Universalist, and perhaps other churches.

The Universalist, with his own denomination, the Unitarian, he says are known as "liberal" ones.

It is the duty of the President of the United States to be the president of the whole people; furthermore, every broadminded man will give due respect to all churches. All can agree with him when he says, referring to a church corner-stone laying: "I am glad always to be present at such occasions as these, for I believe the cornerstone of modern civilization must continue to be religion and morality."

But all this should not prevent us from duly considering the difference that may exist between "liberal" churches and those which adhere to the fundamental doctrines of the Bible. Universalism and Unitarianism must be estimated in the light of the Bible fairly interpreted and in the light of effectiveness.

Unitarianism survives in the cultured New England atmosphere, but even in Boston, where they want an effective doctrine to deal with the worst class of sinners in the rescue missions, they employ a Methodist or some other believer in the necessity of atonement through Jesus Christ. It requires more than mere culture to save sinners.—Watchword.

Notice.

Since Bro. David Goerz has resigned both as Trustee and as Treasurer of the Board of Trustees of the General Conference, on account of failing health, the Board of Trustees has unanimously appointed Bro. *C. F. Claassen, of Newton, Kan.*, to act as *Treasurer*, and herewith requests to remit the contributions for this purpose to him.

C. F. CLAASSEN,
Sec. of Board of Trustees of Gen. Conference.

Marriages.

HUNSICKER—UPDEGROVE.—On July 23, at his home in Schwenksville, Pa., by Rev. J. W. Schantz, H. Earl Hunsicker, of Ironbridge, and Flora S. Updegrove, of Rudy, Pa.

Contributions.

For the Treasury of Gen. Conference.

From Tabor church at Goessel, Kan., $13 43.

Gratefully acknowledged,
C. F. CLASSEN, Treas.

For Foreign Mission.

In the month of July, 1910, the following gifts were received:

FOR GENERAL TREASURY:—Canton church, Canton, Kan., $10.30; Children's festival, Deer Creek, Okla., $25.59; Mennonite church, Bessie' Okla., $25.75; Mennonite church, Colfax, Wash., $42; Sunday-school, Sterling, Ohio., $3 75; S. S. of Hoffnungsfeld church, Moundridge, Kan., $30 25; Salem church, Dalton, O., $24 50; S. S. of Salem church, Childstown, S. D., $30; Sister Jacob Abey, Ransom, Kan , $1; West Zion church, Moundridge, Kan , $17; Hillsboro Mennonite church, Kan., $30.25; Alexanderwohl church, Goessel, Kan., $45 37; Sewing Society of Hillsboro church, Kan , $10; payment of interest on H. Suderman's donation, $125; S. S. of Hoffnungsfeld-Eden church, Moundridge, Kan., $29; Zion church, Donnellson, Ia., $11; Children's festival, do. $4 94; S. S. of Bergtal church, Korn, Okla., $7; Children's festival at Munich, N. Dak., $13 54; S. S. do. $12 20; Rosenort church, Laird, Sask., $172; Salem church, Dalton, O., $12 30; Collection at Hague, Sask , $25 06; Y. P. S. of Tabor church, Goessel, Kan., $10; Children's festival at West Zion church, Moundridge, Kan., $26.86; Bethel church, Mt. Lake, Minn., $50; S. S. of Mennonite church at Beatrice, Nebr., $82 25

SOCIETY TREASURY:—Girls' Mission Society, Moundridge, Kan., for the support of an evangelist at Champa, India, $11.

FOR LEPERS:—Children's festival at the Bethesda and Bethel churches, Marion, S. D, $31.55; Y. P. S. of Tabor church, Goessel, Kan., $5.

Gratefully acknowledged,
GUSTAV HARDER, Treas.
JOHN G. REGIER, Asst. Treas.

"The Mennonite" from now until January 1912 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

News of the Week.

Domestic.

Poor Minister Wants Job as a Watchman.

NEW YORK, July 30.—Sitting before an improvised desk in a small room of a ground floor flat a stockily built man with black hair and mustache and thick lensed glasses told yesterday why he inserted the following advertisement in the World yesterday morning.

MINISTER, good standing, married, wants work; watchman or timekeeper preferred. L 468 World Harlem.

"I am the Rev. A. H. Lambert," he said, "a clergyman of the Methodist Episcopal church. Is it necessary for you to ask me why I want work?"

He slowly lifted his hand and pointed to the furnishings, then to the faded and much worn frocks of two little girls, one twelve and the other ten.

"Their mother isn't very well," the father volunteered. "But I don't want to tell you all the reasons why I advertised," he added. "I may later. Some time I may tell what it means to be a clergyman and feed five mouths by its calling in a strange land. I well know, for I have been a missionary since a young man."

Harriman Left Wife Estate Worth $71,000,000.

NEW YORK, July 30.—Edward H. Harriman was worth $71,000,000 when he died on Sept. 9, 1909.

Wall street and the general public have made estimates of the amount of the Harriman estate that ranged from $100,000,000 to twice as much, but few even of his most intimate friends believed that his estate would fall below $80,000,000.

The following are amounts left by rich men:

Edward H. Harriman	$71,053,707
Cornelius Vanderbilt	72,500,000
Jay Gould	72,000,000
J. Stewart Kennedy	70,000,000
Henry H. Rogers	36,000,000

The State of New York received from the Harriman, Rogers and Kennedy estates taxes amounting to the enormous total of $2,176,000.

Murderer of Alma Kellner Caught.

SAN FRANCISCO, July 30.—Dragged from beneath a sink in the wash room of a Third street lodging house, in this city, where he had been hiding for twenty-four hours, Joseph A. Wendling, accused of the murder of little Alma Kellner in Louisville, Ky., the man whose twistings and turnings have baffled the police for four months was arrested to-day by Detectives Burke and Ryan of the local police department. Wendling admitted his identity, but protested his innocence of the crime.

Twenty Negroes Killed in Texas Riots.

HOUSTON, Tex., Suly 30.—Special dispatches from Palestine, Tex., to-day repert a serious race riot at Slocum, Anderson county, a small town fifteen miles south of Palestine, late yesterday. Latest advices thate that twenty negroes were killed ,and three white men badly wounded, one of whom may die.

The trouble seems to have been precipitated in a controversy over a note a man named Alford had indorsed for a negro. The negro, when questioned as to the reason why he had not paid the note, cursed Alford and said no white man could "do" him. Fighting between them began at once and others being drawn into the affair the trouble continued throughout Friday night.

Sheriff Black and a posse of citizens, heavily armed, have gone to Slocum. The situation is serious. The negroes, it is said, are organized and there are two hundred armed negroes at Denison Springs, near Slocum, who may cause trouble.

Austin advices are that four rangers were sent to the scene of the race trouble in Anderson county and a company of militia has been placed under orders for prompt movement.

John G. Carlisle Dead

NEW YORK, July 31,—John G. Carlisle, former secretary of the treasury, who has been critically ill for the past two days, died at his apartments in New York at 1:50 o'clock to-night of heart failurb, accompanied by eodema of the lungs.

John Griffin Carlisle was born in Kenton county, Kentuckey, on September 5, 1836. He has educated in the public schools, later studied law and was admitted to the bar. Always a consistent democrat and interested in public affairs as a young man, he rose from the Kentucky house of representatives to the state senate, served as lieutenant governor and finally graduated in national affairs.

From 1877 to 1890 he was a member of the national house and from 1883 to 1889 was speaker of the house. He resigned to fill the unexpired term of James B. Beck in the United States senate from which he again resigned in 1893 to become secretary of the treasury under President Grover Cleveland.

Oklahoma Has 1,651,951.

WASHINGTON, July 30.—The director of the census announces that the total population of the state of Oklahoma, lacking three enumeration districts, is 1,651,951 as compared with 1,414,177 according to the special census of 1907, showing an increase since 1907 of 16.8 per cent.

The figures show the total negro population of the state to be 138 456, as compared with 112,160 in 1907. In 1907 the negro population constituted 7.9 per cent. of the total and the percentage for 1910 is 8.4 per cent. The three districts lacking in the total figures, the census director announced, would affect the total population by less than five thousand.

Says Chicago's Rich Men Owe $15,000,000 in Taxes.

CHICAGO, August 2.—Chicago millionaires, and especially the men at the head of the big packing concerns, were shocked today when they learned that figures of their actual wealth had been given to the board of review, with the statement that they had been evading taxation on $200,000,000 of stock in foreign corporations.

Millers Must Stop Bleaching Flour.

WASHINGTON, August 1.—Millers must stop bleaching flour, pending adjudication by the higher courts, or stand criminal prosecution for each shipment made in interstate commerce, according to a decision reached here today at a conference between officials of the departments of agriculture and justice.

At the conference were Acting Attorney General Fowler and Solicitor McCabe, of the department of agriculture, the latter representing Secretary Wilson. It was decided that the inspectors of the bureau of chemistry should be instructed to procure samples of bleached flour shipped in interstate commerce by millers and jobbers since the date of the decision in the Kansas City case, with a view to the criminal prosecution of those responsible for the shipments.

The government holds that inasmuch as a jury has decided that bleached flour is adulterated, during the pendency of the appeal and until determination is made by a higher court, bleached flour must not be sent in interstate commerce.

Many Noted Chinese to Visit This Country Soon.

PEKIN, August 2.—Pekin was surprised this morning by the arrival, unheralded, of Prince Tsai Tao, uncle of the young emperor, whose long and extensive tour through the United States and Europe caused considerable criticism of the dynasty.

Prince Tsai Tao wished to extend his stay in Europe, but was ordered to return quietly to Pekin, the measure being evidently intended to prevent any anti-dynastic incidents, against which the government has of late, taken unusual precautions.

In spite, however, of the criticisms of extravagance Prince Tsai-Haun, a brother of the regent, and several less exalted members of the imperial family, will sail for the United States August 24, nominally to study naval methods in America, though any increase in the Chinese fleet is not expected for many years.

Sixty students who are being educated at the expense of the indemnity fund, returned to China by the United States, also will sail for the United States this month, as well as delegates to the prison reform congress and the conferense of army surgeons.

Foreign.

Spain Cuts Vatican.

SAN SEBASTIAN, Spain, July 29.—At the conclusion of a conference this evening between King Alfonso and Premier Canalejas, it was announced that Marquis Emilio De Ojeda, Spanish ambassador to the vatican, has been recalled.

MADRID, July 29.—At San Sebastian, Don Jaime, the pretender, has issued a manifesto in which he says that he will lead the Carlists in a battle, which he intimates may be coming soon.

The vatican has declared that the negotiations looking to a revision of the concordat cannot be continued until the imperial decree permitting non-Catholic societies to display the insignia of public worship has been withdrawn. Canalejas has responded that he cannot cancel the program which the government has announced. In some quarters it is believed that the Holy see counts upon the fall of the government. Canalejas, however, is said to have had the assurance of the king's support at the time he determined upon his plan for religious reforms.

The general situation is complicated by the unrest among the miners in the Catalonian provinces and the occasional clashes between the Catholic and non-Catholic elements throughout the country.

The vatican officials are taking the darkest view of the situation, not only in Spain but in Portugal as well. They are of the opinion that the extreme parties in both countries aided by foreign elements, are trying to overthrow the respective monarchies, with the object of reuniting the Iberian peninsula under republican rule.

In Spain, it is pointed out, there is in addition to the French free masonic influence, the English protestant influence exercised over the king through the Battenbergs, who have established themselves at the Spanish court, consequent upon the king's marriage.

The hope of the vatican is that Don Jaime, the Carlist pretender, who has threatened a revolution, will raise the Carlist flag and vindicate Roman Catholicism.

ROME, August 2.—In the hope that King Alfonso of Spain will eventually be forced by public opinion to dismiss Premier Canalejas and appoint a procierical to the post, the pope is semi-officially reported to be turning a deaf ear to the appeals of a majority of the cardinals for a less antagonistic course toward the Spanish government.

The pope is believed by many to be too much under the influence of incautious advisers and he is being urged to make sweeping changes in his official family. There are no indications, however, of Pius yielding.

BREATHES SPIRIT OF WAR.

Dispatches from Madrid say the overthrow of the anti-clericals is impossible at present, though there is strong prospect that they will win only after a bitter fight.

It is known that the vatican officials have received advices that the clericals, though supported by a large part of the people are in no position to engage in a war with the government. These dispatches have said plainly that Alfonso's position has been greatly strengthened by the events of the last few days.

Cardinal Merry del Val. the pspal secretary of state, has prepared all the documents in the controversy for publication in a white book, if the premier issues a red book on the subject.

LISBON, August 2.—Indications are that Portugal will soon follow the example of Spain in severing diplomatic relations with the vatican and will inaugurate an active campaign to divorce state affairs from domination by the Catholic church.

Dr. Crippen Under Arrest.

FATHER POINT, Que., July 31.—Dr. Hawley Harvey Crippen and Ethel Clare Leneve, his stenographer, who fled from London after the disappearance of Belle Elmore, the doctor's wife, were arrested here to-day aboard the Canadian Pacific liner Montrose, at the command of inspector Dew, of Scotland Yard.

Accompanied by two Canadian officers he boarded the vessel at 8:30 o'clock this morning and fifteen minutes later both man and girl were locked in their state rooms. Crippen broken in spirit, but mentally relieved by the relaxed tension; the girl, garbed in boy's clothes sobbing hysterically. They were no longer the "Rev. John Robinson and son," as booked from Antwerp on July 20.

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Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, August 11, 1910. No. 31.

The Heart's Desire.

Saviour, on me the want bestow,
Which all that feel shall surely know
Their sins on earth forgiven;
Give me to prove the kingdom mine,
And taste, in holiness divine,
The happiness of heaven.

Me with that restless thirst inspire,
That sacred, infinite desire;
And feast my hungry heart;
Less than Thyself can not suffice:
My soul for all Thy fullness cries,
For all Thou hast, and art.

Jesus, the crowning grace impart;
Bless me with purity of heart,
That, now beholding Thee,
I soon may view Thy open face,
On all Thy glorious beauties gaze,
And God forever see!

—*Wesley.*

Items of News and Comment.

God's vineyard includes the whole world. Christian laborers are significant agents to cultivate it.

As in the time of the Jewish nation so are the people of the present generation slow to understand and to grasp the spiritual truths of God's new kingdom.

The Mountain Lake View (Minn.) announces that Prof. J. J. Balzer, who was teaching last year at Altona, Manitoba, has decided to take up the work again at the German Preparatory School at Mt. Lake.

The annual Pacific District Conference will convene on Oct. 10, at Reedley, Cal. It will be preceded on Sunday, Oct. 9, by a mission service and children's festival. A splendid program has been prepared and published in the "Bundesbote."

At the Winona Lake Bible Conference the denominational meeting of the Mennonite church will be held on Wednesday, August 24th, at 4 p. m. in the Westminster Chapel. All Mennonites at Winona Lake at that time are invited to be present at that meeting.

The Moody Bible Institute held Dedicatory exercises on Tuesday, August 9th, at noon, in connection with the breaking of ground for the erection of a new Woman's Building on the corner of La Salle Avenue and Chestnut Street. Besides the dormitories for the young women, this building will contain a chapel, reception rooms and a dining-room capable of seating about 600 persons when the partitions are thrown open.

Correction.—In last week's issue in the article "Feetwashing as an Ordinance", on page 3, in column 3, line 9, the little word "no" was omitted. The clause should be, "a service *no* longer needed."

Extremes never work well and are detrimental. This is especially true in the work of God's vineyard. Services rendered primarily for the sake of remuneration or a mercenary spirit on part of the Christians is deplorable.

The Temperance Restaurants in Zürich, Switzerland, are pioneers in this line. They are conducted by unions of temperance ladies and are astonishingly cheap, astonishingly good and astonishingly successful.

It is the purpose of the Laymen's Missionary Campaign to have expert representatives of the movement revisit, during the early fall, as many as possible of the seventy-five cities in which conventions were held last year. Pastors and members of missionary meetings will be summoned in conference to summarize results.

At the eighth World's Convention of the Woman's Christian Temperance Union in Glasgow, Scotland, June 4—11, world-wide gains for the cause of temperance and a great increase in membership were reported. The whole civilized world is becoming more and more awake to the important principle of the temperance movement. The convention was represented by forty-four countries and attended by 450 delegates.

Pray not for luxurious lives, but for lofty purposes and strength to meet them.

Help us to secure new subscribers by sending us the names and addresses of your neighbors and friends who are not yet readers of THE MENNONITE. $1.50 will pay the subscription to a new subscriber from now until Jan., 1912.

From India.

The leper asylum connected with our mission station at Champa, India, at the beginning of July, contained 142 patients. Two of the Christian lepers had recently died. The teacher of the Beladula mission school, a bright and intelligent young man, showed signs of leprosy and had to be removed to the asylum. The school, which is about 18 miles distant from Champa, in consequence has been for some time without a teacher. Brother P. A. Penner writes: "It is a grand sight to see upwards of 140 clean clad lepers attentively listen to the preaching of the gospel in the chapel on Sundays."

The king of Sarangarh has refused the grant of a piece of ground for the projected new mission station in his territory. The brethren in India are therefore obliged to look around for some other suitable place, whereby the establishing of the station may be materially delayed. Brother Wiens writes: "Sarangarh is a nice place but it seems the Lord has some other place for us to go to."

Our Missions.

The friends of our foreign mission work were surely glad to notice from the report of the last session of the Board, and especially from the summary of fields and workers as prepared by the secretary, that the work is experiencing a healthy growth and progress. This means increased opportunities for us as a missionary body of churches. But increased opportunities mean added responsibilities. New mission fields or stations will call for more sons and daughters from the home churches to man the new places. They will further call for renewed and enlarged gifts for the support of the work. In fact they are calling for these gifts now. The building of the new stations in India and Montana and the rebuilding of the one in Arizona will cost a number of thousands of dollars, *but our treasury is at present exhausted.* We believe that the mere knowledge of this fact will be a sufficient appeal to many to contribute to this cause of the means over which the Lord has placed them as stewards. For our farmer friends this is harvest time—a time that invites not only the saying of thanks but the giving of thanks as well. And if the income has been rather meagre for one cause or another let us not forget that the Old Testament word in Malachi 3:10 is not without significance for us of the new dispensation, when it says: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." We should be willing to share some of the sacrifices of comfort with our missionaries in the field. This kind of giving usually brings most joy.

For the Mission Board,
J. W. Kliewer, Pres.

Report from our City Mission.

Under date of June first our Brother E. F. Grubb reports as follows:

Dear Brethren: —

The public services are on Sunday only at present. Soon we expect to hold Wednesday evening and Saturday evening services. It is hard to find persons who will sing and play for us. The Sunday evening service is well provided, Bro. D. Dyck singing and his sister Martha playing. I shall try to find some one in the district who will play at some service. I desire to put those people to work as soon as possible.

The Bible-Class among the colored people has been discontinued for some time. The attendance ranged from 2 to 5. In trying to arouse interest in the work and increase the attendance I found it was a factional-denominational affair that was organized for apparently selfish purposes. After investigating the matter I recommended that the work be dropped and this was done by the Bible Institute that then had the work in charge. There was already a church for colored people two blocks away with a good pastor and these people could find a place there. The attendants of the Bible class were already Christians so I felt

it best to get away.

Sunday-school was opened at the Mission last Sunday. The school was to open at 10 o'clock. On reaching the place at 9:30 I found five children waiting. With these I opened the S. S. I gave each a copy of Matthew's Gospel and we read some things in the first chapter. I used the blackboard to impress the lesson of Sin and a Saviour. Gave them some picture cards, and a tract and dismissed. At the evening service four other children wanted to be enrolled. I am not using quarterlies nor lesson leaves. Shall try to give them the book of Matthew this year, of course this is the S. S. book for the year. I use David C. Cook's papers, but wish for something better because there is not enough of *salvation* in them.

Rev. J. B. Epp offered to send me tracts that had been sent him and which he could not use among the Indians. I have been furnishing the tracts myself.

I made arrangments with the Commander of the Volunteers of America whereby I can care for persons who need meals and beds, costing 10 cents each.

Very respectfully
E. F. GRUBB.

N. B.

Brother Grubb has now made a start in the work, and it seems to us that he is going about it in a business-like way. The community in which he works is certainly well chosen, and as eyewitnesses report to us the interest among young and old is awakening. We pray that God helping we may be the means of leading many to Christ. We ask the united prayers of all the readers of this report. Yours for the cause

JACOB J. BALZER, Sec'y.

From Our Missionfields.

OKLAHOMA.—Missionary J. A. Funk writes of his work among the Arapahoes: If we would look upon things visible we would frequently be discouraged, since we are not privileged to report of any visible success of our work, as far as the increase of church membership is concerned. But if we look upon things not seen and upon our attitude towards God we can rejoice in the Lord and in our work among the Arapahoes. For we are ambassadors of Christ and call upon the heathen to be reconciled with God, while at the same time we are breaking the bread of life unto the Christians in the name of the Lord, with the hope that His word, as far as it is understood by them, will not return unto Him void but in due season will bring forth abundant fruit. Our services could be held regularly during the past quarter, but the attendance at times was quite small. We have now gone over the first eight chapters of the epistle of Paul to the Romans and all who attended received many blessings therefrom. How glad one feels when he sees what an effect the word of God has upon the hearts and lives of believers! It gives one the assurance that an eternal blessing is connected therewith. After one is assured of the fact that the believers have learned to understand their relation to God and are trying to retain it, a heavy burden is lifted from one's heart. May the Lord protect our young Christians against the unbelief with which they are surrounded, and thus keep them unto the day of the Lord, so that they, at His coming, may not come to grief.

Sister Mary Petter, wife of our Missionary Petter at Cantonment, has been quite low for some time and seems to get weaker and weaker from week to week. According to human judgment it seems as if the Lord would soon deliver her from her sufferings and call her home to Himself in glory. Much as our mission, the Cheyennes, whom she has learned to love and who love her, and her many friends will miss her, we shall not envy her the longed for rest after a long period of hard and faithful service for the Lord and a prolonged siege of physical sufferings.

(Sister Petter passed to her heavenly reward on July 31.—Ed.)

MONTANA.—Our workers in Montana are busily engaged in making the necessary preparations for the erection of the new station at Birney, along the Tongue River. Brother and Sister P. A. Kliewer some time ago removed with their family to Birney, where for a while they lived in a tent but are now living in the school building. Brother Kliewer at once began digging the cellar which at last accounts was finished. A Brother Hiebert, a carpenter from Kansas, will assist Brother Kliewer in the erection of buildings, consisting of a dwelling, a stable, a chicken house and a chapel. Brother Kliewer, as before, goes to the twenty-five miles distant outstation Lame Deer, every two weeks to preach the word to the Indians at that place. A few Sundays ago they had baptism at Lame Deer. A sickly woman was, upon her request, baptized and admitted as a member of Christ's church. Several others at Lame Deer have applied for baptism.

Missionary Linscheid writes from Busby, Mont.:—We are glad to report that several persons have applied for baptism. May they take this step with sincere hearts! The more the word is preached among these people the more they are pressed for a decision. The consequence is that some of them, who formerly attended our services regularly, do not come anymore. Others, who have learned to know that if they want to be followers of Christ they must leave their old sinful lives, remain away for fear, that if they do come they must yield to the power of the word.

ARIZONA.—At Oraibi, Arizona, preparations are being made for the removal of the station to the other side of the "Wash", as ordered by the Mission Board. A well has been dug at the new place, which at the depth of 45 feet promises to yield a sufficient amount of good water. Missionary Epp writes, that the Hopis are now more friendly again. That some of them come regularly to their services and are attentive hearers. But that a great number of them are still unfriendly towards the Christian religion and would rather not hear anything of it. Some say, "We love the missionaries, if they would only not speak to us of the Christian religion."

Religion for Vacation Time.

We have reached the vacation period of the year, in which a very large element of our population feels relieved of a considerable part of its burden of obligation and lays aside much of the load and sense of religious responsibility.

It is a question as to what is demanded of one religiously during this vacation period. And the question is not to be answered lightly. It is very sure that some do answer it lightly. Those who have been deterred from regular church attendance and regular church work of any sort during most of the year, because it was too cold or too stormy or too wet or with too much stress of business or social life, will now lightly excuse themselves because it is too hot or too exhausting or because worn out by social or business strain, and vacation rest is a demand. Those who wish to make excuses can make them out of any of the good gifts of God's kind and loving Providence.

Let it be borne in mind that this summer vacation period is for many persons and in many parts of the country the most favorable time of the year for religious work. Some churches and Sabbath-schools do their work with extreme difficulty during the winter, in country places with poor roads and in mountainous regions with next to no roads. Let the summer time opportunities be welcomed and thoroughly improved in all such circumstances.

In all churches and communities religious work must go on constantly even if with somewhat less stress during these summer weeks. Of course, schools and colleges are taking vacation just now. Nearly all other lines of work go on without intermission. It is more than a question whether the long vacation for schools is an unmixed advantage. It is not sure that it makes for the best, morally or even physically, for the children and young people. Many think it an injury. Whether so or not, the rest of the work goes on. The literary, mercantile, industrial and agricultural world are in their glory. The Church must not leave the impression that religious life and work are a weariness. There must not be too much readiness to take things easy. A little more iron in our blood religiously would make us a good deal more effective. Because it is a little warm is no reason why the church service should be given up or attended by only a handful of people to the disgrace and scandal of the Lord's cause.

The summer vacation is a capital time for keeping in their entirety the commandments of the Lord our God. Some people think that the Sabbath day need not be kept holy in the summer time. A great assault is made on the holy Sabbath and other sacred things in the name of outdoor recreation. The automobile and the carriage occupy the time and attention of multitudes who think themselves too refined for the Sunday baseball game and the riverside picnic. But in some way or other great masses or even professing Christian people turn their faces from the church and its services, and make the Sabbath a day of merry making and of life on the merely physical plane. The church is on the down grade in too many places to-day on this account. The summer is a great extended period with many for seeking their own pleasure on the Sabbath day, and the grip of religion on the conscience is loosened and paralyzed. A few more years of this downward progress and our nation will be living so godlessly that we shall have lost the high place so laboriously attained by our conscientious people in preceding years and generations. Recreation is a good thing in its way, but it is possible to pay too dearly for a whistle.

They who relax their zeal and their efforts for the cause of Jesus

Christ at the first approach of summer weather are not good soldiers of the Cross. We need to witness for Christ without intermission. There must be no neglect of really vital matters. What tells for life must be continuously and joyously carried on. The breathing lung, the pulsing heart, the praying soul, the loving life, the obedient will are to know no intermission for rain or shine, for winter's cold or summer's glowing warmth.—Herald & Presbyter.

"The Mennonite" to a new subscriber from now until January 1912 for $1.50.

Home Circle.

Family Conversation.

Brother Johns (who has a daughter of 18, married)—"Brother Sims, how is Mrs. Sims?"

Brother Sims (who has a daughter of 23 in the missionary work)—"Not very well, she has too much work for her strength. How is Mrs. Johns?"

Brother Johns—"Well, my wife has been sickly for several years. At times she is hardly able to dress herself, and her mind is more or less affected, in fact, she should never be left alone, but it can't be helped."

Brother Sims—"Why, where is your Julie?"

Brother Johns—"Oh, she was married last fall. She has a splendid husband and is doing fine. She writes that her husband is going to take a trip south next month, on business for the firm and that she is at liberty to accompany him—in fact, he wishes her to do so—and she is about decided to go. It is nice, she loves to do his bidding. Well, we can not blame our daughter for getting married. None of Mr. Smith's daughters are married; two of them teach school and one of them is engaged in the millinery business. I often pitied them. Mr. Smith was so strict with them when they were young. He compelled them to study and kept them entirely out of society; so now, since they are of age, no one can blame them for digging out for themselves."

Brother Sims—"My youngest daughter is also not married. She is engaged in home missionary work. It is simply remarkable how zealous she is in her cause."

Brother Johns—"What did you say? You have a single daughter engaged in the missionary work?"

Brother Sims—"Yes, sir."

Brother Johns—"Has she no feeling for her mother?"

Brother Sims—"Why, yes, she always had; she was as good a girl as any."

Brother Johns—"Well, if I had a daughter who was out in the missionary work, I would force her home if my wife was like yours. I advise you to notify her to come at once. For a daughter to let her parents at home alone, sick, is little Christianity in my estimation,—if she is ONLY a *missionary*."

Brother Sims—"But what of your daughter and Brother Smith's daughters?"

Brother Johns—"That is quite another thing."

Brother Sims—"Her mother and I also feel like you do about it. My other daughter got married, but since the one is free, we think she ought to come home and wait on her parents but she says she is called of God and that she dedicated herself to her calling and that she did it just as definitely for life as she could in marriage have dedicated herself to a man, or to any other calling, and more so."

Brother Johns—"Well, I would compel her to come home."

Brother Sims—"I guess we will let her go like we did the rest. I heard her say that the Bible requires called missionaries not to look back, but to leave father and mother, and so we will let her to her way of thinking, as she appears to love her Jesus just as really as others love their husbands."

Brother Johns—"Well, I would compel her to come home. I would—I would—I would," etc.

Brother Sims—"Goodbye, Bro. Johns."

Brother Johns—"Goodbye, but heed my advice—send for that daughter of yours."

THREE YEARS LATER.

Brother Johns—"Is your daughter still single and doing missionary work?"

Brother Sims—"I reckon so. That was very sad with your daughter."

Brother Johns—"Yes her mother is prostrated ever since. You know our eldest daughter's husband drinks, and does not support her, and she is broken down in health and can hardly work, and now they are all at our home. This broke her mother down in health and the sudden announcement of our youngest daughter's death completely overcame her."

Brother Sims—"Didn't you know anything before the message announcing her death?"

Brother Johns—"Not a word before the message from her husband arrived, which read: 'My wife (and your daughter "Carrie") died suddenly from the effects of a sunstroke on the grand stand at a horse race.' Her mother is simply worrying herself to death.

Brother Sims—"You don't say? Sad, sad, indeed!"

Brother Johns—"Wasn't your daughter home when your wife was at the point of death?"

Brother Sims—"No."

Brother Johns—"Did you inform her of the condition?"

Brother Sims—"Yes."

Brother Johns—"What did she say?"

Brother Sims—"She answered that she would pray for us and that she had left all and must be about her Master's business."

Brother Johns—"Well, she must be terribly stubborn."

Brother Sims—"Well, I don't know. Some of the others came, but perhaps this one's prayers did more good than the coming of the rest. After all, her mother and I, since we are getting older and seeing the troubles others are having, feel kind of proud to have one daughter so zealously engaged in good work. It is becoming a comfort to us and we rather feel that the time is drawing near when we will see, clearly, that she has chosen the good part which *shall not be taken from her*. Goodbye, Brother Johns. We'll be at the funeral, and after the funeral, Mrs. Sims and I will spend a day with you."

Brother Johns—"Thank you! Thank you! How thoughtful! Do come—for Mrs. Johns' and my sake. Thank you, Brother Sims. Goodbye.—Gospel Banner.

Notice.

Since Bro. David Goerz has resigned both as Trustee and as Treasurer of the Board of Trustees of the General Conference, on account of failing health, the Board of Trustees has unanimously appointed Bro. *C. F. Claassen, of Newton, Kan.*, to act as *Treasurer*, and herewith requests to remit the contributions for this purpose to him.

C. F. CLAASSEN,
Sec. of Board of Trustees of Gen. Conference.

PROGRAM

OF THE SUNDAY-SCHOOL CONVENTION OF THE EASTERN DISTRICT CONFERENCE TO BE HELD AT SCHWENKSVILLE, PA., AUG. 18, 1910.

MORNING SESSION

9:30. Song Service.—Devotional.—Business Session.

Topic: What can the S. S. do for Home Missions?—Newton Gottschall, Schwenksville.—Discussion opened by Rev. A. S. Shelly, Bally.

Topic: A Live S. S. Teacher.—A. A. Moyer, Phila.—Discussion opened by Harry Detwiler, Souderton.

Question Box, A. M. Musselman, Allentown.

Singing. — Offering — Noon Intermission.

AFTERNOON SESSION.

2:00. Song Service—Prayer.

Topical Bible Study—Five Reasons for Studying the Bible.—Leader D. Z. Hauck, Phila.

Topic: How to get all church members active in S. S. work.—Joseph B. Bethel, Phila.—Discussion opened by Oscar Weiss, Allentown.

Topic: Successful Methods of replacing unsuccessful teachers —Frank C. Rosenberger.—Discussion opened by J. Horace Landis, Norristown, Pa.

Question Box —Singing.—Offering.

EVENING SESSION.

7:15 Song Service.—Prayer.—Business Session.

Address by Rev. S. P. Priehelm, Allentown.

Address by Rev. N. F. Schmidt, Schwenksville.

Choir Selection.—Benediction.

Program Committee:
H. G. ALLEBACH.
ANNA STAUFFER.
A. S. BERKY

PROGRAM

OF THE SUNDAY SCHOOL AND THE YOUNG PEOPLE'S CONVENTION, TO BE HELD AT FORTUNA, MO., SEPTEMBER 16, 1910.

1. Opening.—a) Praise Service; b) Devotion led by the president; c) Order of the day; d) Appointment of committees.

2 Topic: What is the final purpose of the Sunday -School, and how can it best be accomplished?

3 Topic: The need of a S. S. Teacher's Meeting; how conducted, by whom?

4. Topic: Promptness and order in Sunday School.

AFTERNOON SESSION.

5. Praise Service.

6. Topic; The Primary class; its needs and how to meet them.

7. Topic: How much should memorizing be practiced in S. S. work? By what method? For what purpose?

8 Round table.

9 Election of officers

EVENING SESSION.

10 Praise Service.

11. Topic: What are some of the most important duties of a Young People's Society?

12. Topic: What are the advantages of an organized Young People's Society?

13 Close and Benediction.

Each topic is to be followed by a general discussion.

Program Committee
J. E. AMSTUTZ.
J. P. HABEGGER.
JOHN SCHNECK.

Contributions.

For Home Mission

From three children, money earned for mission, Upland, Cal., $4; J. J. Voth, do. $5; Jacob Dahlem, do. $2; Bethel church, Versailles, Mo., $18.25; Bethel church, Mt. Lake, Minn., $50.

Gratefully acknowledged,
M. HORSCH, Treas.

"The Mennonite" from now until January 1912 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

The Mennonite.

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Rev. I. A. SOMMER, Editor,
Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,
3004 N. 11th St. Philadelphia, Pa.

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MENNONITE MINISTERS.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, BERNE, IND. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1911 as complete and correct as possible.

Notice!

The dear readers are kindly requested to notice in this issue the *rearrangement* of some of the departments of the MENNONITE. These changes will especially accommodate the printers.

From now on, the Associate Editor will have charge of the pages 5 and 6, in exchange of pages 3 and 4. Hence "Correspondence" is placed again on page 4, and the material formerly on page 6 (announcements, notices, contributions,, programs, etc.) on page 3.

We trust that it will be easy for the readers to acquaint themselves in a short time with these changes.

Correspondence.

LOS ANGELES, Cal., Aug. 3.—Only two men asked for meals and lodging in the month of July. There is less call for help in the summer than in winter. Any person who comes and asks is given something to eat or a place to sleep or both.

We now hold Wednesday evening services in addition to our Sunday meetings. At first we had some one to play and sing for the Sunday evening service only but now have a helper for each service. I have just made arrangements with two C. E. societies to help in the meetings—each society comes once a month and we go to a nearby street corner and sing, This brings the people out and we preach a short time there and then invite them to the services in the mission.

Bro. H. J. Kliewer, of Hammon, Okla., preached at the Mission on the evening of July 20. His talk was well listened to because it was simple, plain, well illustrated and direct. It could be understood by the children and was appreciated by the older ones.

Mrs. Grubb is beginning a sewing class for little girls. But during the summer vacation some of our girls are away so we expect more results from this after school begins in September.

Last Sunday evening I had a long talk with a young man who said he is here but a short time and will leave soon. He said he belonged to some church but does not know if he is saved. I tried to show him that any one may be saved (Jno. 3:16); that God wants all to be saved (1 Tim. 2:4); that men know when they are saved (1 Jno. 5:13) But he went out without taking full faith in God's word.

On a Wednesday evening before a young sailor stood outside the Mission and I spoke to him and invited him inside. He came in and we talked until late. His ship was to go out next morning with the tide. He had been converted at the age of twelve but was away from Father's house; his father is a minister somewhere "back East"; his father had told him that if he was once converted he would never be lost. We had no arguments over this but I put two questions to him to help him to see his present condition: Are you abiding in Christ now? He confessed he was not. How do you know you was "born again"? Of this he could not tell. But he went out without making sure of his salvation. We are sorry to see men thus reject eternal life but had done the only thing we could—had preached Jesus Christ and Him crucified.

E. F. GRUBB.
Cor. Ave. 50 and Aldama St.

The Bible Barred from the Schools of Illinois.

On the thiriteth day of June the Supreme Court of Illinois handed down an opinion with reference to religious services and instruction in the public schools of that State which seems to be more sweeping than any heretofore rendered by any court in any State of the Union. The opinion was written by Justice Dunn, Justices Cartwright and Hand dissenting.

The decision was given in a case brought by the Catholic residents of Winchester, Scott county, to prevent daily religious exercises in the schools of that district. In the lower court they were refused a writ of mandamus, but the Supreme Court reversed the lower court. The petition set up that the pupils were required each day to hear portions from the King James version of the Bible, that they recited the King James version of the Lord's prayer, and that they sang sacred hymns, one of which was mentioned—"Grace Enough for Me." "The exercises mentioned," the court says, "constitute worship. They are the ordinary forms of worship usually practiced by Protestant Christian denominations. Their compulsory performance would be a violation of the constitutional guaranty of the free exercise and enjoyment of religious profession and worship. One does not enjoy the free exercise of religious worship who is compelled to join in any form of religious worship."

COMPARISON OF DECISION.

A comparison of this decision with decisions in this and other States on the issue in former years will make it clear that the forces arrayed against the use of the Bible and religious exercises in the public schools seem to be gaining ground. In 1871 the Supreme Court of Ohio rendered its decision in the celebrated Cincinnati School case, in which it is declared that "The Legislature having placed the management of the public schools under the exclusive control of directors, trustees and boards of education, the courts had no rightful authority to interfere by directing what instruction shall be given, or what books shall be read therein." According to this opinion the directors, trustees and boards of education in districts, city wards, etc., have the exclusive right to determine all matters relating to the use of the Bible and other religious exercises in the school room, and may exclude them if they so desire. This has been done in many of the schools of that State.

The Supreme Court of Wisconsin in the case of The State of Wisconsin ex. Rel., Frederick Weiss, W. H. Morrissey, Thomas Mooney, James McBride, J. C. Burns and John Corbett, appellants, *vs.* District Board of School District No. 8, of the city of Edgerton, decided against the use of the Bible in that district on the ground that it is a sectarian book, and the constitution of the State forbids sectarian instruction in the public schools. It was held, however, that some things in the Bible are not sectarian, such as the doctrine of a Supreme Being of infinite wisdom, power and goodness, and that it is the duty of all men to adore, obey and love Him, since all religious sects so believe and teach. This opinion does not bar the use of selections from the Bible, but it does bar the use of it as a whole because the court holds it to contain many things that are sectarian.

The Supreme Court of Nebraska in 1900 rendered a decision of which the following statement is a summary: "Exercises by a teacher in a public school in a school building, in school hours and in the presence of the pupils, consisting of the reading of passages from the Bible and in the the singing of songs and hymns and offering prayer to the Deity in accordance with the doctrines, beliefs, customs or usages of sectarian churches or religious organizations, is forbidden by the Constitutions of this State," A rehearing of the case was granted and an explanatory decision was rendered in which it was held that this opinion was not intended to bar the use of the Bible and certain forms of religious exercises, but only such use of the Bible and such exercises as are sectarian. The court, in this explanatory decision declared that the former opinion had been misunderstood, and plainly implied that there is a use of the Bible and that there are religious usages that are not sectarian and not forbidden by the Constitution.

The Attorneys-General of some States and the State School Superintendents of others, among which are the States of Minnesota, Montana, and Washington, have declared that all use of the Bible and all religious exercises are forbidden by the Constitutions of those States, but no Supreme Court of any other State has gone the length of the Supreme Court of Illinois. Christian citizens should take note of this fact and consider whether or not they are making their influence felt as they ought in the management of the public school system.—The Christian Statesman.

It was on his knees that Jacob became a prince and if we would become princes, we must be more on our knees.—Williams.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1912.

Editorial.

The news of the passing away of Sister Petter, the beloved wife of our missionary Petter at Cantonment, came as a severe shock to the whole church. The many years of devoted service in the difficult field occupied by Brother and Sister Petter have, without doubt, shortened the life of the dear sister, whose coming to America as a bride most of us distinctly recall. Wherever the sister came in contact with our people she made lasting friends and her devotion to the cause to which she and her husband consecrated their lives was an inspiration to all who were permitted to know her. "The MENNONITE" is sure that it expresses the sentiment of all of its readers when it expresses its sympathy for dear Bro. Petter and his sorrowing family. We have the comfort of always knowing that when the Lord calls dear ones it is to a better land and our loss is their gain. Separations must be endured for a little while, but they are the beginning of that time when we shall be called to be together with our dear Lord, forevermore. G.

The poor mother, who too often is denied the privilege of attending worship because of the care her little children demand, is not to be blamed if she does sometimes bring a cross fretty little one into the service where its restlessness is likely to make both the hearing and speaking difficult. People in service have the right to expect that their fellow worshipers remain quiet and orderly. Every one's respect for the House of God should prompt respectful attention, one who disturbs worship deserves all the contempt and rebuke that can be heaped upon him. But the mother of the restless child is not to be rated with the disturbing class. She undoubtedly is doing her best to perform the difficult feat of quieting a cross baby and hearing a sermon at the same time. We know of some poor souls whose hearts have been made heavy by the pastor's pointed remarks about noisy babies in church and it is not an unusual thing for one to observe persons making the poor mother's position more uncomfortable by casting sharp glances in her direction. But why should they do such things?

The church, above all other places, should encourage the presence of children. Our Lord's kindly notice of the little ones should be a sufficient argument for this. The hold that the church gets upon the man or woman begins in childhood and any act by which the presence of even the smallest child in the House of God is discouraged is a serious mistake. G.

President Roosevelt remarked, while visiting the coal regions in Eastern Pennsylvania last week that the miner has too many hours of labor and supports too many saloons. We agree with him. Lately we visited a mining town in the anthracite region. It is beautifully situated and has the advantage of pure air, pure water and perfect drainage. The splendid mountain scenery might lead one to exclaim that "Every prospect pleases!" A few moments in the town, however, convinces one of the truth of the old missionary hymn that, "only man is vile." This particular town contains 7000 people and 88 saloons. One for less than every 80 persons. The defenders of the license system say that Pennsylvania has a model license law. Perhaps it is the best that the license system can produce, but, when such a bunch of saloons are possible in such a small community under it, there must be something very much out of joint with the license system of those who enforce the law. It was explained to us that there are so many kinds of foreigners in the community that at least one saloon representing each nationality is demanded in order that these people may have a common meeting place. We hold that the distinctly foreign saloon as an institution is worse than the American brand, bad as that may be. In it are preserved and encouraged all of the worst customs and prejudices that the foreigner brings to America. The Foreigner's saloon is the greatest hindrance that the Americanization of aliens has to meet. G.

Organized Classes a Real Benefit. *

The question has been put, "Does the theory of organized classes work out in practice?" Relative to the theory of organized classes, I must confess I know very little, if anything, about, but my experience with the practical operation of the movement justifies the statement that they are of a practical value, as the data received from the teachers of the various classes and the records of the Sabbath School, will show.

We have five organized classes at present. The first one was organized in October 1907 and the last one in November 1909. All of them are old classes, that is, speaking of them as of their existence as a class, and four of them have always had regular teachers. The other one class, composed of young men, had no regular teacher, they were often sandwiched in with some other class. The result was irregular attendance and a growing thought of migrating to some other school. It was then urged upon the leaders of our school to take some steps to save this class from abandonment and the method of organizing was adopted. By forming themselves into an organization, the young men took upon themselves the work of arousing an interest in others, to build up the class. A regular teacher was obtained and the class prospered. The young men of the class say that organization saved them to the school.

As to the membership these five classes had an aggregate membership prior to the organizing of approximately 40 members, while their membership totals today at 65, or an increase of 51%. Besides increasing their numbers, the movement promotes sociability and an interest in Bible study to a greater extent than was attained heretofore. Some of the class mottoes are "Watch and Pray". "Trusting in Jesus" etc., and the objects of the classes embrace the desire of "arousing greater interest among the boys in Sunday School and Church work: the study of the Bible and promoting a Christian life among its members, working unitedly for the enlargement of the Kingdom of God here at this place." These evidences of their aims are displayed by the banners you note on the wall around the room.

The work of the classes is carried on by committees, such as Devotional, Membership, Social, Lookout, Music and Athletic.

A number of scholars have come from these classes to unite with the Church, there being now a total of 36 members of the classes also members of the Church.

An interesting fact seems this, that since the total membership has been increased 51% and those who are church members amount to 52%, it shows that the percentage of increase in membership is composed of non-church-members, a very healthy sign of future increases of church membership.

Furthermore, we have brought all the classes together in the form of a Union which meets periodically for the purpose of enlarging our mutual usefulness.

Summarizing, would say:—
Organization has saved one class to the school.
Increased the membership of five classes 51%.
Stimulated a desire for church work and Bible study, to say nothing of the increase of financial support.
Some classes have contributed materially toward the support of the Church, while another has obtained a piano for the use of the Sunday-school and its members pledged to the payment thereof.

* A. A. Moyer Second Mennonite Church.

Various Agencies at Work for Promotion of Temperance.

The temperance question is one well to the front. A wave of prohibition has swept over the Southland. In many states local option is making tremendous headway. High license is on the defensive in Pennsylvania. Everywhere people are seeking the best means of promoting this important reform. What are the various agencies at work, creating this sentiment and working out the problem?

Says Carroll D. Wright, "the attempts to regulate the liquor traffic have resulted in four methods,—prohibition, license, local option, and state account."

For long years Maine and Kansas were the only places in the world which were trying prohibition. To-day there are these additional states: Georgia, Alabama, Mississippi, North Dakota, North Carolina, Oklahoma and Tennessee. While prohibition has in no state wiped out the evil of drinking, it has undoubtedly succeeded in abolishing and preventing the manufacture of distilled and malt liquors on a large scale in these states. The fact that liquor dealers protest against it shows plainly that it is not in the interests of the business. It is claimed that even in the cities where the law is poorly enforced, legal selling would immensely increase the sale. However, in Maine and Iowa there have always been counties and municipalities in complete and successful rebellion against the law. These laws have always been productive of much opposition because of their supposed interference with personal liberty. The experience has been that the laws are very difficult to enforce, especially where sentiment does not support the legislation. As a result other evils have grown out of the system with bad results. The public have seen law defied, a whole generation of habitual law-breakers schooled in the evasion of law. The liquor traffic has been able when attacked by prohibitory legislation, to pay fines, hush-money, and assessments for public purposes to large amounts. This money has tended to corrupt the lower courts, the police administration, political organizations, and even

the electorate itself. Prohibition being a moral reform, these evils appear very conspicuously.

In Arkansas fifty-eight counties are dry; in California, eight counties and fifty-nine municipalities are dry, and seven counties have precinct option; in Colorado seventy-eight towns went dry at a recent election. Thus I might go on enumerating showing the great gains of the local option movement. Five forms of local option may be noted. In Massachusetts, a vote is taken every year at the regular election in every city and town on the question, shall licenses be granted, and the determination of the voters lasts one year. In Missouri, a vote may be taken at any time on demand of one-tenth of the qualified voters, the vote being taken not oftener than once in five years. In South Carolina every application for the position of county dispenser must be accompanied by a petition in favor of the applicant signed by a majority of the freeholders of the incorporated place in which the dispensary is to be situated. In Ohio, local prohibition is permitted, the vote being taken at a special election on demand of one-fourth of the qualified electors in any township. In Indiana, a majority of the legal voters of any township or ward of a city may remonstrate against licensing a specified applicant, and the remonstrance voids any license which may be issued within two years. The strong point about local option is that it leaves the whole matter to the local will. There is no reason why a community should not say for itself whether it wants the saloon or not. On the whole the benefits in the smaller towns are greater than in the larger centers. The value of an annual vote, it is held, is in keeping alive the agitation for temperance. It must be admitted, though, that no measure seems better calculated to force the liquor element into political activity.

Pennsylvania is probably the best example of the High License system, outside of Philadelphia the law licenses only taverns and restaurants to sell intoxicants for consumption on the premises. The system operates to select the places where liquor is sold, and thus to drive out the low class of drinking places. As a rule, the upper limit of license fees in cities and large towns has by no means been reached. The number of applicants is always largely in excess of the number of licenses granted. The best that High License has to show is that it reduces the number of saloons. The eventual refusal of a license depends mainly on the remonstrances presented. Citizens are generally reluctant to file objections and the Law and Order society has to be depended on for this important work. The fear of this society also serves to prevent Sunday selling as well as selling to minors. The system of licensing by judges tends to corrupt the judiciary, at the least to embarass it. All attempts, however to plan the licensing in the hands of an excise commission have failed.

Iowa endeavored to carry out the philanthropic idea of removing from the liquor traffic the motive of private profit, so long ago as 1854, by legislation which appointed salaried county agents for the sale of liquors, the specific reason given for this legislation being that no private person might be pecuniarily interested in the sale of liquor. The dispensary law of South Carolina proposed to create a complete state monopoly, with no private licensed traffic and no illicit traffic, and with all the profits of the business going to the public treasury. In Norway and Sweden the Gothenburg system is in vogue. The goverment grants to a competent company a monopoly of the sale of liquors within certain limits, and profit limited to a certain rate; the surplus usually to be used in charity work or some kindred object. The results are said to be fairly satisfactory. It is in fact a sort of license system, restricting the amount of liquors consumed. It is open to the same objection as the license system, that it is a compromise with a great evil and tends to make the business respectable.

(To be concluded.)

C. E. Topic, Aug. 21.

Duty Under Difficulties.

2 Tim. 2:1—13

St. Paul, in writing the passage appointed for our lesson, wishes to impress his spiritual son, Timothy, with the importance of being strong enough to meet any emergency that may arise squarely. Several illustrations are used. First, he is to be a witness for Jesus to others as were those who brought him to Jesus. Then he is to be a soldier under discipline prepared at any time to fight severe battles. Then he is to be like the athlete who, after a long period of preparation competes for the prize but does so in competition with others and according to the law laid down. Then he is to be like the hard working husbandman. There is victory for the soldier, a reward for the successful athlete and the farmer may enjoy the choicest of the things which his labor produces. Each of these pictures conveys a suggestion of dicipline, of struggle and ultimate reward. St. Paul's reference to his experiance as the teacher of an unpopular doctrine is a hint to his disciple that the discipline and struggles of a preacher of Jesus Christ crucified and resurrected are far greater than the trials of the persons mentioned and the reward he gets makes the other rewards sink into insignificance when compared to it.

The Christian has many difficult duties to perform. He must be strong enough to perform them. Weakness is never a virtue and there is no excuse for it. We may be strong in "the Grace that is in Jesus Christ," His strength is imparted by His spirit to us through prayer and the word. Best of all God comes into our lives if we really are united to Christ. "They that wait upon the Lord shall renew their strength."

Every day should be a day of preparation for difficult tasks. As the child's future life is influenced for better or worse by the faithfulness or unfaithfulness with which he applies himself to the tasks in school so the Christian's eternal joy is conditioned by the preparation he makes for coming duties in the school of life.

On the Judgment Day, faithfulness is the one thing which will be commended. Faithfulness implies doing our whole duty and doing it as well as we can. We especially need the enlightenment of the spirit in order to know what our whole duty is, then we need the sustaining power of God in order to accomplish our task. Both of these gifts are ours for the asking. Will we ask for them?

S. S. Lesson, Aug. 21.

Jesus Nearing Jerusalem.

GOLDEN TEXT: Matt. 20:28.

17—24. The selfishness of the Lord's disciples is shown in this lesson. Three times since His transfiguration were they told of the suffering awaiting Him but they were too much occupied with their own petty ambitions to take much notice of the warnings. Two of the disciples presumed upon the fact that Jesus had already specially favored them and demanded other special favors. The request made by them, through their mother, for the chief places in the kingdom took place a little more than a week before the Lord was crucified. How little, indeed, must they have realized what was before them! These two on a former occasion resented the rudeness of the Samaritan villagers and asked that their adversaries be consumed with fire, on the present occasion they ask a favor from Heaven to the disadvantage of their friends. They respected neither the rights of friend or foe.

The ten, although they did not demand special favors to the exclusion of the others, showed, by their indignation, that they were just as selfish. The whole twelve were crude Christians, they were foolish and offensive in the expression of their ambitions which were, to say the least, stupid, presumptuous and selfish. Their hopes also show them to have been ignorant of the nature of the kingdom which Jesus was to establish.

The answer of Jesus is singularly mild on this occasion. Offensive, vain and presumptuous though the selfish request of the two brothers was, He did not offer a word of rebuke but noticed only the least culpable of their offences—their ignorance, and pitying them, as a father might his child, He quietly said to them, "Ye know not what ye ask." Surely they had no idea of the painful experiences their prayer would bring them.

James and John declared themselves ready to endure the conditions imposed. Many to-day rush into making professions before they have an idea what they mean. Notice, Jesus took these men at their word. He always takes men at their word.

25—28. Here Jesus shows that His kingdom differs from earthly kingdoms such as the disciples had in mind. In it the great are humble. Even the master of all is the one who ministers. In place of receiving the service of his subjects He gives His life a ransom for many.

29—34. The several accounts of this miracle differ in detail. The explanation suggested is that He healed several blind men about that time, one of which was Bartimeus. These blind men gave Jesus recognition as their Messiah by addressing Him as the "Son of David." The multitude tried to prevent them from coming to His notice but men cannot come between Jesus and those who seek Him. Their cry was for mercy. God always listens to a call for mercy. They were made to see. The faith that makes Jesus the Messiah-Saviour and seeks His mercy will surely lead one from darkness to light.

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free.

News of the Week.

Domestic.

NEW YORK'S MAYOR SHOT

DISCHARGED EMPLOYEE FIRES AT WILLIAM J. GAYNOR. WOUND NOT NECESSARILY FATAL.

NEW YORK, August 9.—William J. Gaynor, mayor of New York, was shot and seriously wounded at 9:30 o'clock this morning as he stood on the deck of the steamer Kaiser Wilhelm der Grosse at the steamship's pier in Hoboken, N. Y., about to start on a month's vacation.

The shooting was done by a man who later gave his name as James J. Gallagher, living at 444 Third avenue, New York. He was later identified as a former city employe, who recently had been discharged.

Three shots were fired at the mayor. Two of them missed, and the third entered just below the right ear, passing through the mastoid and traveling from right to left and slightly downward. Blood gushed from the wound and the first hasty examinations led to the belief of serious and perhaps fatal consequences.

The mayor retained consciousness and later examination by the physicians when the mayor was taken to St. Mary's hospital gave a more hopeful outlook.

The shooting occurred under circumstances of the most dramatic character. Mayor Gaynor came aboard the steamer accompanied by a number of prominent city officials about to bid him adieu on his trip abroad. The party proceeded to the upper deck and were assembled in a group giving final greetings.

Crowds of passengers were about on deck and with friends waving adieu from the pier. The mayor's party had just formed a group preparatory to having their picture taken.

Suddenly a man pushed through the throng from the rear. He approached the mayor and without a word began to fire. The shots rang out in quick succession. Instantly there was the greatest excitement and confusion.

Mayor Gaynor was seen to fall to the deck, and the gushing wound told that he had been hit. At the same moment a ship's guard sprang forward and dealt the assassin a blow on the head with a billy, felling him to the deck, where officers quickly seized him. He was turned over to the Hoboken police and taken at once to police headquarters. There he gave the name of Gallagher, and in response to inquires as to why he had committed the deed he replied sullenly: "He kept me from earning my bread and butter."

The attempt to assassinate the mayor caused intense excitement throughout New York. The prominence of the city executive in recent months in city affairs, and to a growing extent, in state and national affairs, attracted widespread attention.

NEW YORK, Aug. 10.—This bulletin on Mayor Gaynor's condition was issued at 7:30 a. m.

"The mayor is awake and is cheerful. He has no pain and he is conversing freely with his nurses and physicians. The indications are that he will have a good night."

Talking to those at his bedside the mayor said:

"I have been forced into strife and responsibility against my will. I have done my best and this seems to be the result."

Revenue Under Tariff Larger by $75,000,000.

WASHINGTON, August 8.—The Payne-Aldrich tariff law has produced in its first year a revenue greater by $75,000,000 than the sum collected in any year in the country's history, except the banner year 1907, according to the treasury department figures issued to-day.

During the first full year, ended last Saturday night, the total ordinary receipts, including customs, ordinary internal revenue, corporation tax and miscellaneous, aggregating $678,850,816, exceeded disbursements by $20,214,029.

These ordinary receipts were greater by $15,000,000 approximately, than during 1907, and the 1907 receipts exceeded those of any other year of record by almost $60,000,000.

The corporation tax revenue was $27,090,934, which is only $207,000 less than the amount assessed.

Lax methods no longer prevail at the customs houses, it is declared, and to the rehabilitation of the service and to the higher personal standing of the men are attributed an estimated addition of $12,000,000 in revenues at New York alone.

Census Returns.

WASHINGTON, D. C.—St. Paul, Minn., has a population of 214,744, according to the enumeration of the thirteenth census figures on which were made public to-day by Census Director Durand. This is an increase of 51,679, or 31.7 per cent. over 1900, when the population was 163,065.

Allentown, Pa., has 51,913, an increase of 16,497.

Reading, Pa., has 96,071, an increase of 17,110.

Alaska Steamer is Wrecked; Every Person is Rescued.

JUNEAU, Alaska, August 6.—One hundred and forty-eight people on board the steamer Princess May were rescued, and even the mail and gold saved before the boat, which struck the north reef of Sentinel islet, yesterday, went down two hours later. The ship was plying between Skagway and Vancouver. Most of the passengers were landed on the islet.

A boat's crew of six was picked up by a fishing launch and brought to Juneau. Later a second boat's crew with pilot Richardson arrived. The members of the crew who are here say the steamer was a total loss.

The approach to Sentinel rock, at the southern end of Lynn canal, is one of the most perilous stretches of water in Alaska.

Sentinel islet is about forty-five miles from where the steamer Islander foundered with a loss of sixty-four passengers, after striking ice in August several years ago, and almost opposite where the Clara Nevada blew up and was lost with all on board during the Klondike rush.

Appropriations of Last Session of Congress.

WASHINGTON, D. C.—A net increase of 4,259 new officers and employments in the government's machinery resulted from legislation enacted in the second session of the Sixty-first congress. This statement was made in the annual book on appropriations and new offices which was issued to-day by Thomas P. Cleaves and James G. Courts, chief clerks, respectively, of the senate and house committees on appropriations.

The increase in the number of new officers and employments resulted in a net increased cost to the government of $4,459,878. The increase includes 978 additional clerks and other employes in the postal service and three thousand enlisted men and apprentice boys in the navy. The total number of increased salaries or wages was 303, the annual cost being $64,302. There were twenty reductions amounting to $25,155 annually.

The grand total of appropriations made by the session was placed at $1,027,901,629. This was $16,500,224 less than the appropriations during the second session of the Sixtieth congress.

In addition to the specific appropriations contracts were authorized by the last session for certain public work requiring future appropriations, by congress in the sum of $70,945,555. In the last session of the Sixtieth congress these contract liabilities amounted to only $26,080,875.

Casualties.

CAPE MAY, N. J., Aug. 9.—Five persons were crushed to death to-night when an express train on the Pennsylvania railroad dashed into an automobile at Mill Lane crossing on the West Jersey and Sea Shore railroad.

IGNACIO, Cal., August 9.—Disobedience of orders last night on the part of a conductor, according to the railroad officials, was responsible for a head-on collision between a passenger and a work train on the Northwestern Pacific last night that took a known toll of eleven lives and resulted in the injury of about twenty.

BOSTON, Aug. 9.—A loss of upwards of $1,000,000 was caused to-night by a fire in the wholesale lumber district.

New Bribe Charge Over Indian Lands.

MUSKOGEE, Okla., August 6.—More charges of attempted bribery in Oklahoma Indian land deals were made before the congressional investigating committee here today. D. C McCurtain, a Choctaw Indian, son of the governor of the Choctaw nation, and an attorney for that tribe, testified that J. F. McMurray had offered $25,000 to him to approve the land deal.

McCurtain's statement followed soon after Senator Charles Curtis, of Kansas, had left the stand.

Senator Curtis came here to testify, following testimony given by Senator T. P. Gore, who declared he had been informed that Mr. Sherman and Senator Curtis each were "interested" in the contracts, the approval of which by congress and President Taft was sought by J. F. McMurray.

Senator Gore charged that a New York syndicate stood ready to purchase the land for $30,000,000 and the contracts held by McMurray called for a 10 per cent. "attorney's fee," whereas the indian treaties with the government provided for the disposal of the land without an expense to the Indians On the floor of the senate and in his testimony here Senator Gore charged that the proposed sale was an attempt to "rob and plunder" the Indians.

SENATOR GORE PRODUCES TELEGRAMS AS EVIDENCE.

M'ALESTER, Okla., August 9.—Senator T. B. Gore, at the congressional investigation of the Indian land deals to-day, introduced and had read to the investigating committee telegrams in which the names of Vice-President Sherman and Senator Charles Curtis, of Kansas, were named.

One of the telegrams read:

"With McMurray there to state our claims, with Mr. Curtis and Mr. Sherman, who understand better than anybody else what we want, and with the assistance of our President, it begins to look like we are coming into our own."

This telegram was dated at Kinta, Okla., May 2 last, and was sent to Richard C. Adams, an attorney at Washington, by George W. Scott, J. F. McMurray's agent among the Indians.

Another telegram from McMurray read as follows:

"Send not less than fifty letters and telegrams and keep up the work for a week at different towns Looks better here. We will win, I know."

Senator Gore said he introduced it to show the activity at Washington at the time the bribe is alleged to have been made.

Flyer Hits Automobile.

BIRMINGHAM, Ala., Aug. 7.—Two were killed outright, three fatally injured and two others may die as the result of an automobile being struck by an engine at a railroad crossing near West Lake, below Bessemer, this afternoon.

Foreign.

Armed Peace After a Day of Bloodshed.

TEHERAN, August 8.—A state of "armed peace" prevails in the Persian capital today, after the sanguinary encounter yesterday between the troops and Nationalists, under the leadership of Satar Chan, in which more than a score of Nationalists were killed and wounded. Although temporarily defeated, there is every indication that the Nationalists will continue to resist the government's order that they surrender their arms. The government is planning a campaign of disarmament.

Cholera Scourge Kills its Thousand in Russia.

ST. PETERSBURG, August 6.—Russia's scourge, the cholera, continues to spread with most alarming rapidity, particularly in the southern mining districts and in St. Petersburg, where the conditions are fast approaching the proportions of the great epidemic of 1908.

Figures furnished today by the central sanitary bureau show that in the week from July 24 to July 30, the latest available complete figures, there were 15,244 cases of cholera and 6,944 deaths. Of these 4,780 cases and 2,233 deaths were reported from the province of Yekaterinoslav and the territory of the Don Cossacks in south Russia. The provincial assembly of Yekaterinoslav today assigned $200,000 for fighting the disease.

Seize Spanish Tug Loaded With Arms.

BILBOA, Spain, August 8.—Six thousand rifles were seized by the authorities today on board a tug which had been chartered to go to San Sebastian, where the great anti-governmental demonstration was proposed to be held yesterday, before the clerical leaders abandoned the manifestation.

Local authorities at San Sebastian had held that the Carlists were planing to take advantage of the Catholic manifestation to start a movement against the government. No statement, however, is made as to which party to the conflict chartered the tug and loaded it with arms.

PORTUGAL ON VERGE OF BREAK.

LISBON, Aug. 8.—Portugal, like Spain, is almost on the verge of an open rupture with the vatican, due among other causes to friction over the governmental censure of the Roman Catholic arch-bishop of Braga for suppressing a Portuguese Franciscan newspaper without submitting the order to the Portuguese government for approval.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, August 18, 1910. No. 32.

Character Building.

We are building every day,
In a good or evil way;
And the structure, as it grows,
Will our inmost souls disclose.

'Tis in ev'ry arch and line,
All our faults and failings shine;
It may grow a castle, grand,
Or a wreck upon the sand.

Do you ask what building, this,
That can show both pain and bliss,
That can be both dark and fair?
Lo, Its name is character.

Build it well, whate'er you do,
Build it straight and strong and true,
Build it high and wide and broad—
Build it for the eye of God.

—Anon.

Items of News and Comment.

Be willing to suffer with Christ.

Missionary P. J. Wiens and family intended to leave Landour, their summer resort, on July 18th for Champa, India.

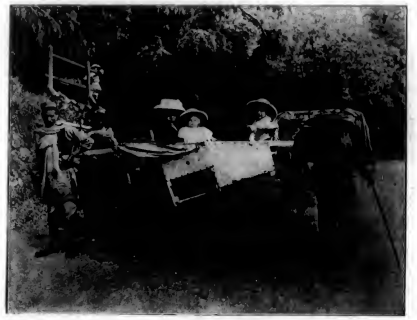
We are prone to criticise the mother of Zebedee's children and her sons, to criticise our friends and neighbors—too often a proof of our self-interest.

"To follow Christ" includes also self-denial and mortification. Jesus marched up to Jerusalem, to Calvary and the cross, which led to glory. Which course will you take?

Tithing.—Tithing is all right when it is enough. But you can not hire God to work for you on a commission of ten per cent. A book agent gets forty.—N. Y. Tribune.

The upward march seems to be hard for some Christians on account of the neglect of the upward look. "I will lift mine eyes unto the hills, from whence cometh my help." Ps. 121:1.

The name of Pabst, the famous brewer of Milwaukee, stands at the head of a petition to banish saloons forever from Grand Avenue boulevard, Milwaukee. One of the finest mansions on this boulevard is the residence of Mr. Pabst, and so he desires to exclude "the beer that made Milwaukee famous". Evidently even the famous brewer himself is beginning to be suspicious of his own beer.—Christian Guardian.



Mrs. P. J. Wiens and children, of Champa, India, in a "Dandi" on their trip to Landour, a summer resort for the hot season, at an altitude of 7533 feet.

Senator Cummins, in a recent address at Olatha, Kansas, declared that the United States Steel Corporation, with its enormous capitalization of a billion and a half, has about $800,000,000 worth of "water" in it. He declared that the Carnegie Steel Company was paid $500,000,000 for its plant, and the plant could be reproduced for $80,000,000.

Bro. James E. Sprunger, California State Sec. of Y. M. C. A., came to Berne, Ind., to visit his folks. He is on his return trip from the East, where he attended an annual institute of Y. M. C. A. workers at Silver Bay, N. Y. He also spent a few days in New York City to study the Y. M. C. A. work among the immigrants on Ellis Island. He will leave Berne for Chicago on Aug. 19th.

Drinking liquor is not suicidal, mentally, morally, spiritually and physically, but it is a plain breach of common sense from a financial or business standpoint. The United States Commissioner of Labor recently sent out inquiries to 7,000 labor-employing establishments, asking whether they took into account the drinking habits of their employes. All but 24 of the letters were answered, and of these 5,363 say that they do consider the drink habits of their men. They can not afford to have their property endangered. Then, as employers are held liable for damages from accidents, they find it prudent to employ only men who can be depended on. Men who drink are not only wasting their substance, ruining their health and injuring their condition, but they are shutting themselves out of the profitable places and soon will be shutting themselves out of all sorts of positions.—Herald & Presbyter.

Report from our City Mission.

Minneapolis, Minn., Aug. 10, '10.

Another report from Bro. E. F. Grubb is before us for publication. This is due to the time it takes for circulation among the Members of the Board, and that the last published report was delayed. Hereafter the Board has agreed that reports shall be published before their circulation tour is made, and this will quicken them a great deal and bring them more regular to the knowledge of the congregations.

Under date of June 30th Brother Grubb writes as follows:

Brethren:—

The second quarter of 1910 has seen the beginning of public services at our mission. On the evening of the 8th of May we held the first public service with 12 persons present. At that time we announced Sunday-school for the next Sunday but no one came to that service. The following Sunday five children were present; the next Sunday ten; I now have fifteen who attend. These meetings are at 10 o'clock and I call them "*The Children's Bible School*" Each child is given a copy of Matthew, and we study from that using the blackboard and the colored picture cards of the S. S. lessons. We teach them hymns and the meaning of them. The children are from 6—10 years old. Patience is the keynote in our work with them. They are getting hold of some of the things we try to teach. Nearly every lesson we review what has been gone over before as to facts concerning persons, places and events.

At first our meetings were held only on Sunday evening, but we have now added Wednesday evening services. The attendance at these services will not average over twelve.

I now have persons to play the piano at each of these services. However Bro. D. G. Dyck and his sister Martha, who have been helping on Sunday evenings are leaving to-day for a visit in Minnesota so I must find some one else for the Sunday evening services. Next Sunday evening the C. E. society of the Mt. Washington church will assist me in holding a meeting on the street near the Mission. I shall try to get other groups of Christian workers at different times to help in these meetings.

The most of my time has been given to house to house work. Since some of the children are coming to the S. S. I can call on them in their homes. None of the children have been *sent* to the mission but some have had a parents' consent,—the parents not being interested in Christian work. In some sixty homes I have visited in the district I have found but three persons claiming to be Christians except three who said they were Catholics. (By the way the hand of the Catholic priest can be seen in that the children are taught to offer insult to Protestant workers.)

I have on deposit $100 for the relief fund sent me, and $100

for the current expense fund—$200 in all.

Some conditions making hard work:

1. No Christian workers living in the district.
2. The indifference of the people to the claims of the gospel.
3. The people's pursuit of pleasure and $.
4. My being a stranger.

Some encouraging features:

1. The children come to the mission and come again.
2. Those who came dirty at first are coming clean now.
3. Helpers have been given in those who sing and play for us.
4. A very great need in this district for such work.
5. A very great God to supply this need.
6. The hope for the prayers of the children of God.

Yours respectfully
E. F. GRUBB.

The report has certainly encouraged the members of the board and we hope and trust that our dear readers will also be much uplifted by the fact that we have a fair and hopeful start in the work, and that they may earnestly and faithfully pray for success in this cause and not forget to contribute to its support. With brotherly love,

Yours for the work
JACOB J. BALZER, Sec'y.

The Drift of the Prayer Meeting.

A late church paper says:

The following account by Baillie, a writer in the time of Charles II., describes a prayer-meeting held by an assembly of divines in 1643:

"We spent from nine in the morning to five in the afternoon graciously. After Dr. Twisse had begun with a brief prayer, Mr. Marshall prayed large two hours, most divinely confessing the sins of the assembly in a wonderful, prudent and pathetic way. After Mr. Arrowsmith preached an hour, then a Psalm; thereafter Mr. Vines prayed near two hours, and Mr. Palmer preached an hour, and Mr. Seaman prayed near two hours, then a Psalm; after Mr. Henderson brought them to a sweet conference of the heat confessed in the assembly, and others seen faults to be remedied, Dr. Twisse closed with a short prayer and blessing."

If we should place one of our modern prayer-meetings up against this account, we suspect the difference could be discerned. For example:

"Brother A, the pastor, opened the prayer service (the mid-week meeting, he called it) with two or three songs, after which he prayed three minutes. Then came the Scripture lesson (five verses), upon which he commented seven minutes. We sang a few songs, after which he called for voluntary prayers—'Will four or five please lead us in voluntary prayer.' After another song he called for sentence prayers; and then, seeing that the audience were becoming weary, he announced, 'We will now change the order of the service and throw the meeting open for testimony. Let the testimonies be short and crisp and to the point.' A few responded with sentence testimonies; after this there was one more song and the meeting was dismissed. Time forty-seven minutes."

Don't Worry.

If you want a good appetite, don't worry. If you want a healthy body, don't worry. If you want things to go right in your homes or your business, don't worry. Nervousness, according to the *American Artisan*, is the bane of the race. It is not confined to the women by any means, but extends to the men as well. What good does fretting do? It only increases with indulgence, like anger, or appetite, or love, or any other human impulse. It deranges one's temper, excites unpleasant feelings towards everybody, and confuses the mind. It affects the whole person, unfits one for the proper completion of the work whose trifling interruption or disturbance started the fretful fit. Suppose these things go wrong to-day, the to-morrows are coming, in which to try again, and the thing is not worth clouding your own spirit and those around you, injuring yourself and them physically for such a trifle. Strive to cultivate a spirit of patience, both for your own good and the good of those about you. You will never regret the step; for it will not only add to your own happiness, but the example of your conduct will affect those with whom you associate, and in whom you are interested. Suppose somebody makes a mistake, suppose you are crossed, or a trifling accident occurs; to fly into a fretful mood will not mend, but help to hinder the attainment of what you wish. Then, when a thing is beyond repair, waste no useless regrets over it, and do no idle fretting. Strive for that serenity of spirit that will enable you to make the best of all things. That means contentment in its best sense, and contentment is the only true happiness of life. A pleasant disposition and good work will make the whole surroundings ring with cheerfulness.

"Let God be True."

"Although He slay me, yet in Him I trust!"
So cried the patriarch out of heavy woes;
And thus would I, until the welcome close
Of my sojourning in this house of dust,
My heart hath purposed aye to hold Him just,
E'en when He seemeth deaf and cold as those
Vain gods to whom dark nations cry. Doubt throws
Its long, deep shadow; yet believe I must!
O Lord, if I surrender faith, I die—
A living death! But I will rather be
The dull, the blind, the fool that could not see
Thy meaning clear, than think that Thou couldst lie
For if Thou fail, all things are naught to me;
If Thou abide, then all are mine in Thee.
Sunday School Times.

Dollars and Sense.

Under this caption the Ohio Department of Agriculture, in an official Bulletin gives the following facts which deserve the attention of all thinking men.

Nearly one million dollars a day for war purposes in the United States Army, Navy, Pensions. State militia not included.

Average cost of army soldier per year, $1,800.

The cost is increasing. In 1907 the government expended 58½% of its total expense for war purposes.

A leading Republican Columbus newspaper calls attention to the fact that 67½% of all government expenditures now go for war purposes,

This means two dollars out of every three for war and one dollar out of three for roads, rivers, harbors, canal, agriculture, education, salaries and all other expenses of conducting the government.

One for government. Two for war.

One horse pulls the government log wagon.

Two horses haul the red tape and brass button sulky.

Here is the United States Copper Cent expense account:

For Agriculture, 1 8%.
For Education, 3%.
For War, 67½%.
For Feed, $1.
For Fight, $37.
For Brains, $1.
For Bullets, $22.
To encourage production, $1.
To encourage idleness, $37.
For culture and education, $1.
For shot gun business in time of peace, $22.

More cannon but less live stock than ten years ago.

More soldiers but less wheat and corn than ten years ago.

More powder and ball than ten years ago, but

Less meat and bread to feed the millions.

Food supply decreasing. Army increasing.

Fertile soil becomes barren. Battle ships multiplied.

Forts erected. Experiment Stations neglected.

Agriculture and education in overalls and gingham go on foot, while war in broadcloth boards the Pullman.

Many Dollars.
No Sense.

Boycotting the Sunday Papers.

The highest-salaried preacher in the United States — Doctor Burrell, of Marble Collegiate church, of New York—has uttered a broadside against the Sunday paper. His indictment declares it unnecessary, an invasion of both the religious and secular principles underlying the Sabbath, and an invasion as well of the Christian's home life and conscience. Each of the five counts can be established. The Civil War saw the beginning of the Sunday newspaper, when occasional Sunday editions were issued to give the news from battlefields. This was the entering wedgs for their rapid development. Yet they cannot be proved to be essential to the life and progress of a nation. England, Scotland and Canada have nipped all attempts at such innovation, in the same way that two of our own cities—Washington and Baltimore—suppressed a year ago a plan to introduce evening editions of Sunday papers. These cities contended that such an innovation was wholly unnecessary, and a fresh inroad upon the rest and quiet of the Sabbath. The same line of argument holds as well against the Sunday morning paper. The Sunday paper habit is one that can be lopped off with no real loss to the reader, and in the aggregate with an almost incalculable gain for the day as a time of universal rest and worship. Doctor Burrell rightly places much responsibility for its continuance upon church members who read it and Christian business men who advertise in its columns. To this, as to most moral problems, the religious element, when united, holds the key. Let every pulpit attack the Sunday newspapers along these lines, and its death knell would soon sound.—Leslie's Weekly.

To do right may call for present sacrifice, but it is wrong that is costly in the end.

You may cover up your sins from others, but its consequences will find you out.

Home Circle.

Confidence in God.

Leave God to order all thy ways,
And hope in Him, whate'er betide;
Thou'lt find Him in the evil days
Thine all sufficient Strength and Guide.
Who trusts in God's unchanging love
Builds on the Rock that naught can move!

Where is Your Boy?

Recently in a border city of Ontario, there were some revelations in a juvenile court that aroused the city officials and a good many parents to no small degree, and which will probably result in some civic legislation that shall make it harder for boys and girls to enter upon lives of sin.

It seems that three boys who were arrested charged the cheap theatres and moving picture shows with furnishing the opportunity and incentive to the crime. The revelations were so serious as to cause a movement to be initiated to close the picture shows and similar places of entertainment to all boys and girls; and it is also suggested that the curfew be introduced.

But these are only partial measures. The real difficulty lies in parental carelessness or crime. The parents who have young children should know where those children are at night, and no one else can really take the parent's place or assume his responsibility. The very fact of parenthood involves responsibility that cannot be transferred to another. It is the father's business, and the mother's business, to look after the moral well-being of their child.

And it should be made their chief business. It is little use providing food, clothing and shelter for the child if we allow him to grow up without moral restraint, and while it seems a hard thing to say, it is only too true that in countless cases the weakness of the parents has been the ruin of the child. Business is important and social functions have their place, but the parents who are too busy with these things to take time to look after their children, have no right to have children.

The mother who voluntarily commits her child to the care of strangers, in order that she may be freer to enjoy her pleasure unrestrained, will forfeit, and deserves to forfeit, the love of that child. And the father who is too busy to get acquainted with his children has no right to grumble when those children forget him. Every day human tragedies are being enacted, and young lives are soiled and ruined simply because the children are foolish and the parents are criminally careless. If these tragedies occurred in non-Christian homes the marvel would not be so great, but it is an awful fact that some of the most heartrending of these human wrecks occur in homes where father and mother are members of some Christian church.

. . . We have a right to ask the father and mother, "Where is your boy?" "Where is your girl?" and they have a right to know. If that boy or girl is roaming the streets after dark, and the parents do not know where he (or she) is, there is trouble ahead for the child, and for the tragedy which may occur the parent must be held largely responsible. Where are our boys and girls? We parents ought to know.—*Christian Guardian.*

Reshaping.

Professor Rauschenbusch, of Rochester, thinks that "we are to-day facing the task of reshaping our social institutions, so that it will become possible for a Christian man to live a Christian life within them." We have little confidence in the conclusions of one who begins with the assumption that, as things are, it is impossible to live a Christian life, and even this little oozes away when he tells us that the "new social purpose has at one sweep enlarged and transformed our whole conception of the Christian redemption, and has superseded every previous partial formula by the all-inclusive and revolutionary aim of the kingdom of God on earth." The world is growing wiser and Christians are opening their eyes to new forms of effort, but the old conception of redemption stands, and will stand. One may think that the world has flown from its orbit because he is dizzy. The divine plan of redemption is not transformed or superseded because Professor Rauschenbuch's head swims.—Herald & Presbyter.

The way for a young man to rise is to improve himself every way he can, never suspecting that anybody wishes to hinder him.

If you would have the priestly gift of sympathy, you must be content to pay the price; like him, you must suffer.—F. W. Robertson.

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free.

Announcement.

With the help of God the First Mennonite church at Aberdeen, Idaho, is now ready for dedication, which is to take place on Sunday, August 21. A cordial invitation is herewith extended to attend the services at this occasion, in the forenoon and afternoon and evening.

COMMITTEE.

Announcement and Invitation.

The Lord willing, the 23rd session of the Middle District Conference will convene in the Bethel church near Fortuna, Mo. The same shall begin with the Conference Sermon, Tuesday evening, 8:00 p. m. September 13, 1910.

We herewith extend a cordial invitation to attend and take part in the deliberations and to invoke God's blessings for the same.

In the name of Church Board,
DAVID D. KING.

Request.

We kindly request to report to the undersigned as soon as possible, how many delegates and visitors expect to attend from each congregation so we can make preparations for the reception and entertainment of the guests.

Two main R. R. Lines from St. Louis to Kansas City pass us viz: The "Missouri Pacific" north of us at Tipton and The "St. Louis, Kansas City and Colorado" (Rock Island Lines) south of us at Versailles. The Mo. Pac. Central Branch R. R. connects the two cities, running through Fortuna, our nearest Station. For further information address the undersigned,

W. E. WELTY,
Fortuna, Mo.

Conference Notice.

Providence willing, the Middle District Conference will meet in the Bethel church near Fortuna, Missouri.

The conference sermon will be preached on Tuesday evening, September 13, the conference session will commence on Wednesday, September 14. There will be a missionary festival on Sunday, September 18.

Program

Of the 23rd session of the Middle District Conference to be held in the Bethel church near Fortuna, Mo., Sept. 13–15, 1910.

I. Tuesday evening. Conference sermon by the President.

II. Wednesday morning.
1. Opening Exercises.
2. Organization. a. Reception of Delegates' Certificates. b. Minutes of the last Conference session. c. Admission of new churches into the conference. d. Reports of churches. e. Order of the day. f. Granting of complimentary votes to visitors. g. Appointment of temporary comittees.
3. Report of the Conference Treasurer (also Treasurer of Trustees.)
4. Topic: The Middle District Conference. a. What has it accomplished in the past? b. What is it endeavoring to accomplish at the present? c. What should it accomplish in the near future? (Discussion after every topic.)

III. Wednesday afternoon.
1. Opening exercises.
2. Topic: Does the S. S. adequately supply the lack of religious instruction in our public schools? If not, how can we supply it?
3. Topic: What is the greatest present need of our C. M. College?
4. Report of the Trustees of C. M. College—a. Discussion. b. Resolutions. c. Election of trustees.

IV. Wednesday evening. Preaching services.

V. Thursday morning.
1. Opening exercises.
2. Topic: Pastoral visits: Necessity and blessings.
3. The pastor's support: a. Moral, scriptural and financial basis of same. b. How can it be secured?
4. Report of the evangelization committee—a. Discussion, b. Resolutions, c. Election of one member of the committee.

V. Thursday afternoon.
1. Opening exercises.
2. Transaction of necessary business. a. Determination of place of meeting for next Conference, b. Election of the following officers: 1. President, 2. Secretary, 3. one Trustee, 4. one member of Program committee.
3. Question Box.
4. Topic: Should we as a Mennonite denomination preserve our identity? If so, to what extent does our participation in township, county, state, national, international S. S. and C. E. and church Federation conventions, and in yearly union meetings with other churches, as well as the attendance of our young people at schools of other denominations, have the tendency to weaken our principles and to destroy our identity?
5. Report of committee on resolutions.
6. Concluding remarks and adjournment.

Program Committee:
W. W. MILLER,
J. H. TSCHANTZ,
E. J. HIRSCHLER.

The program for the mission festival on Sunday, Sept. 18, is as follows: 9:30 a. m. Mission services, a. Foreign Missions, German sermon by Rev. S. F. Sprunger, b. Home missions, English sermon by Rev. W. W. Miller. Afternoon: Children's missionary festival.

Other preaching services will be announced at the Conference.

"The Mennonite" from now until January 1912 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Indiana.

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Rev. S. M. GRUBB, Asso. Editor, 3004 N. 11th St. Philadelphia, Pa.

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The Associate Editor has charge of pages 5 and 6.
All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Indiana.

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MENNONITE MINISTERS.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, BERNE, IND. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1911 as complete and correct as possible.

Notice!

The dear readers are kindly requested to notice the *rearrangement* of some of the departments of the MENNONITE. These changes will especially accommodate the printers.

From now on, the Associate Editor will have charge of the pages 5 and 6, in exchange of pages 3 and 4. Hence "Correspondence" is placed again on page 4, and the material formerly on page 6 (announcements, notices, contributions,, programs, etc.) on page 3.

We trust that it will be easy for the readers to acquaint themselves in a short time with these changes.

Help us to secure new subscribers by sending us the names and addresses of your neighbors and friends who are not yet readers of THE MENNONITE. $1.50 will pay the subscription to a new subscriber from now until Jan., 1912.

Fell luxury! more perilous to youth than storms or quicksands, poverty or chains. — Hannah More.

Mennonite Unity.

BY N. E. BYERS.

I have been much interested in the discussion carried on by the Gospel Herald and Mennonite on the subject "In What Fundamentals do Mennonites Agree?" and much pleased with the sympathetic and fair attitude taken by most of the writers and I believe it will be because of (1) common beliefs, (2) mutual confidence, regard and love and (3) co-operative effort. And the first two must be accomplished before we can consider the third. If we unite it must be on the basis of a distinctively Mennonite interpretation of New Testament teachings and some agreement as to the application of these principles to the conditions of our modern life. If there is a body of such beliefs in which we can agree then and then only are we one people with a real mission that will inspire true loyalty to our church. It may be true that in our rather free association with other denominations and attending primarily to the petty differences that have divided the factions in our own denomination we are in danger of forgetting the great fundamental principles of our church. What can we do to improve matters in this respect?

As to the second point of cultivating a stronger Christian fellowship among ourselves I believe that that will be accomplished largely through common beliefs and personal association. I am quite sure that if we would get into personal contact with each other and know each other's convictions we would have much more in common than we now are aware of. As long as we stand apart and view each other critically, with the prejudices that we have inherited from our fathers we will have no real desire to unite. But if we will learn to know each other I believe that there will be enough love for each other and our great common cause to exercise such charity and self sacrifice as will be necessary to get together on a working basis. But how shall we begin?

I wish merely to suggest a plan which it seems to me might accomplish much in the way of common beliefs and mutual sympathy. I submit the following:—The editors of the MENNONITE shall ask representatives of at least five of the larger branches of Mennonites to act as a committee to select the more important distinctively by Mennonite beliefs and invite speakers from all the different branches to be present at a time and place to be chosen by the committee to thoroughly discuss these subjects before an open general meeting to which all Mennonites of America shall be invited.

The editor of the Gospel Herald gives a good preliminary list of topics that might be considered by the committee and from which they might select at least some of the subjects on the program viz—"Purity in life, simplicity in faith and life, separation of church and state, opposition to war, opposition to a hireling ministry, the visible church as the home of converted people only, the whole Gospel as our rule of life, separation from all kinds of worldliness, the bringing up of children in the true faith and the preaching of the pure Gospel to all people.

It would not in any sense be an official General Conference. The committee and speakers would act as individuals and each one present would draw his own conclusions. It would simply be continuing the same line of work as our editors have started with the difference that we would meet face to face and hear the discussion orally rather than written, which is always more satisfactory in the way of mutual understanding and sympathy.

I feel that in my own branch of the church it is very important, especially for the thinking young people, to have more emphasis placed upon the fundamental denominational principles in order to hold their loyalty to the church and to keep the church true to her real mission.

We may be in danger of having some of our American Mennonites departing almost entirely from the faith of our fathers as I understand have certain sections of the European churches.

If others see fit to promote this plan may we all prayerfully cooperate to make it a strong meeting for real unity and progress in the true faith.
Goshen, Ind.

The Essential in Preaching.

"Judge, why don't you go to church any longer?" frankly asked a prominent minister of an eminent judge who, he had heard, seldom, if ever, attended the church he had long been associated with.

"I will tell you," said the judge, who, by the way was not a professing Christian.

"My minister tells us that a man is not naturally sinful; that we are falling up, and not down, and coming out right in the end, and that really there is nothing to be saved from, and no one to save us; that Jesus Christ was simply a good man whom it would be well to imitate.

"If this is so, it doesn't seem to me worth while to go to the trouble of going to church or the expense of keeping it up; so I let those who like that sort of a rose-water lecture pay for it."

The judge was right, unless the minister was wrong.

There is not enough vitality in such religion to keep it sweet.

At the basis of all religion lies the needs of man, the deep soul-needs that can be satisfied only by a divine Savior. Even heathen religions, the worst of them, recognize this need, and are feeling after such a Savior if haply they may find him. The religion of Bethlehem and Calvary has found him, and with love and pity offers him to all the world.

Whatever we leave out of our creed, if we are Christians, we cannot leave out the thought of man's need as a sinner and Christ's sufficiency as a Savior.—Pilgrim.

"The Mennonite" to a new subscriber from now until January 1912 for $1.50.

Blending Prayer.

He findeth not who seeks his own,
The soul is lost that's saved alone.
Not on one favored forehead fell
Of old the fire-tongued miracle,
But flamed o'er all the thronging host
The baptism of the Holy Ghost;
Heart answers heart, as one desire
The blending lines of prayer aspire;
"Where, in Thy name, meet two or three,"
Our Lord hath said, "I there will be!"
Whittier.

Who are the Lawbreakers?

It is stated in the Brewers' Year Book that "in Ohio, Michigan and Indiana open defiance of the law has been the rule rather than the exception." If this is so, let it be borne in mind that every time the law referred to has been broken it has been by one of these liquor sellers. These brewers boast of their anarchy. They are self-confessed lawbreakers. They have no respect for the laws. Of course it is not as bad as they boast of its being, for the law against law-breaking liquor sellers has been enforced about as well as those against thieves and counterfeiters and murderers and other such offenders. But, of course, all such would-be criminals get their work in, as vigorously as they can, although not all of them boast of their crimes as loudly as do the brewers and their saloon-keeping agents.—Herald and Presbyter.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1912.

Editorial.

The Abandoned Church.

Europe is rich in ruins of old cathedrals etc. People visit them because of their historic associations or because they give an opportunity for studying the art and architecture of by-gone ages. America is too new a country to be very rich in ruins, and it is well that this is so, for when a nation must get its glories from the ruins of past greatness rather than from present achievements it is in a state of decay. The same holds true with churches, they are alive to do great work for the Master and not because some ancestors before them did their own parts faithfully.

One cannot help wondering what a forsaken or forgotten Mennonite church in America may mean. We know of a half a dozen meeting houses in one state which were once the gathering places of our fathers. An inspector of the stones on the grave yards about them will reveal many family names common in our churches and the neighborhood about these places will contain many people whose names betray a Mennonite ancestry. The meeting houses and the names remain, but where are the Mennonites? Perhaps it would be necessary to investigate the history of each place separately in order to answer this question with any degree of satisfaction. Some of the churches were not careful enough about bringing up their children in the faith and died because those who should have succeeded in the work made other affiliations. A church that loses its hold on the growing generation is to be pitied. Indeed it is rushing on to self-destruction. There should be a way by which some one could step in and stop this folly and save the young to the church. Young people need not "run" the church to save it, but the church should be run to save the young people. It is folly, for example, to keep a church German when the families connected with it have long ago given up German in the home and when German does not at all enter into the education of the children. Besides contending with the language young people have too often been discouraged when they sought to put their talents to work for the master. Sunday-schools, Young People's Societies etc. have too often been compelled to fight their way into the churches that should have welcomed them with open arms. Even church offices have been closed to young people when a fair proportion of them doing the special work would have been a very great blessing.

Neglect of the young, however, has not always been the cause of forsaken churches. Sometimes the only monument to keep fresh in the mind the memory of a bitter church quarrel is the forsaken church. Other denominations as well as our own have left such monuments to their shame and wherever they are they speak of conditions that should not have existed and would not have existed had the Christ spirit been permitted to rule.

Often a church tumbles down because its people have moved away. Our people have been great offenders along this line. They go from place to place and state to state trying to better their conditions and the church suffers. A small denomination has very little chance of growing when its people are not settled. Soon we hope our country will be settled from one end to the other, then our people will be settled too and the churches will have the chance to grow and become an influence that counts. "*Wanderlust*" is not a useful factor in the building up of churches.

The neglected church, the one for which no one seems to care, is the saddest picture of all. To think that a faithful few were once compelled to give up simply because no one came to preach and the church, as a whole, did not bother itself enough about the matter to send some one. This neglect usually begins when there is no regular preacher stationed at the place and supplies must be sent, often a different one every Sabbath. A period of supplies means a period of loss to any church; to the weak church it is the beginning of the end. Things come to that stage, sooner or later, when the supply is hard to get. No one is willing to go out of his way or make the necessary sacrifice in order to preach in that place. One after the other of the faithful drops off, none come in, and finally the door is closed for the last time.

Our church needs a body of able and consecrated men who can be sent to such places to work there. We may never regain our position in places where we have once lost ground but with enough men and enough means (which the church should supply) we need not be responsible for any more churches abandoned on account of neglect. G.

Various Agencies at Work for Promotion of Temperance.

(Concluded)

Of the agencies that make for the creation of temperance sentiment, a large place must be given to the organized societies which have this end in view. At present the Anti-Saloon League is in the fore front of the movement. This began with the organization of an Anti-Saloon League in the District of Columbia started June 23, 1893. From this grew the national organization, founded in Washington mainly through the efforts of Bishop Wilson, of the M. E. Church. It represents in large measure the activities of the church along the line of temperance reform. The object of the League is the federation of churches of every name with the temperance societies and other organizations opposed to the liquor traffic, and the concentration of these forces against the common enemy. Its object is the ultimate extinction of the liquor traffic. It stands for prohibition in every foot of territory that existing sentiment will capture or keep. During late years it has done much to extend local option. It has done very good work in the South, and has made great advances in the North Atlantic and New England States.

The Anti-Saloon League somewhat overshadows the W. C. T. U. at the present day, but this organization must be credited with the preparation for the later and larger movement. Men who are voting the saloon out of existence today had W. C. T. U. mothers, or came under the influence of the W. C. T. U. teachings in the schools. Particular credit is due to the department of Systematic Temperance Instruction in the public schools. The extent of the influence of this work can scarcely be measured, especially so in its promise for the future. In 1901 this instruction became compulsory in every state and territory, and in every school under Federal control. To Mrs. Mary Hunt is, to a great extent, due the success of this great work. With trained assistants she gathered scientific temperance research all over the world. She had prepared series of text-books, teaching the effects of alcohol upon the human system. Besides this, she went up and down the country influencing legislatures to pass laws requiring this instruction with the results before stated. Supplementing this work and of undoubted great influence also is the quarterly temperance lesson in the Sunday-schools of the world.

The economic situation is having an important bearing upon the problem. The substantial argument in favor of closing saloons is the increased economic welfare of the laboring population, and the increased efficiency of labor resulting therefrom. The United States Labor Department, using percentages based on several thousand reports, found that ninety per cent. of the rail-roads, seventy-nine per cent. of the manufactures, eighty-eight per cent. of the trades and seventy-two per cent. of the agriculturists discriminate against drinking men as employees. As more things are done by machinery, as trolley-cars supplant other modes of transportation, as the speed at which machinery is run is increased, as the intensity with which people work becomes greater, the necessity of having a clear head becomes imperative, and the very conditions of modern business life necessitate sobriety on the part of workers. Those who would find profitable employment realize this more and more.

The passing of alcohol in medicine is removing one of the last props of the traffic. In a discussion at the meeting of the American Medical Association in June, 1909, Dr. Alexander Lambert, of Bellevue Hospital, said: "Eight years ago I became dissatisfied with the results of the treatment of pneumonia which I had been following, and in my division of Bellevue hospital I gave up the use of alcohol and nitro-glycerin and simply used those drugs by which we obtain a rise in blood pressure." The Frances E. Willard Temperance Hospital, Chicago, Red Cross Hospital, New York, and others are strictly non-alcoholic in practice and all show excellent results in the treatment of patients." Many other hospitals report a great decrease in the amount of alcohol used. Pennsylvania Hospital, Philadelphia, says: "We are now using one-third the amount of liquor in the hospital that we used ten years ago.

In general, science has demonstrated that alcohol has no value as a food, but instead is a poison and its effects are always those of a narcotic poison.

To show that the movement is world-wide and that there are advances in all parts of the world, I call attention to the Twelfth International Congress on Alcoholism, recently held in London, England. The British Government invited the nations of the world to send official delegates, and twenty-six foreign governments and British colonies responded. The late King Edward's brother was honorary president of the Congress. Some of Great Britain's noblest men and women were associated with it. Seven of the band of thirty abstainers in the Swedish Parliament, who now have a controlling influence in that body, were present at the Congress. The United States sent the larg-

est delegation. The spirit of the Congress may be expressed in the words of one of the speakers: "Let us face the world problem of alcoholism, solve it, solve it right, be the result what it may, for it is the cause of humanity, and humanity must free itself."

Seward M. Rosenberger.

Men and Missions.

The subject of missions like others has many sides. To turn the "right side up" is important. In other words, to get hold of the most essential factor of the problem should be our first aim. Under God, the greatest need in the work of the Kingdom is *men*, by which I mean consecrated and devoted manhood and womanhood.

We are apt to overlook or, at least, to view too lightly the part played by men in movements. This is the age of organization, and stress is laid upon machinery. In turn, we are apt to credit the machinery of organization with the results produced. In the city of Philadelphia there has just been completed one of the finest store buildings to be found anywhere in the country. It will undoubtedly be an important element in the business in the future. The business carried on in the building, we may be sure, is a splendid illustration of system and organization; but back of it all, and vastly more important is the organizer and genius of the business,—a man who lately celebrated his seventy-second birthday by attending to business at his desk in this building. The cause of missions has its business side also. Money is a very important consideration. The machinery of the business would not turn without it, but it is in itself grossly material, and needs to flow through the hands of men representing sanctified business ability, intelligence, and high purpose, to give it a living touch.

The names of devoted men and women of God are written large on the pages of the history of missions. When thinking of the movements in the various countries, there come to us at once the names of those who led the way and those who continued the great work, the Careys, the Judsons, Taylor, Hurlbut, and many others. The zeal of these workers overcame all obstacles, and they conquered by the sign of the cross. Interesting and inspiring is the story of Dr. Duff, the great Scotch missionary.

When Dr. Duff came home from his lifework in India, a crowded meeting was held in Edinburgh to hear him on the claims of India upon the Christian church. For two hours and a half the old man went on, holding the audience by his eloquence. Then he fainted, and was carried out of the hall. Presently he came to, and asked, "Where was I? What was I doing?" In a moment memory returned, and he said, "Take me back; I must finish my speech."

"You will kill yourself if you do," said his friends. "I shall die if I don't," exclaimed the old man. They took him back. The whole meeting rose, many in tears, His strength failed, and he could not rise, but gathering himself up for one final effort, he said, "Fathers of Scotland, have you any more sons for India? I have spent my life there, and my life is gone, but if there are no more young men to go, I will go back myself, and lay my bones there, that the people may know there is one man in Christian Britain ready to die for India's deliverance."

NOT TO BE TEMPTED BY PLACE.

Several months ago the lifestory was given to the public of another missionary who had the spirit of Duff—Rev. H. H. Jessup, D. D., of Beirut, Syria, the uncle of Mrs. James Ramsay Swain, whose husband is pastor of Woodland Presbyterian Church, Philadelphia. Dr. Jessup's heart has always been in the mission field. For fifty-four years he has labored there, in spite of many attractive appeals to take pleasanter places at home. He chose the privations of a missionary's life, rather than accept the positions offered, with their much larger salaries and wonderful opportunities.

(To be concluded.)

C. E. Notes. August 28.

Topic: The Progress of Christ's Kingdom this Year in Asia.

The most recent statistics for the progress of Christianity in Japan: 600 organized churches, one-fourth of which self-supporting, with a membership of 70,000, an increase of ten percent since last year; 500 ordained Japanese workers; 600 unordained workers; 200 Bible women; 100,000 S. S. scholars; 4000 students in Christian boarding schools; 100 Christian kindergardens and other day schools with 8000 scholars; 400 theological students in training; 250 women in Bible schools; organized Japanese mission societies are at work in Japan, Korea, Manchuria and China; Protestant Japanese Christians gave last year 300,000 yen or $150,000.

The event this year most likely to make the farther development of Christ's kingdom in China possible was the meeting on Oct. 14 of the first provincial assemblies or parliaments in 22 provinces in Manchuria. This is a step toward constitutional government which will make real reforms possible and open the way for the greater development and activity of the church.

The Korean Christians have determined to work and pray for the winning of one million souls in their country to Christ. To bring this about they are unitedly praying for the Holy Spirit's blessing; making house to house visitations; giving the word of God and other Christian literature the widest circulation, and making "Korea for Christ" the theme of their daily prayers.

In India, in spite of the political unrest, which in many quarters is causing considerable commotion, they are beginning to reap the sowings of the past. The efforts along evangelistic, educational, and medical lines have been largely increased this year. In some places heathen temples are deserted and altars upon which animals were sacrificed to devils are broken down and in their place one may see the spires of Christian places of worship pointing to heaven.

In Mohammedan lands the progress of the kingdom has been especially encouraging. During the past twelve months nearly $2,000,000 have been contributed to various Christian educational institutions in Turkey and Syria. The Bible is now translated into all the languages of western Asia. The Beirut Press alone has turned out 60,000,000 pages of Christian literature. The deposition of the Shah means that the doors of Persia are now open as never before, to the Light of Christ.

S. S. Lesson, Aug. 28.

Jesus Entering Jerusalem.

Matt. 21:1—17.

GOLDEN TEXT.—Matt. 21:9.

1—6. A trial of Faith. Two of the disciples were given a task that might have tried their faith. They were to find and bring to Him the beast upon which He was to ride. To the Jew the ass was not a creature to be held in contempt; upon it prophets and kings had ridden. He, the prophet and king, chose a beast in keeping with His kingly dignity, one that stood for peace rather than the horse, which was a creature devoted to the uses of war. Moreover the prophet had declared that He should so come. Zech. 9:9.

The disciples found things as Jesus said they would. It is always safe to assume that Jesus knows just what conditions we have to meet in His service and that they will turn out just as He says they will. Acting faithfully according to His plans will be doing our part toward ushering in the kingdom He came to establish.

7—11. In placing their garments upon the ass the disciples acknowledged Jesus a king worthy of kingly honors. The palm branches indicated that the multitude also acknowledged Jesus king. Kingship is an essential part of Christ's work. Prophecy declared that He should be a king, He, being of a kingly line, was born a king. He was crowned and died as a king. As a king he rules over His people demanding that they obey Him. He has kingly rewards to give those who serve Him fathfully. To have a part in the glories of His kingdom, we must obey Him as our sovereign.

The triumphal entry was in wonderful contrast with that of earthly monarchs. No spoils, no train of captives destined to slavery or death had a part in it. His trophies were the lame He had made to walk, the dumb He had made to speak, the blind to whom He had given sight, the sick He had made well etc.

The wonderful sight stirred up Jerusalem. When Jesus comes there is sure to be a stirring up. Those who love Him as their king will rejoice. Those who hate Him will be displeased.

While the enthusiasm of the people was at a high pitch Jesus was sad. He knew that in a few days the city would reject Him for a murderer and the multitude would be crying for His blood. The true disciples will be faithful to Jesus when He is not popular with the world.

12—13. This is the second time He cleansed the temple. He saw it devoted to the sale of offerings and money changers' tables apparently for the accommodation of the worshippers, but really for private gain. He was the Lord in the temple of the Lord and, as such, took charge of it. To the wrong-doer his frown is terrible. How different is He, and with what gentleness He beams upon the unfortunates and heals them!

14—17. Never was His presence of mind and quick aptness of retort shown more strikingly than when He answers the Pharisees who were filled with indignation that he should so boldly appear in the temple and permit children hail Him as the Messiah. Children are His loving subjects. To be the right kind of subjects we must become as little children.

It is not the sight of our sinful heart that humbles us; it is a sight of Jesus Christ. "I am undone, for mine eyes have seen the King."—Andrew Bonar.

News of the Week.

Domestic.

Mrs. Judith E. H. Foster. †

WASHINGTON, August 11.—Mrs. Judith Ellen Horton Foster, noted throughout the country as a temperance lecturer and writer, and advocate of missions and philanthropy, died in Garfield hospital here early to-day, following a surgical operation.

Mrs. Foster was one of the few women admitted to practice as attorney at the bar of the supreme court of the United States. She was a native of Massachusetts and a graduate of the law school of Iowa university. She was seventy years old. Mrs. Foster took a prominent part in the work of the W. C. T. U.

Census.

WASHINGTON, August 12.—The population of Kansas City, Mo., is 248,381, an increase of 84,629, or 51.7 per cent., as compared with 163,752 in 1900.

WASHINGTON, August 15.—The census bureau today announced that the present population of Pittsburg, Pa., is 533,905, which is an increase since 1900 of 82,363, or 18.2 per cent.

The population of Syracuse, N. Y., was announced as 137,249, showing an increase since 1900 of 28,875 or 23 6 per cent.

The increase shown for Pittsburg is reached by finding the difference between the present population and the combined population of Pittsburg and Allegheny in 1900. Allegheny has been consolidated with Pittsburg since the 1900 census. The population of Pittsburg alone in 1900 was 321,616.

Idaho Towns are in Path of Flames.

WALLACE, Idaho, August 13.—The city of Wallace is in imminent danger of destruction by forest fires, which are sweeping through the Cœur d'Alene district with no sign of being checked. Taft, Mullan and Murray, all nearby, are also in danger. All last night and early to-day fiery embers from the burning mountains fell in the streets of Wallace and the smoke was so thick that it was difficult to see more than one hundred yards. The city officers to-day ordered the fire department to be in readiness for instant service, and scores of volunteers have been marshaled for an emergency. The heat is terrific.

In order to have only able-bodied men in the line if a fire breaks out, arrangements were made to-day to send all the women and children to Spokane at once. Appeals were also sent to Spokane and to Ft. George Wright, near there, where a large body of troops is stationed.

The chief efforts of the fire fighters to-day were directed toward checking the flames that were sweeping down the sides of the nearby mountains by leaps and bounds. Back fires have been storted in many places.

Liquor Consumed in Year.

WASHINGTON, August 15.—Figures announced to day by the internal revenue service show that in the fiscal year ended July 31 the citizens of the United States drank 126,000,000 gallons of whisky, 59,000,000 barrels of beer and ale, smoked eight billion cigars and seven billion cigarettes.

Uncle Sam profited by these facts to the extent of $289,728,014, the total collected as internal revenue. Playing cards contributed $565,524 in revenue, and oleomargarine produced more than a million dollars.

Foreign.

FLORENCE NIGHTINGALE †

ANGEL OF THE CRIMEA DIES IN LONDON HOME AGED 90 YEARS.

LONDON, August 15. — Florence Nightingale, pioneer war nurse, the last of the great figures of the early nineteenth century, died Saturday afternoon at her beautiful home in the suburbs.

In all probability her dying request for a simple funeral ceremony will be ignored. Such a warm place did she hold in the affections of the people that there is now a widespread demand that her body find a resting place in Westminster Abbey, where England's best blood is buried.

BORN IN FLORENCE, ITALY.

Florence Nightingale was born May 12, 1820, in Florence, Italy, and was the daughter of a wealthy English country squire, who owned large tracts of land. Named after the city of her birth, she was reared in an English country house. Her father had no sons and only one other daughter, and made a hobby of giving a classical education to his two girls, who were thus mentally trained far in advance of the custom of their day.

They traveled widely and were presented at court, and the older sister, Frances, married Lord Verney. Florence, however, inclined from babyhood to nursing. It is related of her that as a small child she always played that her dolls were ill, so that she might give them the care required by all invalids, and it is said that when her more active sister's dolls sufferd the loss of limbs or eyes or nose her greatest delight was in patching them up and nursing them back to health.

STUDIED THE HOSPITALS.

While still in her early twenties she traveled throughout England, Ireland and Scotland, making a study of the hospitals and the methods of nursing then in vogue.

Convinced that there was room for improvement, she prevailed on her father to send her to the training school of the Protestant Sisters of Mercy at Kaiserwerth, Germany. This was the most advanced school of nursing in those days, and upon her return to England Miss Nightingale showed so much executive ability in carrying out the things she had been taught that she promptly came to be regarded as a natural genius in her chosen profession.

It was considered wonderful that a young woman of such refinement and education could interest herself in nursing, for in that day conditions in English hospitals were deplorable.

When news of the awful state of affairs existing in British hospitals in the Crimea reached London she was named to head a staff of thirty-four trained nurses to take charge at the front.

Twenty-four hours after she had taken charge at the hospital, which already was overcrowded, the wounded began to arrive in appalling numbers. Conditions were most deplorable. Red tape kept the proper food and medicine in storerooms days after they were urgently needed. The medical staff was inadequate. The suffering of the wounded men was indescribable. The death rate in the hospital was 50 per cent.

Florence Nightingale brought order out of chaos. On her second day of duty she stood for twenty hours on her feet, giving orders, seeing that they were carried out, and pacing mile after mile through the corridors, giving personal ministration to suffering and dying soldiers. It is thus Longfellow's "Santa Filomena" pictures her:

Lo, in that house of misery
A lady with a lamp I see
Pass through the glimmering gloom
And flit from room to room.

And, slow as in a dream of bliss,
The speechless sufferer turns to kiss
Her shadow, as it falls
Upon the darkening walls.

MEN KISS HER SHADOW.

It is related as a true incident that scores of weak, dying soldiers did kiss her shadow as she passed them with her little night lamp, and that there is truth in this seems to be evidenced by the vote taken at a banquet given the surviving officers of the Crimean war some years ago. These men were asked to write on slips of paper the name of the person whose services in the Crimea would be longest remembered. And without consulting each other these men of war wrote unanimously one name—Florence Nightingale.

HEALTH BROKEN BY WORK.

The labors she performed made her ill, but she refused to give up and did not leave the Crimea until the last English soldier was withdrawn. Then she learned that she had permanently ruined her health. When she returned to England from the front the people raised $250,000 for her by popular subscription. This gift she accepted only that she might use it for the foundation of the Florence Nightingale Training School for Nurses, still one of the best institutions of its kind in the world.

Horrors of Cholera Scourge Increasing.

ST. PETERSBURG, August 16.—The horrors of the cholera scourge in Russia, according to Professor Rein, of the Red Cross, who has been sent by the government to South Russia to study measures of combating the disease, are steadily increasing. Children are starving in many instances because their parents and adult relatives have died of the disease, leaving them unsupported.

There is no indication yet of the epidemic diminishing, and thousands of new cases are being registered daily. The official figures, according to reports, though immense in themselves, understate the full extent of the disease.

Steamers Crash; Thirty-nine Perish.

GIBRALTAR, August 16.—Thirty-two of the passengers and seven of the crew of the small Spanish steamship Martos were drowned today in the sinking of the ship off Tarifa point at the entrance to the Straits of Gibraltar. The Martos was in collision with the German steamer Elsa in a dense fog. She foundered a few minutes after being struck. The survivors were landed here.

World's Fair in Ruins; Loss $100,000,000.

BRUSSELS, Aug. 14.—The White City of the world's fair, as the Belgians have called their 1910 exposition, is to-night a mass of flames and smouldering ruins. A spark falling into inflammable material in the telegraph building burst up in flames, which, driven by a high wind, swept rapidly in all directions. Soon the Belgian, English and French sections were destroyed. The firemen and detachments of soldiers, called quickly to the scene, found themselves baffled by the veritable gale, which carried the burning embers to all parts of the grounds.

At the time of the outbreak not less than 100,000 persons were circulating in the grounds and the Kermess. Troops were ordered out and came at double quick to aid the police in clearing the great grounds. This was accomplished in fair order, except within the limits of the Kermesz, where the vast crowds became entangled in an almost inextricable mass.

Considering the rapidity of the conflagration, the small loss of life is marvelous. So far as is known up to a late hour to-night, only two are dead. The injured, as officially reported, number thirty, but probably many hundreds received minor injuries.

Devastation in Japan.

TOKIO, August 12.—The devastation wrought throughout many districts by the recent floods is appalling. Whole villages and towns have been washed away and many lives have been lost. In the lower sections of Tokio alone, thirty thousand houses are submerged. Communication by railroad throughout the flooded area has been interrupted. There is much suffering and in many places the inhabitants are destitute and threatened with starvation. The loss amounts to millions of dollars.

HUNDREDS DROWNED IN JAPANESE FLOODS.

TOKIO, August 15.—Casualties from the great floods which last week inundated many districts in Japan and on Friday and Saturday submerged two of the principal wards of Tokio almost entirely, were given out to-day after official investigation as 1,112 dead and missing. Three thousand, nine hundred and fifty-three houses were washed away, in addition to the thousands which were under water during the flood but resisted the strain. Thousands of persons are homeless and dependent on public relief.

32 Dead and 100 Injured in Wreck.

ROYAN, France, Aug. 14.—An excursion train from Bordeaux, with 1,200 passengers and running at a speed of fifty miles an hour, crashed into a freight train at Saujon today. Thirty-two persons were killed and 100 injured. Many of the victims were school girls. Several of the passenger cars were torn to splinters. A misplaced switch caused the accident.

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Vol. XXV. BERNE, INDIANA, August 25, 1910. No. 33.

Peace.

In Me ye might have peace—in Me
I have not promised it elsewhere;
Turn to the world—it is not there,
But only weariness and care,
Oh, cease then from thy fruitless quest.
It was in love I stirr'd thy nest
That thou might'st come at last to see
That peace is only found in me;
In Me ye might have peace. —Ex.

Items of News and Comment.

Children did their part in Christ's triumphant entry into Jerusalem.

The Missionary church held its annual convention at Berne, Ind., from Aug. 14—21.

The Western District Conference is announced to convene in the Alexanderwohl church, Goessel, Kan., on October 19, 1910.

In the house of worship nothing should be introduced or supported, which is not sanctioned by God, whom we are to worship in spirit and in truth.

Upon the request of the congregation at Berne, Indiana, that Rev. J. W. Kliewer should reconsider his resignation, he withdrew it on August 21st.

Colts, farms, money and other property are worthy of acceptance when offered for the Lord's work; but to give truly ourselves to Jesus is a greater offering that carries with it all that we have.

Bro. M. B. Fast, of Scottdale, Pa., editor of the "Rundschau," mentions in this week's issue that there is now open a splendid opportunity to establish in Southern California a "Mennonite Old Peoples' Home".

Kiss Not.—Kissing is insanitary—miscellaneous kissing, especially. If you see a woman wearing a white button with the words, Kiss Not, in red letters on her bosom, do not imagine that she is a misanthrope—a man hater. It is only that she is an enthusiastic member of the Woman's Health Organization, which is devoted to ridding the world of the malaria-conveying habit of osculatory greeting.—Congregationalist.

The Central Mennonite College of Bluffton, Ohio, asks an interest in the special prayers of all the churches on Sunday, Aug. 28, which has been set apart as a day of prayer for our institutions of higher learning. The readers are aware of the efforts of the college to raise an endowment fund and that at the same time it is establishing a Ladies' Hall.—Persons who are inclined to assist the institution in material gifts may send the same to the College, Bluffton, Ohio.

S. K. Mosiman, President.

Spirit of the Liquor Element.—There seems to be no limit to the murderous and anarchistic spirit of the liquor element of this country. The home of Rev. R. B. Fisher, Presbyterian pastor, of Neoga, Ill., was dynamited a few days ago. He had been active in his efforts to repress bootlegging and gambling, and threats had been made against his life. There is no doubt that his opposition to these criminals led to this attempt against his life. That his people have confidence in him, and that they are sure of the source of the attack, is evidenced by their offer of a reward of $500 for the apprehension of the dynamiters and by their maintaining a guard about his home. Such acts as this are a revelation to the people of this country of the nature of the character of the liquor traffic.—Herald & Presbyter.

The C. E. President on Sororities.

Rev. Francis E. Clark, founder and president of the United Christian Endeavor Societies of the World, writes in the official organ of the C. E. Union that it is "high time that the people of America were awakened to the foolishness and wickedness found in some of our high schools." He condemns high school dances with their "promiscuous embraces," and declares that "girls not out of their teens have been ruined body and soul through these dances." "But bad as these high school dances are, probably the

Most Foolish and Wicked

institutions connected with our high schools are many of the secret societies to which the boys and girls belong. The case of the girl who has recently become a nervous wreck and practically insane through the initiatory ceremonies in one of these sororities is still fresh in the public mind, and the ritual of initiation in this school has been made public. It is not only foolish but disgusting." Giving some of the details, he adds: "In other ways she is tortured with fiendish ingenuity, scarcely equalled in the torture chamber of Nuremburg." "Those who inflict these tortures will be coarsened, their sensibilities will be blunted, and their whole nature degraded." "On the cars and on the streets I see more vulgarity and rudeness of behavior, less respect for others, and more indifference to the general public welfare, among the high school girls than among the boys." "Yet it is not the teachers or the pupils who are chiefly responsible for this condition in many of our schools, but primarily the parents who do not know enough or care enough to keep their children out of these

Secret Societies

and who encourage the late hours, the dances, and the attendant dissipation for the sake of supposed social advantage. Or, if they do not encourage them, they yield weakly to the importunities of their children, and the demoralizing results are the same. Many a father and mother have awakened with shame and contrition, when it was too late, to the results of such carelessness and overweening ambition when the daughter has brought disgrace and confusion of face upon the family."

This article by President Clark is the more welcome because the C. E. society has been so much a place for young people who valued it as a religious organization apparently answering to some extent the purpose of a church but not offering the same objection as some churches might to dancing. "I could not join the church for I could not dance if I were a church member, but I am a full member of the Christian Endeavor Society." This is one way in which the C. E. Society has seemed inferior to the Young People's Meeting by which it was successfully preceded, in at least one denomination; but now Mr. Clark has partly covered that point in a way to awaken reflection. There is no question that the kind of dancing that is often done is closely associated with licentiousness and ruin. It is a favorite accompaniment of secret orders.—Coristian Cynosure.

For the Mennonite.

The Sunday School and Its Adversaries.

The Sunday-school is in our time almost universally recognized as one of the most blessed and useful institutions of the Christian church. There are few in our day who do not laud it and who do not look upon it as a means of making the rising generation familiar with the word of God and of bringing them early to a consciousness of their lost and fallen condition and in bringing them to Jesus as their Savior from sin. Many testify to the benefits and blessings received for their souls while attending Sunday-school and the great mass of Christianity would reluctantly and with sincere regret part with this blessed institution. This, however, has not always been the case. There are those still living who well remember the time when the Sunday-school was something new and when it was not as popular as it is now. The writer well remembers the time when he, as a young man, attended a state Sunday-school convention in the city of Philadelphia, some fifty years ago, where one of the speakers made the remark that in his own native county of L. three large religious denominations were universally opposed to Sunday-schools. And when he was subsequently asked who these three denominations were, he named as one of them the Mennonites. I am glad to know that this has changed, and that as far as I know these Mennonite churches, to which the speaker then alluded, and I presume the other churches which he named have, with possibly a few exceptions, introduced the Sunday-school work a number of years ago. Thus the Sunday-school has not only become general among the rest of Christendom

but it has also become general among the different branches of our beloved Mennonite church. They are only the most ultra conservative Mennonite members and Mennonite churches, who still stand in opposition to the Sunday-school cause.

Not only have Sunday-schools become general among our people but Sunday-school conventions and Sunday-school conferences are regularly held by the different branches of our church.

The Sunday-school adversaries from without are therefore few in comparison to what they have been in times past. The great adversary could not hold up the thing but, in spite of all his machinations and the opposition on the part of his allies, the work spread and expanded to its present extent of being almost universal among Christianity and has become a blessing to both young and old. The Sunday-school is no longer an institution for children only, but it has become, as it should have done, a Bible school for adults as well, in which all can find a part and a blessing for their souls.

This does not say, however, that all the Sunday school adversaries are dead and conquered. The arch enemy to all that is good is not dead, neither does he sleep or slumber. If he did not succeed in one way he is trying some other way to accomplish his object. Since he could not keep the work back and nip it in its infancy, he now tries to spoil it. If he did not succeed with his adversaries from without he now endeavors to raise up adversaries from within, by bringing things into the Sunday-school and in connection therewith by which he will rob it of its spirituality, so that it will become more and more worldly. Whether the great adversary has not gained a point for himself when it became customary to hold annual Sunday-school picnics where, besides worldly music rendered by a brass band, all kinds of plays, games and worldly amusements are introduced to entertain the people, is a point that deserves serious reflection on the part of earnest Christians. Good music and innocent (?) amusements are not to be despised in their places. But what connection worldly music and worldly amusements have with a religious institution, as the Sunday is to be, is a point which is not easily understood by many.

We are living in a time of worldly amusements when young and old are running after pleasure and enjoyment. Much precious time and great sums of money are spent solely for this purpose. This spirit has largely crept into the churches, the Sunday-schools and the Young People's Societies. Many different things are introduced, the sole object of which is to entertain those who find no entertainment in spiritual exercises. Even the organized Bible Classes as we find them in our up-to-date (?) Sunday-schools of today, have many of them their social and their athletic committees and their social and athletic games. These may all be considered innocent, but whether they belong to an institution whose object is the study of God's word and the saving of souls, is a question which deserves serious consideration.

Another adversary of the Sunday-school is the coldness and indifference of many officers and teachers. Officers and teachers should be regular and punctual in their attendance. If they are irregular and unpunctual in their attendance they show a lack of interest which will have a deleterious effect unon the school. Pupils will infer therefrom that the school does not possess the importance they imagined it had and thus they lose their interest in it.

Another adversary is the fragmentary study of the Bible. The International lessons, as they are used in by far the greater portion of the Sunday-schools of to-day, have something grand and ennobling in them, and with an earnest and efficient teacher who takes interest enough in his or her work to prepare the lesson beforehand so as to be able to present it to the class in an intelligent manner, they answer their purpose admirably. But it is a fact, which cannot be gainsayed, that by teaching the isolated lessons from lesson leaves, instead of from the Bible, without any reference to their connections, as is frequently the case with many teachers, the pupils do not receive the requisite Bible knowledge and the reverence and respect for the word of God they should receive. There is very little opportunity given for the pupils to learn something of the construction of the Bible and in consequence it does not infrequently happen that pupils, and perhaps teachers, are not quite sure whether a certain book of Bible is found in the Old or the New Testament.

Knowing that these and other adversaries of the Sunday-school exist by which the institution is robbed of its efficiency so that it does not fully accomplish the object intended by its divine author, we should guard against them and keep them from entering our own individual schools, or, in case they have already entered, endeavor to overcome and remove them. An Old S. S. Teacher.

The Bible Barred from the Schools in Illinois.

Legal Quibbling by the Court.

That the Supreme Court of Illinois did some masterly legal quibbling in rendering its opinion is clear from the following extract as published by the daily press:

"It is not a question to be determined by a court in a country of religious freedom what religion or what sect is right. That is not a judicial question. All stand equal before the law—the Protestant, the Catholic, the Mohammedan and Jew, the Mormon, the free thinker, the atheist."

True the court was not called upon to decide either for or against any religion or sect. To pretend that such an issue was involved is to attempt to divert attention from the main issue. But even if this were the issue it is not clear that the court was therefore called upon to exclude all forms of religious exercises from the school room. If a civil court is not competent to decide between religious sects neither is it competent to decide against them. The only question it has to settle is the question of the constitutionality of certain religious usages in the school room. The mere fact that some of the people are not in sympathy with such exercises does not render them unconstitutional. It might possibly be the case that the opinions of the dissenters are unconstitutional. In these notes only some of the side issues are considered; the real legal issue involved is taken up in another part of this paper. But it ought to be remembered that there is a vital constitution that antedates the written constitution of each State, and Christianity holds a very close relation to that vital constitution. The purpose and aim in framing a written constitution must always be to make it harmonize with this vital constitution. If there are imperfections in the written instrument, so that the vital constitution does not find full and adequate expression, it is always proper to interpret the written by the unwritten. Those who hold views contrary to the vital constitution are to be regarded as holding unconstitutional views, while practices that are in accord with the vital constitution should be regarded as constitutional. The religion of the great body of the people of Illinois is the Christian religion. Among the principles of the Christian religion there are some that are essential to the welfare of the State and Nation. These are part of the vital constitution of the State. The reading of the Bible in the school room is in accord with this fact. To plant one's self against it is to take an unconstitutional position. All the court had to consider in deciding the question of religion was, whether or not the religious exercises complained of were in harmony with the principles of national Christianity. The question of the correctness or incorrectness of the creeds of different religions was not involved.

Some Religious Quibbles.

The court was also guilty of religious quibbling, as will be seen from the following quotation from the opinion as published in the daily press:

"The petitioners are Catholics. They are compelled by law to contribute to the maintenance of this school and are compelled to send their children to it, and besides contributing to its maintenance to pay the additional expense of sending their children to another school. What right have the teachers of the school to teach those children religious doctrines different from that which they are taught by their parents? Why should the State compel them to unlearn the Lord's Prayer as taught in their homes and by their Church and use the Lord's Prayer as taught by another sect?"

The impression sought to be conveyed by this language is that the religious exercises conducted in the school room are in some serious manner and degree antagonistic to the principles of the Roman Catholic Church. No doctrines of that Church, however, are specified which are thereby endangered. The Lord's Prayer is mentioned and the question asked why the State should compel Catholic children to unlearn the form taught in their homes and by their Church, and to use the form taught by another sect. Since nothing is said about the process employed for compelling these children to unlearn the Roman Catholic form of the Lord's Prayer, and since nothing has been advanced to show that any such effort was undertaken, we may dismiss this statement as somewhat exaggerated, and therefore out of place in a judicial opinion. Attention should be directed to the differences in the two forms of the Lord's Prayer that our readers may see for themselves what a narrow basis the court had for making the decision rest in any degree upon them. The differences are two. Where the King James version of the Bible says "our daily bread," the Catholic version says "our supersubstantial bread." There seems to be no difference in the Greek manuscripts. It is only a matter of translation. The etymology of the word is somewhat doubtful, but it certainly

contains the idea of sufficiency of what one needs for his daily sustenance. The word supersubstantial means either more than substantial or more than substance. While one can see why contentious sectarians would dispute about this phraseology, it is difficult to see why judges on the bench should attach any importance to it. The second point of difference is in the last clause. The King James version contains the doxology, "For thine is the kingdom, and the power and the glory, forever," which is omitted from the Catholic version. It is difficult to see why there should be any contention here between Protestants and Catholics. All the late versions omit these words. While they may form no part of the prayer as given by our Lord they are found for substance in other parts of Scripture and may have been added at a very early day in the liturgical use of this prayer, and gradually crept into the text. There is no reason why Protestants should insist on their use if objection is made, and on the other hand there is no reason why Catholics should raise any objection. But, above all, it is impossible to see why a civil court should attach any importance to this matter and refer to it in a judicial opinion. All these discussions about different versions of the Bible, which imply that there are serious differences, are somewhat absurd. There is but one Bible. All scholars should be interested in getting the best text and the best translation possible. In the meantime we should make the best possible use of the best we have. It might be a wise move for Protestants to allow the use of the Lord's Prayer as contained in the Catholic version, or even to join in the use of that entire version of the Bible in the schools and thus make a practical test of the Roman Catholic contention. Except in a very few instances the differences in these versions are not serious, and passages containing them could be omitted from the daily readings in the school room. It will be found that the objections of the Catholics are not to the use of the King James version but to our public school system. They deny that the State has any right to teach. They hold that the teaching function is the exclusive prerogative of the Church. They desire a division of the school fund so that they may with their share of the fund support their parochial schools. They oppose the use of the Bible and the employment of all religious exercises in the public schools so as to strengthen their pleas for a division of the school fund. They do not believe that education either can or ought to be secularized. They hold that there is no such thing as secular or non-religious education. They contend that all true education must be Christian, and that the Church is the one institution that has the right to give it. They will be no better pleased with the public schools when they are completely secularized than they are with the Bible and prayers and religious songs in daily use, except that when they are made Godless they have a stronger plea for a share of the school fund to support their sectarian schools. Their theory would destroy our school system. It would annihilate this one great institution by which young people are trained for citizenship and the unity of the whole nation preserved. The decision of the Supreme Court of Illinois leads one to suspect that the judges who joined in rendering it must have either a strong Roman Catholic bias or else that they are poisoned with the secular theory of the State.—The Christian Statesman.

Home Circle.

Conserving the Children.

Mr. Roosevelt conferred an untold benefit upon our nation by his agitation in behalf of the conservation of our natural resources in which he has been so ably seconded by Gifford Pinchot. He did even more good by his earnest appeal in the interests of dependent children.

But from a purely Christian standpoint there is a conservation of children the value of which is not often considered. If the young could be saved from evil habits, ill health, mental weakness and spiritual death what an unspeakable asset they would be to the world. To attain this noble eminence they must be taught the necessity and reward of self-control, self-denial, hard work, faithfulness in all things, the value of a trained mind and above all, the true worth of moral character. These may seem to be very high ideals for the great army of children who grace our land. But who would choose a lower standard? Christian parents, especially, should spare no pains or prayers to realize these ideals in behalf of their own children.

One of the first helps is right convictions on the part of parents. Children become very largely, what their parents expect, and want them to become. If a college education is always held before the child as his goal he will naturally prepare for and pursue it and do credit to all concerned. The same is generally true of all ideals, habits and actions. It is especially true in spiritual matters. For God always blesses parental example and instruction. As surely as harvest follows sowing and reward follows labor and success follows wisely directed effort, so surely the parent's holy life and faithful teaching and earnest prayers impress themselves upon his children. Faithfulness here as in every duty and calling of life are most surely rewarded. What an encouragement for parents put forth the most earnest and hopeful endeavor in this nearby and most promising field. To be "laborers together with God" in this noble work ought to be the delight of every parent. The results of such work cannot be doubted in the light of this promise, "Train up a child in the way he should go and when he is old he will not depart from it." Many grateful children whose feet were early guided into paths of peace by heaven-taught parents are now bringing continual joy and reward to these parents by tender love, dutiful obedience, a humble, holy walk and a successful, useful life.

It is very assuring to the parent to know that God is more interested in the salvation of his children than he can possibly be. He has purchased them with the blood of His only begotten Son. He loves them with an infinite love. He yearns over them with deepest pity. He wishes to have them saved before they have become the victims of out-breaking sin and have reaped the awful harvest of misery and retribution. He never loses interest. He never ceases effort. He never slumbers nor sleeps. He watches with ceaseless vigil. He employs all the forces at his command. He waits patiently. He never gets discouraged. He works wisely. He knows what spring of life to touch. He reads the heart. He enters into sympathy with every need. He inspires holy desires. He impels to repentance. He directs to the Crucified One. He gives assurance. He equips for service. He gives marching orders. He guides, delivers and comforts. He withholds no good thing. He loads the life with benefits. He loves to the end and at last receives to glory. What richer heritage could any parent covet for his children? What nobler incentive for consistent living, faithful effort and earnest prayer? Herein lies the simple but priceless secret of conserving for time and for eternity the highest possibilities of the precious children.

—W. J. Mosier, in N. Y. Observer.

Request.

We kindly request to report to the undersigned as soon as possible, how many delegates and visitors expect to attend from each congregation so we can make preparations for the reception and entertainment of the guests.

Two main R. R. Lines from St. Louis to Kansas City pass us viz: The "Missouri Pacific" north of us at Tipton and The "St. Louis, Kansas City and Colorado" (Rock Island Lines) south of us at Versailles. The Mo. Pac. Central Branch R. R. connects the two cities, running through Fortuna, our nearest Station. For further information address the undersigned,

W. E. Welty,
Fortuna, Mo.

Conference Notice.

Providence willing, the Middle District Conference will meet in the Bethel church near Fortuna, Missouri.

The conference sermon will be preached on Tuesday evening, September 13, the conference session will commence on Wednesday, September 14. There will be a missionary festival on Sunday, September 18.

Contributions.

Donations for the Young Ladies' Hall.

From friends in Beatrice, Nebr., $20; From my former reading circle at Beatrice, Nebr., $15; Theodore Schwarzentraub, Morton, Ill., $2; Ed. Schowalter and wife, Donnellson, Ia., $10 Mrs. Henry J. Krehbiel, " " $1; Anna Hirschler, Donnellson, Ia., $1; Mrs. John Schnebele " " " $5; " Daniel Kobler " " " $3; " Elias Weber " " " $5; " Benzinger " " " $1; " Loewenberg " " " $2; " Musser, Olds, Iowa, $10. Wayland and Noble, Ia: Mrs. J. P. Schowalter, $10; Mrs. J. Mast, $1.50; Mrs. J. A. Fry, $2.50. Mrs. Fanny Zehr, $5; Lizzie Eicher, $1; Mrs. Boshard, $1.50; Mrs. V. Schaad, $3; Mrs. A. Hauenstein, $3; Mrs. Joe Conrad, $2; Mrs. Wm. Hauenstein, $2; Mrs George Hertzog, $1; Mrs John Wittrig, $1; Mrs. Allebach, $5; Misses Eicher, $5 Pulaski, Ia: Mrs. Fred Bachman, $5; Mrs. Chris Bachman, $5; Lillie Blough, $10; Mrs. Anna Amstutz, note for $25; Minnie Amstutz, note for $10; Anna Augsburger and sisters, Trenton, O., $50, for furnishing a girls' room; Mrs. Katherine Bender, Kyle, Ohio, $300; Mrs. Barbara Albright, Flanagan, Ill., $100; Lizzie Stauffer, Donnellson, Ia., note for $100.

Thankfully acknowledged,
Mrs. S. K Mosiman.

"The Mennonite" from now until January 1912 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

The Mennonite.

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Rev. S. M. GRUBB, Asso. Editor, 3004 N. 11th St. Philadelphia, Pa.

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MENNONITE MINISTERS.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, BERNE, IND. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1911 as complete and correct as possible.

The Ladies' Hall.

A Ladies' Hall for our young women at the Central Mennonite College is no longer an air castle, but thanks to the generosity of noble minded women it has become a reality, and by the September 20, its doors will open for the first time to a number of young ladies desirous of obtaining a better education.

Since the purchase includes also the seven acres of land adjoining the campus, the cost is greater than had been announced at first. The purchase price was $4,800 and the cost of repairs and furnishing the house completely will bring the total to about $6,000, so that $2,000 more are needed than have been given for this purpose.

About 15 girls have already announced themselves for the opening of college and we rejoice to welcome them into a good home, where they will find cheerful and congenial surroundings. The rooms are to be furnished in a simple but cheerful style. However the furnishing of the building still remains to be done. Different womens' societies and churches have interested themselves in the work and expressed a desire to help.

Perhaps others outside of the Middle District would be willing to help. Let this serve as an invitation to any desirous of assisting a good cause.

Who will help to furnish the kitchen? Who will provide a fireless cooker? Who will help us to a piano?

Do we appear to make too great demands if we appeal to the wider circle of Mennonites for assistance in this work? Our churches are always ready to assist in the building of churches and hospitals, and orphanages even of other denominations. Ought we not also be willing to do something for the daughters of other mothers? Altruism is bringing the world closer together. Ought we not to strive to cultivate the spirit that is so much needed among us Mennonites, the spirit of fellowship?

A sister who earns her living by hard work recently gave me $20 adding as she did so: "Do not thank me for this gift, for since I have learned to give, a blessing rests upon all that I do."

Paul, too, must have spoken out of experience, when he said, "The Lord loveth a cheerful giver."

Any one able and willing to help may send his gift to Mrs. S. K. Mosiman, Bluffton, O. All such gifts will be announced in our papers.

MRS. S. K. MOSIMAN.

Correspondence.

PULASKI, Iowa, Aug. 17.

Dear MENNONITE:—

Last week we had the pleasure of having with us from Wednesday until Monday, Dr. and Mrs. S. K. Mosiman, who came here from Wayland in their automobile in the interest of the C. M. College at Bluffton, O. They were verysuccessful in their work while here. May the Lord bless them in their work as well as those who are giving their means toward this worthy cause. Dr. Mosiman, preached to us on Sunday morning and the Sunday-school hour was given to Mrs. Mosiman who spoke in the interest of education for young people. Both gave interesting and helpful talks at the Young People's meeting in the evening. They departed on Monday morning for St. Louis where they will stop on their homeward way.

Our faithful pastor, Rev. W. W. Miller, expects to spend his vacation next week attending the Winona Bible Conference, Aug. 21—30. We will have no services next Sunday and on the following Sabbath, since most of our people desire to attend the Davis Co. Chautauqua, where there will be, on those dates, some very prominent ministers who will give lectures in the afternoon. The young people of our congregation recently organized a singing class which is to meet every Wednesday evening. A great deal of interest is being taken in this work.

Bro. W. C. Baughman left last Saturday for France to purchase some thoroughbred horses. He was accompanied by his brother, Dr. Jacob Baughman, of Burlington, Iowa. May they have a safe and a pleasant journey.

Bro. and Sister Jeremiah Miller departed Saturday evening for a visit with relatives at Galesburg, Ill. They were accompanied by their daughter, Mrs. J. J. Miller.

We have had a very dry summer. A few weeks ago we had a good soaking rain which helped the corn greatly, but another is needed again as the ground is dry and the roads are very dusty. Threshing is nearly over, having been hastened by the dry weather. Oats are medium in yield this year but are of good quality. Corn looks good and if the needed rain is forthcoming we will have a big crop this fall.

With greeting to all the readers of the MENNONITE. T.

Words.

Do you like to be snubbed, mistreated, unrecognized, and to have your presence and words ignored? No?—Then be glad in your present being, and rejoice that you are not in God's place, for He suffers all this and more.

Words convey the mind of man to his neighbor, hence lying words betray lying minds. Words used for only the spoken effect betray flaunting, showy, circus poster minds. Praise the Lord for Him whose every word conveyed life, stability, truth.

What manner of life would ours be, if God's words were undependable; if we would never know whether He meant a thing or not!—We expect people to take God's Word as truth, pulpit utterances as truth, and exhortations as truth, but should we not teach truth in the home and on the street always, until truth became such an infallible rule of conduct that to receive a word otherwise than truth would be a thing incredible?

Now let us look to life. A teacher of truth, upon meeting one of his young men in front of an auction sale, greeted him thus —"Well, I suppose you have bought them all out" or words to that effect. Analyze those words. —Was he teaching truth?

Again, a church of God (living advertisements of truth), once appended this statement to their S. S. picnic announcement. "All those arriving after or leaving before a specified time will be fined a certain sum.

Well, men, women and children read it—a word had come to their hearts—just a joke? surely not, for this time their spiritual leader had spoken, and it cannot be other than truth!

The day passed—a young man was taking his way homeward—a friend called to him, "How about the fine"—a grin overspread the youth's face as he answered, "Heard nothing about it," then he shook his head and was thoughtful his heart had been trifled with, his faith shaken, and now he thought he knew that all men are alike anyhow no matter what they preached.—May God rescue these poor hearts from the talons of their enemy.

Christ's words expressed life, in fact they were all good "milk-tickets" to be honored anywhere along the route when presented for the real "milk." Beloved, as we go to our churches and take away with us "Words of Life", let us remember that they are only the "milk-tickets"; that if we want the milk we shall have to hand them in to God; that all our pastors can do is to supply us with tickets! Will a milk ticket satisfy a thirsty man? neither will a "sermon" satisfy the heart hungering for God!

Let us not then be as the curio-collector, sorting out and filing away the "Words of Life" in their many kinds and colors.—Let us not store away all our "tickets" and gloat over the quantity laid by, but rather search them out from every dusty corner of our minds and cash them in for the true milk. Oh what a day that would be! Hallelujah! Lord hasten the day!

HOWARD D. YODER.

Announcement and Invitation.

The Lord willing, the 23rd session of the Middle District Conference will convene in the Bethel church near Fortuna, Mo. The same shall begin with the Conference Sermon, Tuesday evening, 8:00 p. m. September 13, 1910.

We herewith extend a cordial invitation to attend and take part in the deliberations and to invoke God's blessings for the same.

In the name of Church Board,
DAVID D. KING.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1912.

Editorial.

Much has been said about the lack of appreciation which makes hard the life of many ministers. A church was once very much offended because a minister, after serving it for many years, wrote a book under the title "From the Pulpit to the Poorhouse" but the complaints ministers have to make are common. One often hears the observation made that "while half of the ministers are starving the other half are dying of a broken heart." Recently an expression along this line appeared in print. The writer is editor of a denominational paper and says:

"Only God and the pastors know the heart-breaking, faith-destroying crimes that are committed by some churches against their pastors, men perfectly able and willing to do the work the church needs to have done, but who are simply not allowed to do it, because an exaggerated independence makes a puppet of the man who has spent years and money in learning how to be an expert in church leadership. Any blundering ignoramus in the pew, any crafty wirepuller lurking around a dark corner, may assume that he knows more in a minute, by special revelation, about running a church, than the pastor knows in a lifetime, and the church is upset, and the pastor becomes a "has-been."

We do not deny that the author tells the story of many trying pastorates. The clerical "has been" is to be met with almost anywhere. Sometimes he is able to "make good" in other callings, but, very often his best years have been spent in an unsuccessful ministry and his struggles to make ends meet in other lines are, to say the least, very pathetic. Where, we ask, shall we place the blame for the wrecked lives, influences and ambitions of so many ministers? The minister is not always at fault. Let him be sincerely consecrated, let him do excellent and honest work in the church and in the pulpit, he is still in danger of being a victim of circumstances which may blast his career as a minister of the gospel. He is, at any rate, sure to grow old: he may suffer a physical breakdown: he may lose his voice or fall a victim of some throat complaint which would make him useless as a preacher. A member of his family may, in spite of his best care, go wrong and blast his influence in the community. His congregation may become divided or extinct because of difficulties among the members who could not be controlled, or the people may move away. So a hundred and one things may stand in the way of a minister's successful career.

Churches are selfish and are sure to remain so as long as human nature remains the same. They want a minister whose personality is a valuable asset and are always ready to sacrifice him when it ceases to be so. But the church as a whole ought at least try and atone for this selfishness in the churches by making provision for its "has beens." It is right to support missions to the heathens and care for the unfortunates but a sentiment should grow in the church which would compel provision to be made for those who have devoted their best years and efforts to the church only to find themselves "thrown over" in the end.

But, in spite of what has been said, many ministers fail because something is wrong with the minister. He may have expected an easy life or he may not have possessed the spirit of consecration and sacrifice which the office, by its very nature, demands. Generally the minister who thinks himself unappreciated is tainted with the money-spirit of the age. If such a minister is disappointed he gets just what he is worth in the small salary handed out to him. People have not yet ceased admiring the picture of the country pastor drawn by Goldsmith in his "Deserted Village." Really, as one reads it, one feels that if the land were full of such men the cause of religion could not suffer, but beautiful as is the ideal portrayed, we are of the conviction that the majority of ministers, were they to find themselves situated as was the village pastor, would regard themselves neglected, unappreciated and imposed upon. The one principal reason why there are so many disappointed men in the ministry to-day is that they have forgotten that they are called to minister rather than to be ministered unto. G.

Men and Missions.

(Concluded.)

The Laymen's Missionary Movement has given a new aspect to the subject. In the past we were accustomed to think of men giving themselves upon the field, and of men giving money at home. Now we are becoming accustomed to think of men giving themselves at home also while giving of their means. In this movement men give of their time and energy in the way of effort to arouse the Christian church to its obligations and its opportunities. Inspiring is the story of a wealthy Baltimore man. He conceived the idea that more would come from his investment of money in missions, if he would in addition give as much of his time as possible to the direction of the work. He established a chain of missions and missionary schools in one of the provinces of India, giving them his personal attention as much as possible, and the result is that young men and women of India by hundreds look to him as a benefactor.

Of momentous significance was the World's Missionary Conference held at Edinburgh, Scotland, June 14 to 23, and what added weights was the exceptional character of men who either took part or sent messages. The King of England practically opened the convention, for first of all there was presented to the delegates, through Lord Balfour of Burleigh, the chairman, a royal greeting and welcome. A strong message from Theodore Roosevelt, who was himself a regularly appointed delegate, was read. Among other Americans who took prominent part are Robert E. Speer, John R. Mott, J. Campbell White, Seth Lowe, William Jennings Bryan and John Foster. What will be the results to show in the next quarter century from such movements, it would be hard to forecast; but of one thing we may be sure: The world will be won for Christ. The question is, What part are we going to have in it?

The late Dr. A. J. Gordon wrote in his last pastoral letter to his Boston church this message:

"Forget not that your first and principal business as a disciple of Christ is to give the gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes. * * * If you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interests of foreign missions —how much you owe the heathen, because of what you owe to Christ for redeeming you with His precious blood. I warn you that it will go hard with you when your Lord comes to reckon with you if He finds your wealth invested in superfluous luxuries or hoarded up in needless accumulations instead of being sacredly devoted to giving the gospel to the lost."

SEWARD M. ROSENBERGER.

The Church.

The church has been the object of much criticism, and probably not since the Reformation has it been the target of so many reproaches as at the present time. There was a time when people threw stones at Christ, but now it is at the church. The people of Christ's time did not understand him. No man is understood fully by the people of his own time. A mountain can not be seen to best advantage when one stands directly at its base, but one must get away from it several miles in order to get a good view of it. Just so it is with a great man. If he has been a truly great man, he will grow greater the farther you get away from him. This is certainly true of Jesus, for never before had He as many admirers as at the present time. Chas. Stelzle, the man at the head of the "Department of Church and Labor" of the Presbyterian church, says the labor organizations have great reverence for Christ. They cheer when his name is mentioned; and at one of their meetings they carried a banner containing the portrait of Christ and proclaimed Him as their leader. But these same men had the greatest disdain for the church, and many of them would not go near one, although it should be the representative of Him whom they so admire.

But in spite of the fact that men throw stones at it, and also in spite of the fact that it is not accomplishing what we should like, nevertheless the church has done a great work; and for a great part, it never receives any credit. It is through the church that what we know of Christ has been preserved for us. If the church had not so faithfully guarded and preserved the Holy Scripture, perhaps all the historic contents of Christ's life would be lost to us, for secular history scarcely mentions His name. If Paul had not made his missionary journeys and founded some churches, we would not have his epistles which he later wrote to them.

The church has not only been a preserver of the sacred writings, but has also been a source of inspiration to those who come in contact with it. When a group of people meet for the common purpose of worshiping God through prayer, praise, and hearing His Word proclaimed, they are strengthened and better prepared to go out into the world and mediate to it the Christ life. The individual needs the support and encouragement of his fellowmen.

Also in the capacity of doing work, we need just such an organization as the church. Our missionary work, both home and foreign, would suffer immensely were it not for the church. "In unity there is strength." This applies to the church as well as any other organization.

Whatever the churches' faults may have been in the past,

nevertheless it has been a preserver, an inspirer, and a promoter of Christianity not equaled by any thing else.

While we will grant that the church is not faultless by any means, yet the main reason for so much criticism is probably due to the fact that its motive is not properly understood, due to two causes, first, as said before, people can not pass an unbiased judgment on any thing as long as it is so close to them, and if we could just advance several centuries, and then look back on the church, we would appreciate it more, for then we could see its true motive; second, with some people just the opposite is true, for instead of removing the church farther from them, it would be better to bring them in closer touch with it, for there are always plenty of people criticising the church who are not well enough acquainted with it to give it a just verdict.

But the church does not claim to be a perfect institution, and some of its criticisms are well deserved. The church has some difficult problems to meet, and it takes tact and skill to solve them properly. One of these problems is how to remove the friction that often exists between the rich and the poor of a church. On account of this barrier, many are kept away. In many cases the rich are blamed for this condition, and undoubtedly the accusation is only too often merited. But this is not true in every case. Sometimes the rich of a community would like to be sociable with their less fortunate members, but find it difficult, not so much because of any fault of their own, but because the poor look with suspicion upon them, and thus through their own attitude make it almost impossible to approach them. The church has in certain instances tried to remedy this difficulty by moving away from its poor, as it has done in New York City, and then building chapels for them, and giving them plenty of money to carry on their work. This has not proven very satisfactory for various reasons: in the first place, no respectable person likes to be looked upon as a beggar; and second, if a person gets a thing free, he is not likely to appreciate it at its full value. Only as we have to make some sacrifice ourselves, do we really receive the fullest blessing.

But one of the chief reasons why the church has failed to reach the masses in the past is due to the churches' own conception of itself. The Catholics as well as the protestants have looked upon the church as an ark of safety to which a person must flee to be saved. And sometimes those within look with contempt or rather pity upon those outside, even though it be done unintentionally. This has not the tendency to bring the masses to the church. Instead of looking upon the church as an ark of safety, it would be better to consider it as an institution in a needy world, ready and willing to help both those without as well as those within. It should recognize all the good in the world, and should put forth its best efforts to serve and inspire men and women and call forth the best in them to a higher and better life.

J. E. AESCHBACHER.

Notes on the C. E. Topic.

September 4.

Christ Our Savior.

John 3:5—21.

No one will deny that all men need a Saviour. That there were seekers after God in all ages and under all conditions only goes to prove that man without God is miserable. St. Augustine's famous sentence, "Thou hast made me for Thyself and my soul is disquieted until it finds its rest in Thee", expresses aptly what all thinking men must feel. Moreover, having once a proper conception of God, as the highest and holiest power, we realize that we can only know Him intimately as we come under the instruction of "a teacher come from God." The proof that Jesus alone was that teacher is evidenced in the prophecies fulfilled in Him; His miraculous work; His unique teaching; His death, resurrection and ascension.

A knowledge of ourselves reveals to us that man is utterly unfitted for companionship with God, in spite of his longings for Him. He is a sinner. "All have sinned and come short of the glory of God." The soul that sinneth must die is the condemnation under which all humanity rests. How to be saved from such condemnation Christ alone can reveal. In His atonement upon the cross He paid the penalty for our sins and satisfied the divine justice that we could not satisfy. His human nature fitted Him to understand our needs and plead for us. Thus the union of the Divine and human in Him makes Him the perfect Saviour, able to meet the demands of God and the needs of man.

The jailor in his troubles was told by the apostles that he should "believe on the Lord Jesus Christ and be saved." Believing on Jesus is the only way a soul may be saved. It involves, first of all, that we accept Him absolutely, giving up every other hope. "There is none other name under heaven given among men whereby we must be saved." There are false hopes upon which some trust, such as the hope of being saved by a moral life; the hope that God is too good to punish eternally; the hope that one's simply trying will save; the hope that feeling saved is enough or the hope that mere church membership will suffice. But such hopes are ropes of sand. The only sure thing that will save us, which the word of God reveals, is faith. Accepting Jesus in faith involves accepting Him as our Lord to obey. A lord is an absolute master over his own. To him the servant devotes his all. His will, his possessions and his life are subjected to the Lord's will and demands. Plenty of people are willing to call Jesus their Savior but many are unwilling to make Him their Lord so that He can save them. The safety of the ship depends upon the obedience of the crew and the safety of every soul is conditioned upon that soul yielding absolutely to the wish of the Master.

Notes on the S. S. Lesson.

Sept. 4.

Two Parables of Judgment.

Matt. 21:33 - 46

GOLDEN TEXT: Matt. 21:43.

33—35. Jesus, in this parable, uses a familiar figure. In the O. T. the people of God (Israel) are often spoken of as a vineyard. Ps. 80:8—16; Isa. 27:23; Jer. 2:21; Hos. 10:1. On Maccabaean coins the vine-stalk, its fruit and its leaves are often the emblem of Palestine. Vineyards were a most valuable posession, none was more esteemed or brought so large a profit.

In the parable, the husbandmen are the spiritual chiefs of the nation; the vineyard represents the great body of the nation, whom these chiefs should instruct, so that they would bring forth the fruit of righteousness, viz repentance, obedience and benevolence. Zech. 7:8—10.

God, the householder, dealt face to face with the people when He led them out of Egypt and gave them the law. After this He may be said to have withdrawn and ceased to deal with them directly but through men whom He specially appointed. He waited in patience to see what the law would effect and what manner of works they (His people) would bring forth under their leaders.

The fruit. In one sense all times in God's dealings with His people are times of fruit but the parable emphasizes that in the history of nations and of souls there are seasons which, even more than all others are times of fruit and in which he requires special faithfulness.

36—37. The *servants* sent are the prophets and ministers of God sent to Israel at critical times with special messages. Some of these prophets were not only maltreated but actually put to death. Tradition says that Jeremiah was stoned, Isaiah was sawn asunder etc. The passage finds its best commentary in Heb. 11:37—38.

37—39. Observe the wonderful patience of the householder in sending messenger after messenger to win back the unfaithful servants to a sense of their duty. God's patience with us is more wonderful, reared in Christian homes, possessing the word, hearing it preached, having praying friends we still continue to rebel against God. *Son.* The dignity of his person shows the willingness with which the Father is prepared to go as far as possible in dealing with His unworthy servants. None are doomed except by rejecting the greatest and best that God can possibly give them. The giving of Jesus is the crowning effort of divine mercy.

39. The Jewish leaders saw that an acceptance of Jesus meant the surrender of their prerogatives and privileges. Therefore they were against Him to the extent of taking His life. None can accept Jesus without a surrender of that he prizes most highly. Sin brought Jesus to His death. Men reject Him because of sin. Committing sin is crucifying Him anew.

40. As a matter of historical fact they were miserably destroyed when Jerusalem was destroyed and those who now reject Him will meet a like doom.

42. The quotation is from Ps. 118:22—23. A Psalm which the Jews acknowledged as applying to the Messiah and of which a like application is made in Acts 4:11; 1 Pet. 2:7. The builders here correspond to the husbandmen. The rejection of the chief corner-stone corresponds to denying and murdering the heir.

44. Two classes are represented. Those who stumble and are broken and come afterwards to believe and those who persistently reject Him and are crushed. The one damning sin is the persistent rejection of Jesus.

45. They understood the meaning of the parables but instead of repenting, sought His life. Only the fear of their own lives kept them from their cowardly purpose.

News of the Week.

Domestic.

FOREST FIRES.

SPREADING DEATH AND DESTRUCTION OF MILLIONS OF PROPERTY IN THE NORTHWEST.

WASHINGTON, August 22. — With forests, ranches and towns on fire in the northwest, appeals for help from the federal goverment not to protect the forests but to save human lives, poured into Washington to-day. As a result every means at the disposal of the officials was bent toward rendering aid, and the precarious situation laid before President Taft by telegraph, with a view to the necessary executive action.

High winds prevailed Sunday, which resulted in many dangerous fires At Wallace, Idaho, one-quarter of the area of the town had been burned: Newport, Wash., was said to be threatened, and Libby and Troy, Mont., were in grave danger and each town was asking for 250 troops.

Twenty-five fire fighters had been killed, according to the forestry report.

All inhabitants of the St. Regis valley were reported to have been taken out on special trains.

Two hundred forest rangers were reported to be in grave danger on the Idaho side of the east fork of the St. Joe river, in the Bitter Root mountains. Fires on or near the Bitter Root, Missoula and Cabinet forests were beyond control.

The war department already has ordered thirty companies into the fields. If other federal troops are to be ordered to the threatened regions, they must come from distant forts, and emergency funds must be provided for their transportation.

A resume of the situation shows that enormous damage has been suffered in Idaho and Montana, and that disastrous fires are raging in Washington, southern Oregon and northern California. In Idaho and Montana the situation is critical. Between five thousand and eight thousand persons have been driven from their homes. Regular soldiers, militia-men and every available male resident in the stricken districts are engaged in fighting the fires.

300 FIRE FIGHTERS DEAD, IT IS FEARED.

SPOKANE, August 23.—Three hundred fire fighters of a total force of six hundred, which has been battling the flames in the burning White Pine forests of northern Idaho, are unaccounted for to-day.

Government forest supervisor W. R. Weigle, at Wallace, to-day declared his belief that nearly all of this entire number had perished.

WOMEN SAVED ELK CITY.

That Elk City is still on the map and out of reach of the forest fires ravaging the surrounding country, which is ablaze for miles, is due solely to the heroism of the women of the town, who, while the male population was fighting the advance of the conflagration, guarded their homes and the business houses. They extinguished a number of incipient blazes started by brands carried from the burning forests. Many of them stayed on roofs of the buildings all Saturday night and but for their bravery the town would have been a mass of smouldering embers.

Scores of square miles of territory are involved and hundreds of men are needed to assist in getting the conflagration under control.

Census

The population of Milwaukee, Wis., is 373,857, an increase of 88,542, or 31 per cent. as compared with 285,315 in 1900.

The population of Des Moines, Ia., is 86,368, an increase of 24,229, or 39 per cent. as compared with 62,139 in 1900.

The population of Davenport, Ia., is 43,028, an increase of 7,774, or 21 per cent. as compared with 35,254 in 1900.

WASHINGTON, August 22 — The population of Toledo, O., is 168,497, an increase of 36,675, or 27.8 per cent., as compared with 131,822 in 1900.

The population of St. Louis is 687,029, an increase of 111,791, or 19.4 per cent., as compared with 575,238 in 1900.

Columbus goes ahead of Toledo, the Ohio capital having 181,548 people. In 1900 the census showed that Columbus had 125,560.

Bible Conference is in Session at Winona.

WINONA LAKE, Ind., Aug. 23.—The Winona Bible Conference opened its sixteenth annual session with promising prospects. Several of the ablest pulpit preachers in the world are on the program, which extends over ten days. The opening service was held at 6:30 a. m. Sunday. Major J. H. Cole, of Adrian, Mich., will conduct the early services during the conference as in former years.

Variety of Creeds in U. S.

WASHINGTON.—In addition to more than two hundred various sects of Christianity, a number of the so called heathen beliefs exist in the United States, according to census bureau religious statistics. Among the latter are Buddhists, Confucinaists and Bahaists, who are engaged in an organized way in the spread of their doctrines in this country.

The data forming the basis of the volume were gathered in 1906. It is now in proof. In addition to statistics of the various denominations, the work will present a brief history of each; also the pertinent facts regarding their doctrines and policy. The compilation is the work of Dr. Edwin M. Bliss.

The followers of Confucianism organized in New York city in 1907 among the Mongolian students in 1907 among the Mongolian students in Columbia university.

The organized followers of Buddhism are Chinese and Japanese. There are sixty-two Chinese and twelve Japanese temples in this country, the former being distributed over twelve, the latter over three states. California shelters all but three of the Japanese and more than half of the Chinese houses. New York boasted fifteen of the Chinese temples, the remainder being scattered over ten states, mostly in the west.

In a way the Hindoo religion is represented by the Vedanta Society, with organizations in New York, Pittsburg, San Francisco and Los Angeles. It was organized in 1898

While Bahaism, strictly speaking, is non-Christian and foreign, its followers are native and not necessarily un-Christian.

Another church of Asiatic origin, but still Christian, is the Armenian, whose organizations are mostly in the eastern states.

The eastern orthodox church, or Greek church, has 120,606 communicants. This is the state church of Russia and Greece.

Following is a list of sects of Asiatic origin:

Sect.	Churches.	Membership
Chinese Buddhists	62	.....
Japanese Buddhists	12	2,387
Hindoo	4	2,336
Bahaism	24	1,280
Armenian	73	.....
Eastern Orthodox	411	129,606

The volume also will tell of the various Christian sects which are considered more purely American. It will show there are only fifty-seven main bodies, but 215 church organizations, many of them professing a faith only a shade different from others. For instance, there are seventeen Baptist bodies, twenty-four Lutheran, fifteen Methodist and twelve Presbyterian. There are fifteen Mennonite, seven Adventist, four Dunker or Dunkard and four Quaker or Friend bodies.

There appears no division in either the Roman Catholic or Protestant Episcopal church. The Reformed Catholics number only 1,250 communicants, while of the Reformed Episcopalians there are about 9,682.

There are General Baptists, Separate Baptists, United Baptists, Free Baptists, Freewill Baptists, United American Freewill Baptists, Primitive Baptists, Six-Principles Baptists, Seventh-Day Baptists, Duck River Baptists and Two-Seed-in-the-Spirit Predestination Baptists.

The civil war caused splits, giving rise to Southern Methodists and Southern Baptist bodies.

To other branches, besides the Duck River Baptists, owing their names to localities, are the River Brethren and the Yorkers, both branches of the Brethren denomination.

Three of the newest churches mentioned are composed largely of colored communicants, the Church of God and Saints of Christ, the Church of the Living God and the Free Christian Zion Church of Christ.

There were about seven hundred organizations in the main branch of the Salvation Army, with a membership of about 23,000. There were 455 organizations of Spiritualists, with more than 35,000 members.

The report records the rapid disappearance of communistic societies, showing that of eight organizations mentioned in the census of 1890, only two are left, the survivors being remnants of the Shakers and the Amana Society.

Korea will be Annexed in Few Days

TOKIO, Aug. 21.—Within the week "The Hermit Kingdom," and the Empire of Korea will become historical terms, twelve millions of people will be added to the population of Japan and territory as large as England will become part of the Japanese emperor's dominions.

The treaty of Portsmouth, which settled the war between Japan and Russia, provides that Japan shall have the "guidance, protection and control of Korea," and the last stage of this agreement is now becoming an actuality after three years of experimenting to discover a practical method for conserving the national entity of the Korean peninsula.

The privy council of Japan to-day was summoned to meet at 10:30 o'clock to-morrow morning and this is regarded by well informed persons as practically the signal to complete the negotiations.

The Yi dynasty in Korea has lasted for 518 years. Seven branches of the family remain and the heads of these will be given rank as princes. Throughout negotiations the mass of the Koreans have been kept in entire ignorance of what has been transpiring.

It is not believed that annexation by Japan will involve disturbances in any section of Korea, which is thoroughly policed.

Foreign.

Revolutionists Win Again.

WASHINGTON, Aug. 21.—The provisional government of Nicaragua is tottering to its fall, the Madriz army is demoralized, consternation reigns in Managua, and Dr. Madriz, his general in chief, Toledo and Dr. Irias are preparing to flee the country. This in effect is the advice received by the state department to-day from United States Consul Olivares at Managua, which advices were confirmed by dispatches in a similar vein from Mr. Johnson, United States consul at Corinto.

The panic in the capital also is threatening the lives and property of Americans. Crowds are reported traversing the streets crying "Death to the Yankees."

The situation grew out of the victory by the Estradan troops on Thursday, when the revolutionists defeated a strong column of government troops and affected the crossing of the Tipitita river. The rout of the government army seems to have been complete.

It seems to be the unanimous opinion in Managua, Mr. Olivares reports, that the power of Madriz is steadily weakening and that his overthrow may be momentarily expected. The revolutionary army is only 20 miles from the capital and the capture of Managua is looked upon as inevitable.

NICARAGUAN REBELS MARCH INTO MANAGUA.

NEW ORLEANS, August 22.—Managua has fallen. The Nicaraguan revolutionists have finally reached the goal for which they have been fighting for ten months. President Madriz did not flee.

A New York dispatch says that interruption of all cable communication with the Pacific coast of Nicaragua renders for the moment impossible the confirmation of reports emanating from the Atlantic side, and for that reason open to suspicion, to the effect that Managua has fallen and that Juan J. Estrada, titular head of the revolutionist faction, has assumed the presidency of the republic.

Even with Managua in the hands of the revolutionists there is still the possibility of a continuation of the conflict.

Killed at Krupp Gun Plant.

ESSEN, August 22.—Three bodies have been removed from one of the experimenting laboratories of the Krupp gun works, which was wrecked to-day by an explosion. Several workmen are missing and a score were injured.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, September 1, 1910. No. 34.

The Little Lad.

By Mary Rowles Jarvis.

The people followed Christ one day
A long way from the town,
Till, tired and faint, He bade them stay
And on the grass sit down;
And then there came a little lad
With loaves and fishes small,
And gave to Jesus what he had,
Enough to feed them all.

For when the Master blessed and brake,
The loaves grew large and fair;
The food was sweet for His dear sake
To those who feasted there.
And as amid the crowd the boy
Beheld his gifts increase,
He had a new and deeper joy
In Christ's own smile of peace.

And when the thousands He had fed
Were going home again,
Twelve baskets full of fish and bread
Were gathered on the plain!
And surely at his mother's side,
That night the tale was told,
How Jesus blessed and multiplied
His gifts a thousandfold.

And still Christ takes the children's store
Of loving gift and deed,
And uses them forever more
To help the great world's need;
And who so makes one sad heart glad,
Or speaks one healing word,
Shall gather, like the little lad,
A wonderful reward.

—Missionary Monthly.

Items of News and Comment.

To some Christ is the foundation-stone and to others a stumbling stone.

Now is the time to acknowledge Christ's lordship and to conform to His will.

To close the saloons is the aspiration of noble men and women of this country.

Rev. David Goerz, of Newton, Kansas, has extended his trip to the West as far as Los Angeles, Cal.

On Sunday morning, Sept. 4th, Rev. N. B. Grubb will preach a Harvest Home sermon in the German language in the First Mennonite church of Philadelphia.

The anniversary at The Old Folk's Home, Frederick, Pa., will take place Sept. 17th. Able speakers have been procured and everybody desiring to spend a day at the Home is cordially invited.

Ummel's Pension.

Valanvron pres Chaux-de-Fonds, Switzerland, at an altitude of 1007 meters.

Bro. C. D. Wiens and family, of Los Angeles, Calif., arrived at Scottdale, Pa., on Saturday, August 20. According to present arrangements, Bro. Wiens is to take charge of the "Mennonitische Rundschau" after Bro. Fast vacates the office of editor a few months hence.—Gospel Herald.

The board of Foreign Mission has arranged that Missionary J. B. Ediger, of Clinton, Okla., be ordained at his home church, on Sept. 4th, to the office of an elder. In connection with this service also a mission festival will be held in the Hoffnungsau church. A cordial invitation is extended and an interest for prayer in behalf of these services is solicited.

The Mennonite meeting, as announced previously in this paper, was held at Winona Lake, Ind., on Aug. 25. The attendance was good and the remarks by the leader and others were appropriate and helpful. All present seemed to be glad that they were priyileged to attend this appreciative gathering consisting of members of different branches of the denomination.

Environment.

Man at times attributes his failures to the influences of environment, or in other words, his immediate surroundings. Strong leaders exhort us to rise above environment—to hitch our wagon to a star—to decide for the right and conquer by sheer force of will. They tell us that if we are bound to rise, no man can keep us down. True, but their method is at fault, for they ignore instead of fostering, environment.

Environment in any man's life is too real to be easily overlooked, and all men have not the will power to rise above it. But all men can "fight fire with fire."

A New Yorker may not be able to live a Parisian life in his own city, but he *can* move to Paris and there do it easily. If will power fails, pit environment against environment and watch the result. The one lying *nearest* to us will come off victor.

If family and friends prevent our growth, remember there is yet a nearer environment than this, namely the heart life with Jesus Christ. Name a nearer and more powerful environment if you can! In this life we can live, conquer, love, and grow though all the world be against us!—Yes, environment is just everything to a man—do not ignore it, but conquer it with one nearer and more real.

Howard D. Yoder.

Help us to secure new subscribers by sending us the names and addresses of your neighbors and friends who are not yet readers of THE MENNONITE. $1.50 will pay the subscription to a new subscriber from now until Jan., 1912.

An Object Lesson.

They stood upon the corner waiting for the car, a lady and her two bright-eyed little sons.

"Boys," said the mother as her eyes fell upon two figures moving down the street, "I want you to notice those old gentlemen who are coming toward us."

The boys looked up eagerly. The foremost figure was that of a slender, erect old man, whose eyes glanced keenly from under his snowy hair. His step was firm and resolute. There were kindly wrinkles about his eyes and mouth, those wrinkles which come from frequent smiles. Time had touched him, indeed, but quite lightly and lovingly.

The appearance of the other old man was strikingly different. His body was unwieldy. He moved with difficulty, grasping his cane with a hand that trembled continuously. His nose was swollen, his eyes bleared. He crept by the little group upon the corner with a vacant stare.

"Boys," said the mother, when at last the strangely unlike pair had passed out of hearing, "your grandfather knew both of those men in his boyhood. The gentleman who passed us first, Judge Brand, is the older. He was a Christian boy, and he became a Christian man. His home is one of the happiest I ever knew. He has never become wealthy, but in the truest sence of the word he has won success. Though he is now almost seventy, he finds life as full of interest and pleasure as he did fifty years ago."

"The other," the lady continued after a pause, "began life with a determination to enjoy it. He was an attractive boy, with a host of friends, I have heard my father say, but he became a selfish and dissipated man. His wife died broken-hearted. He is quite alone now. Even his vices no longer give him any pleasure."

The boys looked silently after the vanishing figure.

"Remember," the mother added, "that if you live to be old, you will resemble one or the other of these men. Which it will be, you must choose for yourselves."

A gong sounded, the street car swung in sight, and as the trio stepped aboard the little sermon

was ended. But in the memory of the lads the image of that broken-down man lingered as a warning placed at the entrance of that path which seems attractive to the young, but whose end is death.—Sel.

Spirit-Filled Ministers.

The greatest need of the church of to-day, and especially of her ministry, is Spirit-filled personalities. The pulpit and the pew must be surcharged with the potential power of the all-encompassing Holy Spirit. There is no substitute for such an infilling, there can be none. The peril of our modern church life is, that this fact is too much lost sight of or neglected. We are glad that other churches are emphasizing this truth, churches who in the past were not so persistent in emphasizing this vital truth. One need but attend the Winona Indiana Bible conference meetings, to be convinced that the Presbyterian church is forging to the front on the line of spirituality. This is cause for rejoicing. Then those who heard the world-famous F. B. Meyer, of London, April 25, when he addressed the ministers in Cleveland, will remember how among other things, he laid special emphasis on the ministry being in partnership with the Holy Spirit. He himself is a splendid illustration of such an anointing.

This blessed man of God, though his life's sun is westering, being well up in the sixties, yet in his declining years, when most men lead a retired life, is president of the World's Sunday-school Association, and is now with others touring through the states, speaking on an average three times a day, is a marvel of spiritual power, because he is a Spirit-filled man. He told us ministers in his Cleveland address that we must take the Holy Spirit into partnership with us in our work. With all the energy of his consecrated and sanctified personality he emphasized this vital truth and fact. He said the Holy Spirit must be the invisible force or partner, permeating the message, and the messenger, and the aim of the preacher should be under the delivery of a Spirit-filled message to achieve results, immediate results. He should make unexpected appeals to the unsaved in the midst of the sermon, and not always wait until at its close. The very suddenness of the appeal, startling the unsaved in the audience will often prove effective.

He also said ministers must make much of the word of God, more than is generally being done. His criticism on the American ministry was that there is too much topical and not enough expository preaching. He remarked: You are splendid and eloquent at topical preaching, but if you want to realize more effectiveness and larger results in soul-saving you must do more expository preaching. Expository preaching deals fully with the word of God. The speaker told us that he commenced at Genesis and got to the prophecies of Zechariah in fifteen years in his Sabbath morning expository sermons, and for the evening expository sermons during those fifteen years commencing at Matthew's gospel he got to Corinthians. Those sermons compose largely his forty books of a devotional spirit. You must preach the gospel straight, he declared, so that the Holy Spirit can say Amen to your message, in its preparation and in its delivery.

Preach the word of God, he continued, and not other subjects. If you want the sanction of the Holy Spirit upon your message and His confirmation in its presentation you must be a clean man, otherwise He will withdraw Himself from you and withhold His seal of approval from your sermon. Be simple in your exposition of Bible passages so that children can understand you. Preach more to children. Mr. Meyer has a Sunday-school connected with his church in London numbering 4,000, and has 400 teachers. It is his custom to preach an eight-minute sermon to the boys and girls when in his home church. A minister or pastor, he said, must be the power behind the throne in the Sunday-school, he must stand vitally connected with it. A minister linked to God and in partnership with the Holy Spirit will accomplish much for the glory of God and the salvation of souls. What an inspiration to listen to such an unpretentious and Spirit-filled man. May the Holy Spirit descend upon our ministry in mighty effusion.—Evangelical Messenger.

Science and Alcohol.

The temperance question in Canada has long since passed the fad stage, but the proceedings at the Dominion Alliance luncheon to the British Medical Association placed the authoritive stamp of medical science upon the movement. The overwhelming evidence that the medical view in regard to alcohol has completely changed, and that it is no longer looked upon as a necessary drug in the treatment of disease cannot fail to be of great encouragement to all workers in the cause of total abstinence, or to give a great impetus to the temperance movement.

Amongst those present were Sir Victor Horsley, F.R.S., of University College Hospital, London; Professor G. Sims Woodhead, of Cambridge University; Dr. Murdoch Cameron, professor of midwifery Glasgow University; and they gave out their views on this subject with no uncertain sound.

Sir Victor Horsely said that he was pleased to have that opportunity of speaking on a subject of so much importance to the Alliance, the more so as he would not be able to do so in the section of therapeutics.

Beside there were points in connection with the real social reform going on in the Old Country which he would not be able to refer to at a section meeting. Canadians were probably aware of the attitude of their own medical men. The French-speaking practitioners had recently passed a strong resolution, and the profession as a whole had indicated a hostile rather than a friendly attitude towards the drug called alcohol. He was there to give some idea of the views of Old Country physicians, of whom the B. M. A. formed a majority. Years ago the association had urged the Government to take more active steps to advance temperance in the nation, and on the whole the profession in England was as hostile to alcohol as in Canada. Not only was this true in regard to alcohol as a beverage, but as a drug.

"As a drug—in my opinion—its value is practically nil," he said, and there was loud applause. It had been a tradition in blood poisoning, in post-surgical conditions, and in other cases to administer alcohol, but on all these points it was no longer used.

Twenty years ago Dr. Hare began a table which Sir Victor had been able to bring up to date. He displayed a diagram showing the consumption of milk and alcohol in seven London hospitals since 1867. At that time $40,000 a year was spent on alcohol in these institutions, and the amount remained about level till 1872. It will be remembered that the present King (then Prince of Wales), was treated with alcohol about this time when his recovery from typhoid occurred. In 1862 milk cost for the same places $15,000. In 1882, when Sir Victor was a student, the values of the two commodities used in these hospitals was equal, and two years ago they had changed their relative positions, milk having cost $40,000 and alcohol only $15,000. In the infirmary at Salisbury twenty-five years ago 300£ had been spent annually on alcohol. Last year the cost was 7£. This was due to no mere change of opinion, but to an evolution of knowledge. The change began with surgery, and as a surgeon he was not prejudiced in its favor. "But the credit was really due to the great man whom we owe everything—Lord Lister."

Antiseptic surgery had rendered alcohol unnecessary. It had been the custom when Sir Victor was a student, to give every patient before he entered the operating theatre, three or four ounces of alcohol. Before the use of antiseptics immense quantities were given, but this had been got rid of "in the rebuilding of the hospital," as the speaker phrased it. Now there were a whole series of drugs better fitted to get rid of shock. Hancock, the great chirurgical authority, had not used alcohol for seven years.

Sir Victor concluded with a word on the social side of the question.

"Personally I believe the medical profession to be the great social reforming agency of every nation, for they are the real witnesses of social life," he said. One Friday night in England they had issued a form of petition asking the Government to have compulsory teaching of hygiene in schools. On the Monday there were 5,000 replies from the doctors to whom they had been sent, and 15,000 in a few days. The feeling was overwhelmingly strong, and produced a marked effect upon the Government. England was lagging behind the colonies in this respect, but he hoped she would gain fresh wind and cut a respectable figure in the race.

Prof. Sims Woodhead, Cambridge, said that, like Sir Victor, he felt the very great honor of being asked to take part in a meeting of such a character. He had taken part in a breakfast for a similar purpose a year ago at Cape Town.

"Wide as we are apart in miles, when it comes to the great problems, we are all standing on a very small and common ground," he said.

As medical men they were expected to give some lead on the alcohol question. They were not looking only to the immediate need of their patients, but were thinking ahead for the welfare of all. He was glad of the change in medical circles indicated by Sir Victor's diagram. The British Medical Temperance Association was increasing in power and influence, and not for any other reason than its object. Men were now coming to feel that they could throw themselves heart and soul into the object for

which it was formed. Thus banded together men were able to strengthen each other and to study the question. It was an association of medical abstainers, but it did not bind any man not to give alcohol as a drug. It was felt to be better not to hamper the men, but to get them to study the subject. Once they did so carefully they took a different view.

Although not so potent, perhaps as in surgery, there had been an equally strong change in medical views. Men who had held to alcohol as a sheet-anchor in febrile and other cases, now considered it exercised a bad effect on the resisting power of the patient. Dr. Muir, of Edinburgh, had said to him when a student:

"If I can get a patient who has had no alcohol I have no doubt about the result. It is not necessary to give alcohol. But when I have alcohol patients I find it necessary in some cases to give it, but when I do so it is with finger on the pulse. They generally do better without it, but one occasionally does a little better with it."

"Men have been working in laboratories," proceeded Dr. Woodhead, trying to find the value of alcohol. Nearly every one finds that it interferes with the condition in which we recover from diseases. Most of them hold that what is true of the animal is also true of the human subject. Doctors must be very chary in giving alcohol, which may be interfering with that condition by which a patient regains health. * * *"—The Christian Guardian.

"The Mennonite" to a new subscriber from now until January 1912 for $1.50.

Home Circle.

Up and Doing.

Of course, you all have heard about
The Up-and-Doing Land, I know.
Geographies have left it out,
But 't is not far to go
To find its cities, old and new,
And all its happy people, too.

For Up-and-Doing Land is true,
And not a fairyland, at all;
And all have work enough to do
To keep them busy, great and small;
The Up-and-Doing people are
The busy people, near and far.

The children always find a way
To keep the idle strangers out;
And whether at their work or play,
They're bright and wide awake, no doubt;
Take warning, when you loiter down
The streets of Up-and-Doing Town.

Lost Neighbors.

"Are you sure you know the way, Jeanette?" said mother, cheerily.

"Why, of course I do, mamma! I go right down this street, and down next street and turn the corner, and then I'm there.

Mamma kissed her, and said: "All right. One loaf of rye bread, remember."

Jeanette really did know the way to the bakery, or would have if she had not happened to be looking at a dear little pony cart just when she ought to have turned the first corner. So she went on to the next street, and that carried her into a strange neighborhood. When she got to where the bakery ought to be, it was not there at all. Where was she? She looked around in sudden terror. Nothing was as she remembered it! "Oh, I'm lost!" she whispered, tearfully. There was an open lot on the corner, with a dog in it. She was afraid of dogs. She ran on down the street. Perhaps she had not gone far enough to reach the bakery. She heard a little wailing cry, and looked across to the opposite sidewalk.

There was a little girl just as big as she, and this little girl was crying, too, crying out loud! Jeanette stopped to look at her and to wonder what could be the matter.

"She feels bad, and hasn't got anybody to comfort her," Jeanette thought. She looked round. "There isn't anybody but me. I guess I must go." She ran over.

"Hullo! Don't cry—I'm here! I won't let anybody hurt you," and Jeanette put her arm round the other little girl.

"I want—my mamma!" she sobbed. "I can't find my house!"

"Never mind!" comforted Jeanette. "Maybe I can find it."

"I'm Charlotte Cashen. I live at 55 Summer Street. I'm four years old." Then little Charlotte started at Jeanette. "Why, you're crying, too!" she exclaimed.

"Oh, I forgot!" said Jeanette. "I was crying 'cause I was lost. I couldn't find the baker's shop. I live on Summer Street and I am four years old, and my name's Jeanette Jacobs."

Little Charlotte showed dimples through her tears.

"That's funny," she said. "You're lost, and I'm lost, and you found me and I found you! But I want my mamma! I went to see a hand-organ man and a monkey—I wish I hadn't!" she wailed. "Mamma said not to go out o' the yard, an' I forgot—oh, dear!"

"Don't cry! I'll find your mamma," promised Jeanette. "There's a man coming out of that house. Let's ask him!"

"Oh, I'm afraid!" sobbed Charlotte.

"No, you won't be 'fraid with me! Come! He'll be gone!"

When the grocer's clerk saw the two little girl's coming toward him, he waited.

"Will you find her mamma, please?" asked Jeanette.

"I'm Charlotte Cashen. I'm four years old. I live at 55 Summer Street," spoke up Charlotte.

"Oh, Mrs. Cashen's little girl, are you? Why, yes, I'm going right past there." He put her on the wagon seat. "You want to ride, too?" he asked Jeanette, looking down kindly at her. She cried eagerly: "Oh, please, I'm lost, too! I want the baker's shop, and I can't find it. I only found Charlotte!"

"Well, well, two lost kids!" chuckled the boy. "Jump in, then," and he swung her up beside Charlotte. "We'll stop at the bakery as we go along. Where do you live?"

"On Summer Street—that big white house right on the corner. I'm Jeanette Jacobs."

"Oh, ho, ho!" laughed the grocer's boy, shaking his broad shoulders. "And you two children never knew each other before—living only a stone's throw apart?"

"No, we never did," they declared.

"Well," he said, "you'd better go shopping together after this, so when you get lost you'll have company."—Emma C. Dowd, in Selected.

Amusing Advertisements.

A London periodical recently offered a prize for the best collection of unintentionally amusing advertiscments. Here is a part of one list:

"Annual sale now going on. Don't go elsewhere to be cheated—come in here."

"A lady wants to sell her piano, as she is going abroad in a strong iron frame."

"Wanted, experienced nurse for bottled baby."

"Wanted, a room for two gentlemen about thirty feet long and twenty feet broad."

"Furnished apartments suitable for gentlemen with folding doors."

"Lost, a collie dog by a man answering to Jim with a brass collar around his neck and a muzzle."

"Wanted, by a respectable girl, her passage to New York, willing to take care of children and a good sailor."

"Respectable widow wants washing for Tuesday."

"For sale, a piano-forte, the property of a musician with carved legs."

"Mr. Brown, furrier, wishes to announce that he will make up gowns, capes, etc., for ladies out of their own skin."

"A boy wanted who can open oysters with a reference."

"Bulldog for sale; will eat anything; very fond of children."

"Wanted, an organist, and a boy to blow the same."

"Wanted, a boy to be partly outside and partly behind the counter."

"Lost, near Highgate arch way, an umbrella belonging to a gentleman with a bent rib and a bone handle."

"Widow in comfortable circumstances, wishes to marry two sons."

"To be disposed of, a mail phaeton, the property of a gentleman with a movable headpiece as good as new."

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1912.

Notice.

Since Bro. David Goerz has resigned both as Trustee and as Treasurer of the Board of Trustees of the General Conference, on account of failing health, the Board of Trustees has unanimously appointed Bro. *C. F. Claassen, of Newton, Kan.*, to act as *Treasurer*, and herewith requests to remit the contributions for this purpose to him.

C. F. CLAASSEN,
Sec. of Board of Trustees of Gen. Conference.

Marriages.

DEVERT—WISMER.—On Aug. 19th by Rev. J. W. Schantz, Alvin F. Devert and Hannah K. Wismer, both of Schwenksville, Pa., at the home of Mr. and Mrs. Horace B. Kratz. Both are active and appreciated workers in our church work. The bride has for years been bookkeeer in the H. B. Kratz & Co. Rolling Mills and the groom is the telegraph operator at the town station.

ALDERFER—RICKERT.—At the home of the bride's parents 231 Noble St., Souderton, Pa., on Wednesday evening at 5o'clock, Henry R Alderfer and Bertha D. Rickert both of Souderton. The couple left on a wedding trip to Niagara Falls. The ceremony was performed by Rev. J. W. Schantz

Contributions.

Donations for the Young Ladies' Hall.

Mrs. Mary Camp. $1 50, Mrs. Sam Fär, $5, Mary Rebold, $10, Gerhard Vogt, $100, all these from Summerfield, Ill; Diller Manufacturing Co., through Waldo Diller, a freeless cooker.

Thankfully acknowledged,
MRS. S. K MOSIMAN.

"The Mennonite" from now until January 1912 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Indiana.

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Correspondence.

SCHWENKSVILLE, Pa., Aug. 29.—The German Harvest Home service was held on Aug. 17th. Rev. N. B. Grubb, of Philadelphia, and Rev. Amos Beau, of Iron Bridge, preached inspiring sermons. Other clergyman present were Revs. Henry Johnson, of Creamery, H. G. Allebach, Greenlane, and H. S. Gottshall, Lansdale. The attendance for week day services was large. The Sunday following our English Harvest Home services were held. The offering at both services will be used for foreign missions.

Aug. 18th the Sunday-schools of the Eastern District Conference held their Convention at Schwenksville and was the largest ever held in this town. The resolutions passed will follow—(Resolutions).

Revs. S. P. Preheim and N. L. Schmidt gave inspiring addresses in the evening. The program during the day was interesting and with one exception all persons on the program were present or sent their papers. The next convention will be held at Deep Run. Program committee is U. S. Stauffer, Quakertown, Samuel W. Gross, Plumsteadville, and Rev. J. W. Schantz, Schwenksville. Labor Day was suggested for the next convention.

The writer regrets sincerely to report the fatal sickness, as it seems, of Mrs. Ben Richard. Liver trouble is holding Sister Richard bedfast and all human help seems of no avail. She was a regular attendant of our Sunday-school and church services. Her seat was never vacant unless something unusual interfered. She is resigned to the Lord's will and willing to abide by His decision.

Mrs. Chas. Neidig, our faithful organist, has been sick in bed for a couple of weeks again but expecting to be about soon.

To Mr. and Mrs. Edwin Miller was born an infant daughter but death claimed it. Mrs. Miller is rapidly regaining her strength.

SOUDERTON, Pa.—The month of August was the time that our Harvest Home Services were held. The first one was held Aug. 10, Wednesday, in the Souderton church in German. The attendance was fair. The Sunday morning following, Aug. 14, the auditorium was well filled. The choir rendered beautiful selections and everyone seemed filled with the spirit of thanksgiving. A class has been organized at Souderton and eleven have so far responded for instruction. We hope more will join.

William Detweiler and Enos Hege have both been absent several Sundays on account of sickness. Mrs. Warren Moyer, who underwent an operation in the German hospital, is slowly recovering. We hope soon again to see her at services.

We were glad to see the family of John D. Moyer, of Quakertown, in services last Sunday. Mrs. Moyer also spent some time at the Samaritan hospital in Philadelphia. We earnestly ask all to unite in prayer for all of these dear members for a complete recovery. Mother Detweiler residing with her daughter, Mrs. Abraham Harr, while confined to her room, is contented and happy. Might not more of the members call upon her?

William K. Fulmer, of Silverdale, who was a member of the last catechetical class, has been sickly all summer but was in Sunday-school and church services Sunday. Bro. Fulmer has our sympathy.

Two Kinds of Preaching and the Kind We Want.

About ten years ago two young fellows, just out of high school, were converted and felt a call to the ministry. For a year or two they attended college together. Then, for some reason unknown to me, Jim dropped out of school. John graduated, both from college and from one of leading theological seminaries. To-day they are ministers in a certain conference of the Middle West. As a layman who knows them both, I wish to make a comparison of the two.

John is a very able preacher. Having made a special study of oratory, his gestures are always graceful, and his delivery almost faultless. His sermons are always carefully prepared, his sentences polished, his thought logical. He reinforced his argument by frequent reference to original root words, by allusions to history, science, and philosophy. For a man so young, he is an unusually profound thinker and able speaker.

Jim is not a "fine" preacher. He knows little of Greek and Hebrew, and but little of the art of oratory. His thoughts are not always presented in logical sequence. Sometimes he even lets slip a grammatical error. Unlike John who always stops at exactly the scheduled place, with an eloquent, impressive sentence, Jim is likely to go on for a while in exhortation—for he doesn't find it so easy to stop. His gestures are as unstudied as his words. But Jim always has a red-hot message, and he preaches with all the passion and abandon of one who yearns for souls.

People listen to John's studied eloquence, say it is "fine"—and then go away to lead the same kind of lives as before. They listen to Jim's faulty sermons—and are stirred to the depths. John never forgets himself nor his beautiful polished sentences. Jim simply loses himself in his message. John gets numerous calls for commencement addresses, and has even, in a small way, begun to lecture. But when people want a revival they send for Jim. The number of conversions under his preaching has gone up into the hundreds. The number under John is—well, he always has somebody else to preach during revival meetings.

What is the natural inference? Making all due allowance for difference of temperament, the only logical difference is this: John has been longer in the "upper room." In blunter words, John has more education, but Jim has more religion.

Let me be understood. I am not so narrow-minded as to object to an educated ministry, nor to deny the great truth that training enlarges a man's power for good. But what I do mean is that learning should be kept in its proper place—as a humble inferior to that pentecostal experience which alone can make a real preacher. It is something more than the product of a laborious mind over books that the people want to-day.

And by "people" I mean all of us. It is a mistake to think that educated people must have the gospel served to them in some nice correct style, that a little rhetorical mistake will so offend their fastidious taste that it spoils all the force of a plain, searching sermon. If our colleges turned out small-minded pedants as that, they would better quit—but, with a few exceptions, they don't do it. As for myself, when I want something to feed my mind, I go to my library. When I want something to feed my soul, I go to church. And, if the preacher thinks that, because I have been in school a few years, he must bolster up his message to me with a lot of history, science, and abstruse reasoning; if he thinks he must drag in Cæsar and Cicero and Socrates, and all those old fellows, he is badly mistaken. Rather let him tell me that I am a poor mortal on my way to the judgment, and that Christ can save.—A Layman, in Western Christian Advocate.

On Alcohol and Tobacco.

Luther Burbank, the great horticulturist, on being asked his opinion as to the use of tobacco, gave the following reply, as quoted in the *Ohio Messenger:*

If I answered your question simply by saying that I never use tobacco and alcohol in any form and rarely coffee or tea, you might say that was a personal preference and proved nothing. But I can prove to you most conclusively that even the mild use of stimulants is incompatible with work requiring accurate attention and definite concentration.

To assist me in the work of budding—work that is as accurate and exact as watch making—I have a force of twenty men. I have to discharge men from this force if incompetent. Some time ago my foreman asked me if I took pains to inquire into the personal habits of my men. On being answered in the negative, he surprised me by saying that the men I found unable to do the delicate work of budding invariably turned out to be smokers or drinkers. These men, while able to do the rough work of farming, call budding and other delicate work "puttering," and have to give it up, owing to inability to concentrate their nerve force.

Even men who smoke one cigar a day cannot be trusted with some of the most delicate work.

Cigarettes are even more damaging than cigars, and their use by young boys is little short of criminal, and will produce in them the same results that sand placed in a watch will produce—destruction.

I do not think that anybody can possibly bring up a favorable argument for the use of cigarettes by boys. Several of my young acquaintances are in their graves who gave promise of making happy and useful citizens; and there is no question whatever that cigarettes alone were the cause of their destruction. No boy living would commence the use of cigarettes if he knew what a useless, worthless thing they would make of him.

Editorial.

Much is said and written to-day about the demand for college men in every walk of life. Ever line of activity needs men, but these men to benefit by what the position has to offer must be fully equipped or else be content to remain mere hewers of wood and drawers of water. The college undertakes to give the best preparation for the leading pursuits of life. But, like everything else to-day, it costs money to go to college and it costs a great deal more than it did in former years. Living is higher, books are expensive, even tuition has increased in some institutions. The poor boy, ambitious for an education, but, with nothing to carry him through school but his pluck and industry, is likely to be discouraged, and many when they realize the cost and sacrifice involved give up in despair. But the youth "with right stuff in him" has his chances in spite of discouragements. We were very much impressed with the remarks made at the commencement exercises this spring by the principal of a preparatory school in which many of our Mennonite young people in the East prepare for college. He is a man who gained his own education by working for it and naturally is in a position to appreciate the efforts that some earnest young people make to equip themselves for greater usefulness in life. It is not surprising that one of his personality and experience should inspire many with the necessary pluck and industry to attain such ends. A great many youths only need to come in contact with such a man to get the spark that will fire the flames of successful ambition in them. Among those whom he mentioned as having worked their way through preparatory school, college and the professional schools were many who now are enjoying successful and useful careers. He told of a penniless youth supporting a mother and sister in comfort while he was getting an education, of others waiting on tables, tutoring, selling books, doing typewriting etc. etc. It means a struggle to get through college in this way, but life is a struggle, and if a college career cannot fit one to struggle it cannot fit one for life. There is no reason why the youth, even though without means, shall be deprived of a college career simply because he is poor.

The vacation season means nothing to some people because they never get one to enjoy. They are to be praised and pitied. Pitied because they are burning out their vitality to keep things going and pitied because they are deprived of what every one should occasionally enjoy—a healthy change amid new scenes. To some vacation is but a season of silly, if not wicked diversions which do not fit them for better work or restore health and energy. Others, more sensible than the rest, make a vacation what it should be, a season for renewing their energy and spirits.

Now that vacation days are about over the hustling begins. Schools are opening, offices are bustling and business is resuming its normal condition and every one is expected to get back again to hard work. Churches, especially those in the cities and towns where people are penned up in offices, shops and factories for the greater part of the year are very much effected by the vacation season. People are away. Services are slim, the collection is slimmer. Were it not for the few, who either do not need a vacation or do not care for one, the "old synagogue" would fare badly. They are the faithful ones, God bless them. Were it not that there are a few such in every congregation the "Closed for the Summer" sign might be in greater use even than it now is and the card "This church closed for the season, the devil being on a vacation", which some wag is said to have placed on a certain church, might be taken seriously.

With the beginning of this fall season, then, it is expected that people will be back to their homes, their work and their churches. The Lord's business especially should get the first attention of all those who profess to serve Him. It would be well if every church member would see the pastor as soon as possible and get to know his plans for the coming season and offer himself to be used as he is needed. It would also be well to determine that the work undone by one's being away should be taken up and finished as far as it is possible to do so. There is, above all things, no excuse for one to be back in his contributions simply because he has been on a vacation and come home "short". One should pay up his church dues before he goes away. G.

The Neglected Unemployed.

A recent editorial in The Sunday-school Times has inspired the thoughts set forth in this article. The question of "the unemployed," has become a most vital one, indeed a serious one in recent years. Men and women, minded to help and elevate humanity have given it serious and earnest thought. It is being recognized as a great economic problem, one that vitally affects society. Unemployment is recognized as a waste to humanity, involving loss of character and industry, including the welfare and self-respect of the families of the unemployed.

Opposite to the material sphere of life is the spiritual sphere of mens' lives, in this sphere of human activity the problem of unemployment is not generally taken so seriously. Spiritual employment is however quite as necessary as physical. As the body needs exercise for life so the higher, the spiritual faculties need constant exercise. The writer in The Times says, "If humanity is to be more than animal, all its powers which are other than physical must find adequate employment. Service in the kingdom of God is as essential as work for daily bread, if the race is to continue to live upon even as high a plane as hitherto."

To neglect this problem of spiritual unemployment means much injury to humanity. The higher faculties, love, faith and hope become weakened through disuse just as surely as do our muscles.

Christ was constantly active about the things of the spirit. He taught a rightful regard for physical needs, but insisted that "the meat that perisheth," occupied a secondary place. The spiritual needs He placed first, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He constantly emphasized spiritual service. "I must work the works of him that sent me while it is day for the night cometh when no man can work."

Directly opposite to Christ's idea of human life are the lives of the spiritually unemployed. Their aim and purpose in life is merely physical existence and enjoyment. They have not the proper sense of their relationship to God. Eternity has no place in their plan of life. They have no sense of heavenly plans and no desire to share in working out God's plans. Their whole time is taken up in and their sole ambition is the enjoyment of the things of this world. They are ignorant of the joys which come with service in God's work, they can not realize the love, joy and peace which are the reward of the faithful worker for God.

While the spiritually unemployed are in a goodly measure responsible for their ignorance of God's work, yet the burden of responsibility rests upon those of us who know the joy of working in God's vineyard. We are the messenger sent into the market places to bring in the unemployed and help them find labor in the vineyard. We need not quibble as to why they have not come before. The fact is many are *waiting now*. We, our church and Sunday-school members, are ambassadors for Christ and we have a splendid privilege, yea Christ's direct command, to go out and seek those without His fold and bring them in. Here is a work for our adult Sunday-school members. Many stand waiting to be led into the work for the master and to be shown how to become good and faithful workers. Perhaps just a few words of invitation, encouragement and advice will be enough to start some who will make splendid workers. This thought of seeking the spiritually unemployed opens up tremendous possibilities to our adult Sunday-school workers and also to our church workers. There is so much to be done in God's vineyard and we constantly complain that laborers are few, so it is doubly necessary that we bestir ourselves and seek with all earnestness possible those who are still idle. Men and women of our Sunday-schools and churches, what are you going to do about this? Can the Master depend on you?

It is urgent too that the unemployed be sought before they feel that it is too late for them to begin to work. Many have been so long in idleness, that they fear they could not learn how to work, too old to learn, or perhaps better, too hardened through idleness to have any feeling of response to an invitation to work, so grown into doing nothing that the desire for doing something can not be aroused any more. This is an extreme condition but not an impossible one. Those who hesitate because of long idleness do indeed deserve our sympathy. They need to be reminded of the parable of the laborers in the vineyard teaching plainly that God will use the end of a life that has been wasted when it is freely given to him.

This problem of the spiritually unemployed is still more serious when we reflect that they are for the larger part of the human race. This makes it all the more urgent why we should be earnest in our work. Will we learn that we have each one of us a share in this work in our own community and will we endeavor under God's guidance to do our best. O that our Sunday-schools, our young men and young women, all Christians may awaken to their responsibility, for is it saying too much when we say that some day God will require of each of us to tell how much we have done for

these most neglected of the unemployed, those who have never answered the invitation of Christ.

A. S. BECHTEL.

Phila., Aug. 26, 1910.

How to Arouse Interest in our Young Peoples' Society.

The World's Sunday-school Convention held its sessions at Washington a few weeks since, and several large Protestant denominations held annual meetings; one at Philadelphia and another at Atlantic City and other smaller inter-denominational bodies held conferences elsewhere. All met with one object in view; that of how the Kingdom of God might be advanced among men and to ascertain what they as individuals and denominations might do to increase their usefulness in the Master's service. And having this same object in view, we, a comparatively smaller body have met together.

When we stop to reflect, we feel that the Church of God, speaking generally, is a tremendously large body. On every hand we see its steeples pointing skyward. After observing all this, we settle into a feeling of lassitude, only applauding the preachers as they preach from Sunday to Suuday, concluding that is about all we can do in the matter and if things don't go to suit us exactly, we are greatly discouraged. On the other hand, we do not so fully realize that the opposition of the church is also a large body. Sin is at work on every side. We as members of the Church are arrayed against evil, but we do not so fully comprehend that, as a church, its power as a force is no greater than the sum total of the force supplied by its individual members. When we fully understand this, we get at the basis of and know why things are not moving.

The Spirit of God is everywhere, the same as is the Spirit of Evil. The Spirit of Evil is at work through individuals direct, whereas the Spirit of God also is at work through individuals, we are inclined to shift upon the Church organization the responsibility of disseminating it. The best work is done by organized methods, but only as the individual exercises his abilities does an organization prosper. What we need more than anything else, is decisive action on our part.

Whether we are a student in the Sunday-school, or a worker in the YoungPeople's Society, we show that we stand opposed to sin and that we are equipping ourselves, in learning from the Word of God, its nature, and from the teachings of Jesus, how we can be saved from sin and live a clean life. To attain righteousness in our individual life is first, and then we must strive to bring others to righteousness, either as individuals or collectively as communities and nations.

As to how we can arouse interest in our work, resolves itself into a matter of action. We must have objects in view; then we must bring these objects to the attention of others; arouse their interest and create in those whose interest has been aroused a desire for, and inspire in them a resolve to join us in gaining the object sought. All this is not an easy task, but it is one which should be less difficult among co-workers in the Church.

(To be concluded.)

Notes on the C. E. Topic.

Sept. 11.

Proud—of what?

Jer. 9:23, 24; 1 Cor. 1:18—31; Rom. 12:3.

While pride is condemned in the Word of God it is well to remember that the wrong kind of pride is meant. The passage Jer. 9:23—24 divides the kind of pride that is not commendable into three classes, the pride of earthly wisdom, of might and of riches. It does not always follow that when a man's experience or knowledge makes him keener than some others, or when he has more influence in the world, or possesses a greater share of its wealth he is always unduly proud, but there is a great danger of the one having these things becoming sinfully proud because he values them above their worth.

Pride usually betrays itself in boasting and talking about one's self, which is but an indication that one's thoughts are about one's self more than about anything else. It is true that we do much about which the world would never hear unless we told about it. But why tell of it? Self-praise is never lovely, no matter how true or deserving it happens to be. It does not matter who the human instrument may be in the good that is accomplished, he is only a secondary influence anyway and the honor belongs to God. Our Master taught us not to do our righteousness before men to be seen of them. The reward for which we ought to strive should not be men's commendation. Bishop Wilberforce gives this counsel on the subject: "Think as little as possible about any good in yourself. Turn your eyes resolutely from any view of your acquirements, your influence, your plans, your successes, your following—above all speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God."

The one commendable kind of pride is pride in the Master's service. We should be proud of what He has done and of the opportunity to serve Him. Jesus Christ was the greatest being who ever lived on earth. He spoke words of wisdom beside which all the wisdom of this earth fades into nothingness. He made it His chosen mission to save the souls of men and minister to the needs of the unfortunate. He has called us, unworthy creatures of the dust, to know Him intimately, hear His wisdom and to have a part in his bringing about the salvation of the lost and relieving the pains of the suffering. In such a service we find occasion for the only kind of pride that is worth while.

Notes on the S. S. Lesson.

Sept. 11, 1910.

The King's Marriage Feast.

Matt. 22:1—14.

GOLDEN TEXT: Matt. 22:14.

This parable is to be distinguished from that of the Great Supper in Luke 14, spoken a considerable time before, when the leaders of the nation had not yet openly broken with Jesus and there was still hope that they might be won to an obedience of the truth. At the time of this parable they had become fixed in their rejection of the council of God and of Christ. In the first parable the invited ones presented plausible excuses for refusing the invitation. In this last they emphatically and defiantly answered No.

By comparing the kingdom to a marriage Christ shows that it is a place of joy and uses a favorite image under which the prophets and apostles set forth the blessings of communion with God. Isa. 61:10 and 62:5; Hos. 2: 19; Matt. 9:15; Jno. 3:29; Eph. 5: 32; 2 Cor. 11:2.

Our attention is chiefly directed to the hearing of the several invited guests. Those to reject it were the people of Israel. The prophets, John the Baptist and the apostles were the servants sent to invite. The foolishness and wickedness of the human heart is shown by the contempt with which God's invitation to the blessings of His grace is received. An invitation from a king or ruler must be regarded as a command. Even at our White House, not to accept an invitation is rated as an unpardonable slight by those in charge of the arrangements. In a more important sense it is discourteous and displeasing to reject God's invitation.

The first offenders were those who let business prevent them from accepting the kings' invitation, sacrificing the King's business to the demands of their private business. One hears practically the same excuses today. Men forfeit their eternal happiness in the interest of their worldly pursuits.

Killing servants is historically true. Acts 4:1—13 and 7:51—59. Verse 7 is a prediction of the destruction of Jerusalem for the rejection and crucifixion of Jesus. The going into the highways declares a truth so hateful to Jewish ears—the calling of the Gentiles because of the disobedience of the Jews.

Gathered together all. In the spirit of this command Philip preached Christ in Samaria, Peter baptized Cornelius and Paul at Athens, in God's name invited *all men everywhere* to repent. The Gospel invitation is for all. It is the duty of the church to present it to all men. The *bad* as well as the good are invited.

The wedding garment symbolizes the robe of righteousness which God expects all who accept His invitation to put on. The guest who neglected to wear this garment showed as much contempt as those who made light of the invitation. This speechlessness proves him to have been without excuse. In the East kings provide festive robes for their guests. Refusal to wear one involves a farther affront by appearing in mean sordid apparel.

One clothed in unrighteousness is certainly a "spot in the feast" of those clothed in righteousness. His proper place is outside of the banqueting house—away from the presence of God.

God calls all men to come. No one who comes is turned away, but may refuse the invitation, while others come, but not as God wants them to come, and so there remain the few who accept all that He has to give, comply with the conditions involved and enjoy future, as well as present happiness.

Man is not the creature of circumstances; circumstances are the creatures of men.—Disraeli.

You can not understand the purpose of God's dealings with you but you shall hereafter, if you trust Him now.

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free.

News of the Week.

Domestic.

FOREST FIRES.

TRAGIC TALES TOLD BY FIRE REFUGEES.

Official and press estimates of the loss of life in the forest fire zone have been set at naught by a series of conflicting reports. It is believed certain, however, that the victims will number between two hundred and three hundred. The condition of the fires has not changed materially.

The bodies of twenty men and five living men are at a ranch house on the opposite side of the river at Tuscar, Mont. The five men are burned severely and no doctor is obtainable. There are twenty or more bodies believed to be still in the woods.

THIRTY ITALIANS KILLED.

Charles Miller and Warren Weston, timbermen, who have arrived from the St. Marie county of Idaho, told a heart rending story of the death of thirty Italian fire fighters.

Miller and Weston were working on a tributary of Big creek. One hundred yards above them were the thirty Italians, fighting a blaze which was coming down the canyon. The creek bed was dry where the Italians were working, but there was a little water below, where Miller and Weston were stationed.

"Suddenly we saw the flames below us, said Weston. "We dashed for the creek bottoms, threw ourselves into the shallow water, wet our blankets and drew them over our heads.

The Italians saw the flames coming over, too. Some of them were running around wildly, trying to climb the banks of the canyon. They could not go up because of the fire there. We yelled to them to join us, but the blast of fire and the draft silenced us.

"We remained covered for fifteen minutes, while the flames were passing above us. When we lifted our blankets and looked at the place where the Italians had been we saw nothing but embers."

PINCHOT BLAMES MEN IN CONGRESS FOR FOREST FIRES.

Declaring that Senator Heyburn (Rep., Idaho), Senator Carter (Rep., Mont.) and Representative Mondell (Rep., Wyo.) have, in effect, been fighting on the side of the forest fires against the general welfare, Gifford Pinchot, deposed chief forester, issued a statement asserting that the property losses, deaths and suffering from the forest fires in the northwest have been wholly unnecessary.

He praised the efforts of the forestry service and called attention to the necessity for further facilities. He laid the blame for the disastrous effects at the door of the men in congress who have made light of the efforts of the forestry service to prepare itself to prevent just such a calamity.

73 FOREST FIRE FIGHTERS DEAD.

WASHINGTON, August 29.—Seventy-three forest fire fighters are now actually known to have been killed in the northwestern fires, their deaths having been recorded in official reports received here to-day from Associate District Forester Greeley. Five men are missing and two crews have not been fully reported.

Conditions are improved in all fire districts, and east of the divide all of the fires are under control. Reports from the coast states, however, indicate that several fires are still serious. The work is well organized now and progress is being made.

Kaiser's Divine Right Theory Arouses Storm.

BERLIN, August 27.—Emperor William's admission of his sincere belief in the divine right of kings, made yesterday at Koenigsburg, is the political sensation of the day.

The leading organs of the German press devote extended comment to it, generally criticising the emperor's utterances, and there are indications that the discourse will have a deep political effect on the country, nearly all the Berlin papers discussing the subject in connection with the political crisis of November, 1908, when the publication by the London Daily Telegraph of an interview with the emperor aroused a storm against the uncontrolled public speaking of the emperor.

The strongly monarchistic Tagliche Rundschau, the favorite journal of army officers, says: "This speech means a storm. Never before has Emperor William set into such a clear relief his romantic, medieval idea of his non-responsibility to man's judgment, of his not being bound by the constitutional co-operation of the people and of ruling by God's free grace against all those convictions and feeling which to-day determine our existence as a state."

"Why," asks the Tagliche Rundschau, "should the emperor choose this moment to emphasize his ruling by God's grace and his own right, when it will nourish an anti-monarchical agitation and good monarchists be thrown into a condition of tragic disruption."

The organ of the landed nobility, the Deutsche Tages Zeitung, thoroughly approves of the declarations of the emperor.

He said in the same hall in May, 1890:

"We Hohenzollerns take our crown from heaven alone," and in the same place on September 6, 1894, he quoted the words of his grandfather, William I., about ruling by divine right and added: "So do I take my kingdom by God's grace."

The Socialist press seizes on the absolutist principles uttered in the speech and the open declaration of antagonism between the imperial will and the will of the people to govern themselves.

One of these newspapers points out that the chasm revealed in 1908 by the London Telegraph's story is now broader and deeper than ever. The Frankfurter Zeitung says the speech shows a regrettable lack of the emperor's understanding of the sentiments of the people.

Census.

The population of Buffalo, N. Y., is 423,715, an increase of 71,328, from 1900.

Denver, Colo., has 213,381, an increase of 79,522, as compared with 133,859 in 1900.

The population of Mobile, Ala., is 51,521.

Cotton Sells Highest Since Civil War Time.

NEW YORK, August 29.—Sensational as the fluctuations in the cotton market have been previously during the progress of the bull campaign which started last winter, they faded into insignificance when compared with the big jump in the price of August contracts this morning. Closing on Saturday at 16.82c, after having sold at 16 07c on Friday morning, the first sale of August this morning was at 16 95c, and inside of half an hour the shorts were trying to buy at 19c a pound, or 218 poin's ($10 90 a bale) over Saturday's close and at the highest figure reached since the civil war.

Fire Destroys Railway.

NIAGARA FALLS, N. Y., Aug. 29.—The Whirlpool Incline railway, the last of the inclines on the American side of the Niagara gorge, was destroyed by fire early this (Monday) morning. Dick Finns, a colored watchman, is missing and is believed to have perished. The Woodford flour mill nearby, caught fire several times and was badly damaged.

Big Smuggling.

NEW YORK, Aug. 29.—Although charged with smuggling into this country a pearl necklace, a gold purse and a lace mantle, valued at $8,000, Mrs. I Reynolds Adriance, of Poughkeepsie, N. Y., must explain where she bought other jewelry valued at more than $100,000 before she is out of the customs net here.

According to a statement made at Collector Loeb's office this afternoon jewels worth a total of $115,000 were found in the woman's possession and seized, while from her daughter, Marion, a $3,000 pearl necklace was confiscated and a third necklace was taken from Mrs. Mary Doughty, a traveling companion.

The necklace of Miss Adriance was found by women inspectors in a chamois bag tied around the young woman's waist. It was discovered after the Baltic docked late yesterday, but the fact did not come out until to-day.

Foreign.

World Army of 14'000,000 Costs One Billion a Year.

BRUSSELS, August 30.—The sixteenth interparliamentary conference opened to-day with eight hundred delegates present. Auguste M. F. Beernaert, the Belgian minister of state, presided.

In his opening address M. Beernaert said that despite the rapid progress of the cause of arbitration and mediation the world was living in a regime of armed peace, with fourteen million men under arms, at a cost annually of $1,000,000,000.

The conference will probably discuss Secretary Knox's proposition to invest the international prize-court with the functions of a court of international arbitral justice.

Cholera in Germany.

BERLIN, August 29.—It was officially gazetted today that two cases of Asiatic cholera had developed at Spandau, and precautionary notices to the public were issued.

The public is warned that the use of so-called cholera drops and tonics is futile and are urged immediately to summon a physician if the digestive organs are disturbed. The co-operation of the people with the health officers is asked.

According to the medical men, it is not necessary to depart from the ordinary habits of life except to avoid vegetable salads as possible transmitters of bacilli. Alcohol is declared not to be a preventive and too free use of stimulants is said to increase the liability of infection by weakening the stomach.

MORE CHOLERA IN BERLIN.

BERLIN, August 30.—Fourteen new cases, supposed to be cholera, were discovered in Berlin to-day. Two are in a house in the northern part of the city, where a man servant died last night, apparently from cholera. The other are in as many parts of the city and Spandau.

BUBONIC PLAGUE AT KIEV.

KIEV, August 30.—The bubonic plague made its appearance in this city for the first time to-day. A single case is officially reported.

Crippen and Companion Back to Face Accusers.

LIVERPOOL, August 27.—The steamer Megantic, with Dr. H. H. Crippen, alleged murderer of his wife, Belle Elmore, and Miss Ethel Clare LeNeve, his typist, aboard, docked here shortly after noon today, after an uneventful trip from Montreal.

The prisoners came ashore through a line of police. The doctor seemed indifferent to the crowd but Miss Le Neve was greatly agitated.

Immediately after landing the party took a train for London.

Owing to their late arrival in London Dr. Crippen and his former stenographer, Miss Ethel Le Neve will not appear in the Bow street police court for arraignment on the charge of being fugitives from justice before Monday. The prisoners in the meantime will be detained in cells in the Bow street station.

Japan Formally Annexes Korea.

TOKIO, Aug. 28.—The official promulgation of the treaty of the annexation of Korea by Japan under the name of Cho Sen was made at 9 o'clock this morning. At the same time a mass of documents providing for the future government of the new colony was made public.

There is not the slightest evidence here of jubilation of the annexation. Reports received from Seoul say the people there accepted the announcement quietly. A rescript by the Japanese emperor says that in 1905 Korea was placed under the protectorate of Japan but that notwithstanding the partial success of the existing government, Korea was unable to preserve order. Suspicion and misgiving permeated the peninsula and therefore in concert with the emperor of Korea, he arrived at a plan for the permanent annexation of Korea. The emperor expresses the belief that the Koreans in future will enjoy prosperity and that the new status will serve as a fresh guarantee for the enduring peace of the orient.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, September 8, 1910. No. 35.

My Mission.

I was longing for a mission—
  Something men could count as grand;
Something that would win the praises
  Of the lofty in the land,
So I squandered time in waiting
  For the chance that never came—
Quite forgot to think of others
  In my yearnings after fame.
But one day I had a vision
  Of the needy close at hand—
Of the poor whose hearts are hungry
  As they journey through the land,
Starving for a word of comfort
  Yearning, but, alas, in vain,
For the love of those about them,
  And the smile that lightens pain.
Just a little deed of kindness,
  Just a word of hope and cheer,
  Just a smile!—they cost so little.
  But they make it heaven here.

Thus it was I found my mission—
  Knew what work God meant for me,
And I cried: "Forgive my blindness;
  Now at last, thank God, I see!"
And my heart that had been selfish
  In its longing to be great
Saw broad fields of labor waiting
  For me, just outside the gate.
I have sought to scatter sunshine
  In a dark and cheerless place;
Loving words have given courage—
  Brightened many a weary face.
In the joy of helping others
  God's good time I waste no more
Since my life has won its mission—
  Found it at the very door.
Oh, the little deeds of kindness,
  And the words of hope and cheer.
And the smiles that cost so little—
  And they make it heaven here!

—Eben E. Rexford.

Items of News and Comment.

Those whosoever will are the elect.

Be not discouraged or dismayed by the false professors of religion.

Rev. P. P. Hilty, of Donnellson, Iowa, attended last week at Bluffton, Ohio, the funeral of his mother.

Bro. U. S. Amstutz, of Bluffton, O., has accepted a position as musical instructor in Freeman College, South Dakota.

Bro. John Baumgartner, formerly of Pandora, Ohio, is at present superintendent of a college at Stuttgart, Ark.

The eighteenth international convention of the Baptist Y. P. Union of Missions, held in Saratoga Springs, N. Y., July 7—10, was attended by about 700 delegates.

For programs of the Middle conference and convention, and statistical report turn to page 3.

Bro. P. P. Prieheim, of Allentown, Pa., has re-entered the Moody Bible Institute in Chicago on September 6th to continue his studies.

The outlook for the German school at Mountain Lake, Minn., is not very bright at present, since the prospective principal, Rev. J. J. Balzer, has now decided to return to Altona, Manitoba, to continue the work there for the coming school year.

Mennonite Church at Menno, Washington.

This church was built in 1908 and dedicated the same year on November 22, by Rev. P. R. Aeschliman. The dimensions of the main building are 34 x 58 feet. The seating capacity is about 300. It was erected at a cost of $3000.

Dr. and Mrs. Mosiman, of Bluffton, Ohio, came to Berne, Ind., on August 31 for the purpose of soliciting funds for C. M. College and the Ladies' Hall at Bluffton, O.

Prof. J. W. Bixel, of Ottowa, Kan., who is a successful instructor of vocal music and chorus work, has recently visited friends and congregations at Pandora and Bluffton, Ohio, and Berne, Ind.

A new Preparatory School is to be opened at Gotebo, Okla., on October 3. The school building is expected to be completed by September 15th. For further information address Rev. H. Riesen.

Rev. Solomon Ediger, of Inman, Kan., moved with his family in the neighborhood of Dallas, Oregon.

The Ministerial Conference of the Western District Conference will be he held at the Tabor congregation, Goessel, Kan., on October 18, 1910.

On October 9, on the evening preceding the Pacific District Conference, in Reedley, Cal., a Ministerial Conference will be held. All the ministers of that district are requested to be present and take part.

The sixth annual meeting of the Bethel Deaconess and Hospital Association will be he held at the Mennonite church, Newton, Kan., on September 13th.

Bro. Henry Ratzlaff and wife, of Hillsboro, Kan., celebrated on August 29, at the home of their son-in-law, Rev. John Plenert, their golden wedding. It was a very pleasant gathering. Several appropriate addresses were made.

Bro. P. H. Richert, pastor of the Tabor congregation at Goessel, Kan., will be ordained to the office of an elder on October 2. Ministers and members of other congregations are cordially invited to attend these services.

The forty-first Conference of the Mennonite Teachers' Association of Kansas was held at Hillsboro, Kan., from Aug. 22—25.

The persecution of the Jews in Russia is still going on. The present activity of the Russian police in driving all Jews into the provinces in which they are allowed to live is taking brutal expression in many places.

Missionary H. J. Kliewer and family, of Hammon, Okla., took advantage of their furlough to take a three month's trip to the Pacific coast, from which they returned safely on August 31, bodily strengthened and encouraged to take up the work again among the Indians.

The contract for the erection of the new Deaconess Home at Beatrice Nebr., was closed recently for the amount of $19,000. The cost for the arrangement of heating, lighting and plumbing is estimated at $3,500, making a total of $22,500. The work of building is to be commenced at once.

An Interdenominational Sunday-school Council was formed in Philadelphia. The object is to advance the Sunday-school interests of the co-operating denominations by giving expression of their common views and decisions and by co-operative action on matters concerning educational, missionary and publishing interests.

Special Days.—We are getting more "special days." Or at least it is proposed that we shall have them. Children's Day and Mother's Day and the rest of them are to be supplemented by Father's Day, when the fathers are to be massed in front of the pulpit, adorned each with a red rose, and a "special" sermon fired at them. Perhaps Labor Sunday will have to provide for the cook and the nurse and the hired man. But is it possible that there is only a step from the sublime to the ridiculous, and that our supposedly sensible Presbyterians are in danger of taking it?—Presbyterian.

Do right, and God's recompense to you will be the power of doing more right.—Robertson.

Dedication of Mennonite Church at Aberdeen, Idaho.

Dedication services of the First Mennonite church of Aberdeen, Idaho, were held on August 21st. The day was beautiful and fitting for this occasion. The young ladies of the Sunday-school decorated the church beautifully, with palms, plants and cut flowers. Behind the pulpit was the motto in German, "God be with us." Large audiences were present at each of the three services.

In the forenoon Rev. J. Hege, of the Mennonite church, spoke first, and was followed by A. Ratke, of the Lutheran church. Then Rev. J. B. Baer, pastor of the church, delivered the dedication sermon and dedicated the church to the service of God. At the noon hour an invitation was cordially extended to all to stay for lunch which was served in the basement of the church.

In the afternoon Rev. J. R. Clark, of the Methodist church, and Rev. H. N. Wagner, of the First Presbyterian church, delivered able sermons. In the evening at the children's service a well adapted program was rendered. Mr. Pletz, superintendent of the Baptist Sunday-school, and Mr. Davis, of the Presbyterian Sunday-school, gave very fitting addresses to the children.

The music throughout the day, both by the choir and the children, added much to inspire and elevate the services. It was practically a union service for other congregations gathered with them in these services.

The Mennonite congregation feel very glad and thankful that they now have much better and more commodious quarters in which to hold their services.

The following Sunday, August 28, was also a day of blessing and rejoicing, when there were admitted into church fellowship sixteen members by baptism and thirty by letter.

How Are You?

By Howard D. Yoder.

You have many friends, no doubt. Now run over the list of them very carefully and note that one with whom you have your best times, the "most fun".

Next, analyze that friend's attractions and decide exactly what it is that you so much appreciate.

Would'nt it be just grand to live with this one all the time? to abide with him forever?

Now note the characteristics of Jesus Christ—purity, sinlessness, holiness of thought, word and action, and predominating interest in the Word and a dying world!

Compare these with the chosen friend's attractions, and if honest and true to your soul, you have an excellent clue as to which road you are taking.

If one does not practically have his "most fun" with a man of Christ's characteristics, he surely could not appreciate John 15:4 when He says "Abide in me and I in you."

True, one might enjoy a Sunday or an occasional visit with Jesus Christ, and yet be far from the rightful place, but to *abide*, forever, with no "barley outs" for diversion, etc. is a different matter indeed.

On the other hand, if you honestly find your choice to be made on account of gayety, beauty, versatility, mental accomplishments, etc. for your sake and for Jesus' sake, *seek the Lord!*

"The Mennonite" from now until January 1912 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

The True Object of Life.

What did Jesus mean when He said: "Seek ye first the kingdom of God?" Many say merely to so live that they may go to heaven. And hence there is to them nothing more in it than the making of an outward profession of religion, attend divine services—when convenient—pay to the support of the gospel, thank God for the privilege of worshiping Him an hour in His temple, and then the rest of the week go about what they call their secular duties and pleasures. To others it means a little more than this; not only getting themselves into heaven, but to endeavor to get people to join the church. But how narrow this conception. This is building up an institution, whereas true Christianity is seeking a condition of heart; not anything outward, but something inward.

"The kingdom of God is within you," said Jesus.

This, indeed, includes the church, but it is more than the church. Building up the church is not always synonymous with building up the "kingdom of God." Church-anity is often very different from Christianity. Zeal for one's church is not always indicative of the true Christlike spirit in the heart. To be a churchman is one thing. To be a true Christian is often quite a different thing.

What then should be one's real object in life? Is it to work to make men churchmen so much as to make churchmen good men? What is the object of being a churchman at all? Is it not to help him to be a good man? Zeal is wasted if efforts are put forth to build up the church, when that is made the end. But no zeal is expended wastefully that endeavors to build up the church so that she may stand for and exercise the power of Christianity in the world. The church can be a power only as its members go about to establish true Christianity. For what does this mean other than the establishment of the law of Christ in "its application to the shop and the mart, and the mine and the kitchen and the parlor and the drawing room and the office and the senate and the forum"—the law of liberty, of grace, of good will, of charity, of love—the establishment of the "Golden Rule of our Lord? What other object on earth is there in life comparable to this?—The Rev. A. A. Pfanstiehl, in Christian Intelligencer.

Home Circle.

The Great Problem For the Home.

Many of the great problems that confront the Christian church must needs be solved in the home. If every Christian parent would believe in child-training as the Bible teaches it, and would carry it out in practice—bring up the children in the nurture and admonition of the Lord, that they may not depart from it when grown up,—as God gives us grace and understanding, many of the perplexing problems the church has to deal with now, would become easier, or perhaps would vanish altogether.

Is not the missionary born and reared in the mother's arms? Was not Samuel consecrated to the Lord, even before he was born? Is it not a fact that the lives of Joseph and Daniel and David and Timothy and others counted for what they did because of what they had been taught while under the parental roof? Sentiments are formed and destinies shaped by the home influences of the rising generation.

The great problem in every home then is, "How can I, as a parent, by my life, example and by precept, by all my God-given powers be instrumental in directing the path of my child, and in shaping its life in such a way that it may become an honor to God, and a living example in the church?" If this chief and momentous question were always pressed foremost, very many of the minor problems that arise along our pathway through life would solve themselves. For example, the doctrine of non-resistance and of non-conformity—a complete separation from the world—and even the mission question would be held in higher esteem, and might be so firmly impressed upon the lives of the rising generation that even by their firmness and unwavering examples the world could be more readily conquered for Christ, if every Christian parent would firmly stand upon the whole doctrine of the Bible; for we must not forget that example is a great factor in the work, and that the cause of failure quite often rests with the parent rather than with the child. —A. Metzler in Gospel Herald.

Strange Happenings.

The mother of a disappointed young woman was asked by a friend whether the daughter had succeeded in passing a teacher's examination.

"No," was the reply in mournful tone. "Jinny didn't pass at all. Maybe you won't believe, sir, but them examiners asked the poor girl about things that happened years and years before she was born."—Selected.

A German peddler rapped timidly at the kitchen entrance. Mrs. Kelly, angry at being interrupted in her washing, flung open the door and glowered at him.

"Did yez wish to see me?" she demanded in threatening tones.

The peddler backed off a few steps.

"Vell, if I did," he assured her with an apologetic grin, "I got my vish; thank you."—Exchange.

Program

Of the 23rd session of the Middle District Conference to be held in the Bethel church near Fortuna, Mo., Sept. 13—15, 1910.

I. Tuesday evening. Conference sermon by the President. S. K. Mosiman.

II. Wednesday morning.
1. Opening Exercises.
2. Organization. a. Reception of Delegates' Certificates. b. Minutes of the last Conference session. c. Admission of new churches into the conference. d. Reports of churches. e. Order of the day. f. Granting of complimentary votes to visitors. g. Appointment of temporary comittees.
3. Report of the Conference Treasurer (also Treasurer of Trustees.)
4. Topic: The Middle District Conference. a. What has it accomplished in the past? b. What is it endeavoring to accomplish at the present? c. What should it accomplish in the near future? — P. P. Hilty. — Discussion opened by J. E. Amstutz. (Discussion after every topic.)

III. Wednesday afternoon.
1. Opening exercises.
2. Topic: Does the S. S. adequately supply the lack of religious instruction in our public schools? If not, how can we supply it?—C. van der Smissen. — Discussion opened by D. D. King.
3. Topic: What is the greatest present need of our C. M. College? — Albert Schumacher. — Discussion opened by Mrs. S. K. Mosiman.
4. Report of the Trustees of C. M. College—a. Discussion. b. Resolutions. c. Election of trustees.

IV. Wednesday evening. Preaching services.

V. Thursday morning.
1. Opening exercises.
2. Topic: Pastoral visits: Necessity and blessings. — W. S. Gottschall. — Discussion opened by M. A. Niswander.
3. The pastor's support: a. Moral, scriptural and financial basis of same. b. How can it be secured? — S. M. Musselman — Discussion opened by W. S. Shelly.
4. Report of the evangelization committee—a. Discussion, b. Resolutions, c. Election of one member of the committee.

V. Thursday afternoon.
1. Opening exercises.
2. Transaction of necessary business. a. Determination of place of meeting for next Conference, b. Election of the following officers: 1. President, 2. Secretary, 3. one Trustee, 4. one member of Program committee.
3. Question Box.
4. Topic: Should we as a Mennonite denomination preserve our identity? If so, to what extent does our participation in township, county, state, national, international S. S. and C. E. and church Federation conventions, and in yearly union meetings with other churches, as well as the attendance of our young people ta schools of other denominations, have the tendency to weaken our principles and to destroy our identity? — J. W. Kliewer. — Discussion opened by A. A. Sommer.
5. Report of committee on resolutions.
6. Concluding remarks and adjournment.

Program Committee:
W. W. Miller,
J. H. Tschantz,
E. J. Hirschler.

The program for the mission festival on Sunday, Sept. 18, is as follows: 9:30 a. m. Mission services, a. Foreign Missions, German sermon by Rev. S. F. Sprunger, b. Home missions, English sermon by Rev. W. W. Miller. Afternoon: Children's missionary festival.

Other preaching services will be announced at the Conference.

PROGRAM

Of the Sunday School and the Young People's Convention, to be held at Fortuna, Mo., September 16, 1910.

1. Opening.—a) Praise Service; b) Devotion led by the president; c) Order of the day; d) Appointment of committees.

2 Topic: What is the final purpose of the Sunday-School, and how can it best be accomplished?

3 Topic: The need of a S. S. Teacher's Meeting; how conducted, by whom?

4. Topic: Promptness and order in Sunday-School.

Afternoon Session.

5. Praise Service.

6. Topic; The Primary class; its needs and how to meet them.

7. Topic: How much should memorizing be practiced in S. S. work? By what method? For what purpose?

8 Round table.

9 Election of officers.

Evening Session.

10. Praise Service.

11. Topic: What are some of the most important duties of a Young People's Society?

12. Topic: What are the advantages of an organized Young People's Society?

13. Close and Benediction.

Each topic is to be followed by a general discussion.

Program Committee
J. E. Amstutz.
J. P. Habegger.
John Schneck.

Round Table

1. Who is responsible for the success of the S. S.?

2. What should a Sunday-school Teacher know?

3. How much should the S. S. work be conducted like the public schools?

4. What are the advantages of an organized S. S. class?

5. What shall we do with the late-comers?

6. What part should the pastor take if any in the school?

7. Should we have decision day in our S. S. schools?

8. State some of the requisites of an ideal superintendent.

9. Who shall conduct the young people's meeting?

10. What have been the benefits derived from trained teachers in your respective school?

11 State the benefits to be derived from an active home department.

12. Should the international C. E. topics be used exclusively? Why? or why not?

13. Should there be a Y. P. S. in every Congregation? If not, under what conditions should one exist?

Deaths.

Brauer.—On August 21, near Pandora, Ohio, Ernest Brauer, aged 33 years and 25 days, from an abscess in the stomach. Interment at the St. John's Mennonite cemetery near Pandora, where funeral services were conducted by Rev. W. S. Gottschall. The deceased leaves a bereaved widow, 2 children, 1 brother in this country and 2 sisters and the parents in Switzerland.

Hilty.—On Aug. 28, near Bluffton, Ohio, Elizabeth, widow of Benjamin Hilty, aged 63 years, 11 months and 23 days suddenly from heart trouble. Interment at the Ebenezer Mennonite cemetery near Bluffton, where Rev. W. S. Gottshall officiated. Sister Hilty was the daughter of Rev. Peter Schumacher and is survived by 6 brothers, 6 sisters, 1 daughter and 7 sons. She was the mother of Rev. P. P. Hilty, Donnellson, Iowa.

Contributions.

For Home Mission.

a. For General Treasury.—Swiss church, Bluffton, Ohio, $75; Bethany church, Freeman, S. Dak., $44 50; Alexanderwohl church, Goessel, Kan., $42 63.

b. For City Mission Treasury.—Dan Welty, Los Angeles, Cal, $.25; Grace Jackson, Florence, Cal., $1; H. H. Berg, Marion, S. Dak., $2; Bethany church, Freeman, S. Dak., $15; Girls' Mission Society, Halstead, Kan., $5; Salem church, Childstown, S. Dak., $30; Bethel church, Mountain Lake, Minn., $50; Jacob Dahlem, Ioamosa, Cal., $2; Anonymous, $25.

Gratefully acknowledged,
M. Horsch, Treas.

For Foreign Mission.

During the month of August, 1910, the following gifts were received:

For General Treasury: From Berne, Ind.: Birthday gifts, $ 60; Hiram Baumgartner, $20; mission boxes, $08 10; part of the collection taken at the corner-stone laying, $61 37; West Swamp church, Quakertown, Pa. $3 80; West Swamp S. S., do. $3 22; collection and personal gifts, Langham, Sask. $24; farewell collection taken at the home of H. E. Schroeder's, Goessel, Kan. $18; Christian church, Moundridge, Kan. $33 12; Tabor church, Goessel, Kan. $29 23; Menn. church, Elreno, Okla. $5; Halstead church, Kan. $125; Neuhoffnungstal church, Meno, Okla. $39 29; Menn. church, Pulaski, Ia. $55; Hillsboro Menn. church, Kan. $25.52; mission friend, Altona, Man. $5.15; First Menn. church, Upland, Cal. $50; Deep Run church, Pa. $23; Carl Ortman, Marion, S. Dak. $40; Emmanuel's church, Pittman, Ore., $22.75; Mrs. J. G. Stauffer, Quakertown, Pa. $2. S. S. of Saucona church, Quakertown, Pa. $5.53; Y. P. S. of West Swamp church, do. $1.36; S. S. of West Swamp church, do. $3.11; West Swamp church, do. 46.54; Menn. church, Bluffton, Ohio, $100; Bergtal church, Pawnee Rock, Kan. $19; Bergtal S. S. do. $5; K. Wall, Buhler, Kan. $25; Gnadenberg church, Whitewater, Kan. $19: mission friend, Newton, Kan. $50; mission friend, Gotebo, Okla. $50; Zion church, Donnellson, Ia. $19 23; from bequest of a mission friend, Moundridge, Kan. $25; First Menn. church, Reedley, Cal. $12; from friends at Jansen, Sask. $4.05; mission friend, Whitewater, Kan. $200; Salem church, Childstown, S. Dak $34 25; Neuhoffnungstal church, Ringwood, Okla. $0.28; Mrs. J. Kliewer, Kan, $ 50.

Society Treasury: Girl's Mission Society, Moundridge, Kan., for the salary of an evangelist in Champa, India, $63; Carl Ortman, Marion, S. Dak., for orphans and widows, $10.

For Lepers: H. P. Goertz, Goessel, Kan., for lepers in Champa, $10.

Gratefully acknowledged,
Gustav Harder, Treas.
John G. Regier, Asst. Treas.

Statistics of the Middle District Conference 1909.

Congregations.	Elders & Preachers.	Membership. Increase. Baptized.	Increase. Testimony.	Decrease. Death.	Decrease. Letters Granted.	Decrease. Withdrawn	Decrease. Expelled	Total Membership.	Infant Consecration.	Services. Preaching.	Y. P. C. E.	Prayer Meeting.	Missionary Society.	Sunday-school. How Often?	Teachers.	Scholars	Teachers' Meetings.	Normal Class.	Contributions. Congregational.	Foreign Mission.	Home Mission.	Schools.	Sunday-schools.	Other Purposes.
Berne, Ind	J. W. Kliewer	10	2	3	5	2		802	2	weekly G. monthly E.	weekly	weekly	monthly	weekly	56	953	weekly	1	$5780 00	$3383 17	$ 398 54	$1500 00	$ 332 50	$ 325 84
Clarence C'ter, N. Y.	Jacob Krehbiel	1		2	1			30		weekly	"			"	5	38			24 00	32 50		23 00	62 23	* 12 00
Dalton, Ohio	* A. A. Sommer	6	1	2	12	5		152		"	"	monthly 2	"	"	16	225	"	1	435 00	125 00	25 00	250 00	105 00	209 00
Donnellson, Iowa	P. P. Hilty	4		4	3			172		bi-weekly E. weekly G.	bi- weekly			"	7	100								
Fortuna, Mo.	** D. D. King		3	1	1			141		twice weekly	weekly			"	18	180	"	1	2450 55	158 94	42 50	98 50	37 58	71 80
Goshen, Ind	M. A. Niswander	8		2	8			214		weekly	"			"	12	85	"	1	527 51	30 00	25 43	35 00	38 50	27 18
Noble, Iowa	S. M. Musselman	5	1	1	29	3		230		"	"			"	16	160	"	1	675 55	161 30			66 95	
Pandora, Ohio	Albert Schumacher	5	9	5	5	2	2	290		"	"			"	27	230	"	1	1366 41	563 10	146 50	200 00	195 77	32 50
Pulaski, Iowa	W. W. Miller			1	2			219		monthly G S. W.	bi- weekly			"	16	150	"		810 00	115 00	59 54	250 00	50 00	20 00
Sterling, Ohio	* M. S. Amstutz	2			2			42		" 6	weekly 2			"	4	38			150 00	3 12	9 74		13 35	3 72
Schweizer, Gem. bel Bluffton und	W. S. Gottschall							602		twice weekly	"			"	56	900	"		2105 09	325 00	363 48		563 65	
Pandora, Ohio	Benj. Diller									"	"			"										
Summerfield, Ill.	‡ C. v. d. Smissen	4				12		140	2	weekly	hi- weekly			"	12	70	"		685 50	188 60	41 40		18 75	42 20
Trenton, Ohio	‡‡ J. E. Amstutz							175		"	"			"	6	75			1229 75	55 38	15 47	179 00	62 29	
Wadsworth, Ohio	W. S. Shelly	6	3	5		4		153		78 t. l. year	weekly	weekly	weekly monthly	"	7	90	"		776 01		9 06		107 92	
Wayland, Iowa	S. M. Musselman	7	85			32		172		weekly	"			"	15	165	"	1	719 84	99 05			117 63	

G. German; E. English; S. Summer; W. Winter.
†Ladies' Aid Society. *Every first Sunday of the month mission meeting instead of preaching. Home department has 41 members and 5 visitors. **We built a new church. $3000 and work. ‡We have many more as visitors in the S. S. ††Membership Aug. 1st 1910 is 745. ‡Girls' mission society monthly. ‡‡Three services on first Sunday of the month.

The Mennonite.

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Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1912.

A Live Sunday-School Teacher.

An essay for the Eastern District Sunday-school Convention at Schwenksville, Pa., Aug. 18, 1910.

A live teacher is a successful teacher. In business life we refer to the man who *does things*, as being alive. It denotes a person who is alert, persevering, full of energy and activity. One who accomplishes what he sets out to do. Such a person is always progressive, optimistic and develops within, an aggressive and positive spirit. There is nothing weak or negative about him. "He is not wise in his own conceit." These same qualifications that enable a man to be successful in other pursuits, enable a man to be a successful Sunday-school teacher. Therefore, the successful teacher may be a successful business man, or a successful farmer or mechanic or clerk.

A teacher in order to be successful must have certain qualifications. To be a Christian is the paramount essential one. Then, he must be progressive and active.

In order to indicate the make-up of a live teacher we must, first, understand clearly the function of a teacher. We define this to be: presenting, or preaching, if you please, the Gospel of Jesus, Christ crucified, unto His fellowmen; to present this message to the saved and the unsaved in such a manner that one feels inspired to accept its teachings and follow its precepts in their daily walks of life.

Having set forth the duty, we will endeavor to present the personality of a teacher. As already stated, he must be a follower of the Saviour of Mankind. He can't portray the blessings derived of leading a life, concerning which he knows very little, therefore being consecrated and a living advocate of the Christian principles he will delight in bringing the light of the Gospel unto his hearers.

To secure the attention and arouse the interest of his class is a first desire. As he is optimistic, he is not easily discouraged if his class lacks interest or is small in number at the beginning. He will endeavor to convince his hearers that the object of the Sabbath-school is a serious one, requiring their co-operation. Being aggressive he will be a student of the Bible, as he can't teach it unless he is versed in it, nor can he secure attention nor impress his people, if he has very little knowledge of his subject. You will no doubt readily recall the names of those teachers at whose feet you liked to sit in your youth, or are now sitting, who gave you the greatest inspirations. They were brimful of the Word and they presented it in a clear, concise manner. The classes were well attended and you went away, feeling it was good to have been in the house of the Lord.

In our city there assembles a class of several hundred teachers every Saturday evening, during the winter months, to listen to an interesting, plain, exposition of the Sunday-school lessons. They are attracted to this meeting because the instructor presents the lesson's truth in a clear, practical way, enabling each one to gain a better understanding of God's word. No one can be interested in any subject unless it is shown where that one will receive a benefit. You can see this manifestation of interest on all sides. The farmer is desirous of learning in what manner he can increase the fertility of the soil and therefore is ready at all times to receive instruction as to how this can be accomplished. To supply this information the State supplies literature and maintains extensive bureaus, so that the farmer may obtain the desired information along any line pertaining to his work. So in Sunday-school work, the people attend the same to receive a benefit. They want to learn how they can have peace, and contentment; power to overcome evil; salvation from sin; wisdom and understanding of God's word; how to promote a closer relationship between the Saviour and Man. This information is expected to be supplied by the teacher and just in the degree that he does impart this knowledge to that extent will his class be a success. Thus, you will observe the teaching of a lesson must go beyond the asking of questions as outlined in the lesson quarterlies. The lessons must be given a practical interpretation, in order that one can fit the principles contained therein into the life of to-day, as it is from them that we get the ammunition with which to meet and overcome the perplexing problems that confront us in our daily life. A reference to last Sunday's lesson of the Laborers in the Vineyard will serve to show that there is very little range between the problems of that time and those we meet to-day. You all recall the story of the master who hired the laborers to go into his vineyard to gather the fruits thereof and how some worked a whole day at a stipulated wage, and others worked less than a day, and when the day's work was done those who worked full time found fault because the master elected to pay the others what he pleased. This incident brought down to the present time would amount to our modern labor troubles. Most of our present day strikes have their origin in a dispute about wages. The point aside from the spiritual application, that we can apply to our life to-day, to my mind, is that the subordinate should not dictate a policy of proceedure to his master. As we comprehend these points and make an effort to live up to them, the stronger becomes our faith in the efficacy of the Christian religion.

The methods of teaching must be suited to the class; as for instance the methods used in the junior department would be unattractive and useless in the adult department. A good teacher will search out the point of view his scholars can comprehend and present his lessons in a way they can grasp them. This requires the exercise of some ingenuity as it may be wise to construct a series of lessons for his individual requirements and not follow altogether the lessons as presented in the quarterlies. I sometimes think more value and help could be gotten by taking up the Bible direct to study its teachings, instead of using quarterlies exclusively. I am sure it would be conducive of more Bible reading and better acquaintance with the books and locations of chapters and passages therein.

If the teachings of Christianity were something tangible, so that one could see it and handle it, more would consider and appreciate its force. Since this is impossible, one must constantly realize that the Word of God cannot work an influence in any one, until it has made itself felt in the mind and thought of the individual, and the problem that confronts the teacher is: how to present the Gospel so that the hearers may partake of it.

A live teacher is in many respects not unlike a preacher. A preacher is usually full of enthusiasm and eloquent in presenting his subject. You have often heard it said, 'this or that person is a good preacher; I can understand him and he is sincere.' Such a person impresses his hearers. A teacher must be of all things sincere.

To think that the teacher should do everything in connection with the work of his class is not fair to him. He should be the leader. Co-operation is the watchword of a successful class. Those who attend should consider the welfare of each other. It was stated in the beginning that men and women attend Sunday-school for a purpose and the teacher has a right to believe they are sincere in their purpose, therefore, there is established an association of interests between scholar and scholar and between scholar and teacher. The energetic teacher will create a force of usefulness with this interest which is of great value when properly directed. In no other way can this be better accomplished than by class organization. Organization of a class prevents it from disintegrating. It creates a wider interest among the scholars, as well as builds up the class. Anything that increases activity in Sunday-school or church work is a good thing to foster.

In conclusion, I would emphasize that a teacher should be governed by Paul's advice as given in 1 Thess. 2, 3 to 5. "For our exhortation is not of error, nor of uncleanness, nor in guile, but even as we have been approved of God to be intrusted with the Gospel, so we speak, not as pleasing men, but God who proveth our hearts".

A. A. Mover.

There is in man a higher than love of happiness; he can do without happiness, and instead thereof find blessedness.

Thomas Carlyle.

Help us to secure new subscribers by sending us the names and addresses of your neighbors and friends who are not yet readers of THE MENNONITE. $1.50 will pay the subscription to a new subscriber from now until Jan., 1912.

Editorial.

The yearly gathering of the churches of the Eastern District Conference for the Old Folk's Home Anniversary at Frederick, Pa., takes place this year Sat. Sept. 17. This is an event to which the people of the churches interested look forward with a great deal of pleasure. Not only does it keep alive the interest in the work of the Home, but it also gives a splendid opportunity for social intercourse since the people of all of the churches make special efforts to be there. The report of the Home shows a prosperous year, which is of course a great encouragement to its friends. But in all work of this kind it is to be remembered that lean years may come to eat up the fat years. In order to place the work on a sure foundation it should have an endowment fund of reasonable size. This would insure the safety of the institution and enable work along other lines to be done with the money collected and energy devoted for the Home. When those of our people having means make their will they should generously remember the Home.

"Man is a social animal" say some. We agree. But the animal is of the Poland-China variety when it must gather with others of its kind and get drunk simply to be social. Our sympathy goes for the wives and families of such animals.

In some churches the minister's wife becomes the storm centre. Either she keeps the congregation in hot water or the congregation keeps her in hot water. A sort of unwritten understanding seems to exist nearly everywhere that the church has a special claim upon its minister's wife. It does have a claim upon the wife of the pastor in the same sense that it has a claim upon every other sister but the claim can go no farther unless she is specially called by a vote of the church to a special well defined work and gets a just salary for what she does. It is unfair to expect her to be a good wife to the pastor, attending to the household duties and an assitant pastor at the the same time. Because churches have been unreasonable enough to expect too much work of this character of the pastor's wife and because she lacked the necessary ability or the necessary time to do it there have been many troubled ministers' wives and many dissatisfied churches. Let the church be reasonable in what it expects of the pastor's wife and let her do her part as a sister in the congregation and there need not be the slightest suggestion of trouble on her account.

In this age of money power those who have it get the notion that dollars will buy anything. If a rich man wants to get a little higher than the strata of society in which he moves he buys his daughter a bankrupt count; if he wants to get on into politics he buys voters or a legislature; if he wants pleasure he has the price and, dare we say it? if he wants God he is willing to bid money for Him. This is the reason why there are so many near-Christians. A near-Christian is one whose name is on the church books only because of the size and regularity of his contributions. It seems like irony that, "In God we trust" is on the dollar when the dollar is about the only thing in which some men trust.

How to Arouse Interest in our Young Peoples' Society.

(Concluded.)

To have a plan of action is the first requisite, of course. If you have no definite plans, resolve now that you will do what you can in bringing about some for your society. None of us know enough of and feel properly toward the great subject of Missions. And this should be taken up by every one. Very nearly all of us have a general idea about it and know about what our church is doing in this line of work. We know it from the fact that announcement of a desire to have funds is made from time to time and then too, we hear from time to time through our church papers, as to how our missionaries are getting along, but as for a comprehensive knowlege of the fundamental principles of mission work, we know very little about. I venture to suggest, that upon looking into the matter, you will find among your friends those who discriminate between Home and Foreign missions. It is only to the extent that you understand God's plan relative to the Church's duty, after you have studied the existing conditions of heathenism, comparing them with the conditions of the Home Field, that you can decide intelligently and justly whether one branch should receive more sympathy than another. In our own Society last winter, we formed a study class and studied a book "The How and Why of Foreign Missions". A brother of a neighboring church brought the matter to our attention and acted as instructor for the class. Verily, we were surprised to learn of the actual conditions existing in foreign fields, the spiritual conditions of the people, the surroundings of those who labor among them to bring them to the Light of the Gospel, as well as the privations and inconveniences the missionaries must suffer. The study resulted in giving us a clearer comprehension of the church's duty and in arousing greater sympathies toward the work with a resolve on our part that we would do more for that service.

Another subject about which we should know more, is that of our own church denomination; of its history as well as of its basic composition—the Articles of Faith, or for what we stand as a Church. We need not only a general knowlege of our particular church, but of the sister churches as well. It is true that denominational lines are given less prominence these days and the indications are such, that I believe within the next generation they may be entirely eliminated, yet we need to know about them. It depends largely upon the extent of our knowledge of the principles of our own Church and how we work them out in our individual lives, as to whether we shall grow in power for righteousness or whether we shall gradually recede and eventually remain but a memory in history. The shaping of our destiny lies largely within our own power.

Our Conference has an Educational Committee. I am not fully familiar with its scope, but understand it has outlined a course of instruction for those who wish to enlarge their knowledge along the lines of Bible study and church work. It appears to me that this Committee might bring its work to the attention of our Societies. Who knows but what there might be some one inspired to take up their study and become through them more closely identified with the spreading of the Gospel of Salvation.

A large Protestant denomination, holding its convention at Philadelphia, recently embodied in a resolution the opinion that the church should through appropriate channels know the conditions of the community; the social and economic condition of the families and the individuals. If we agree with our brethren, here is a diversity of subjects we can take up. For us to take all of these under consideration we are unprepared, but there are certain phases of the social life of a community in which it is only proper that the Church should become interested. At the present time the efforts to rid communities and States from the grip and influence of the liquor interests are put forth with greater vigor than ever and its forces are directed against them particularly in our own State. As individuals we are interested in this subject, so why can we not as a Church or a Society become aggressive in this battle? A society could through proper channels gather statistics covering the changes in the communities of those sections where these interests have been eliminated, as well as advocate their removal. Some time ago, about two years I think, while the people in the central part of the State of Ohio were fighting to put the saloon out of business in their section, I noted with regret and surprise a newspaper article which expressed the hope of victory on the part of saloons. They based their hope upon the fact that a great many Mennonites resided in that district and that they did not take any interest in public affairs, consequently the interests were confident that they had a majority of the voting population on their side. I believe however, the district was voted dry, nevertheless. But the statement emphasizes the attitude of inactivity and disinterest in subjects pertaining to the social side of certain communities, by some of our people, which should be remedied.

After all it is not so much a question as to what line of work in which to interest ourselves. We need more to resolve to get into action. Only as we use and exercise the knowledge we posess, can we grow in usefulness. We realize this is true, so far as it relates to our daily occupations, and yet it is also true, so far as it relates to the work of the Church. Sometime ago, I heard of a man who resides in our city living amid dirt and poverty, all alone save two dogs for companions. He has been attending the free night schools of the city for many years. He can read a half dozen different languages; knows all the philosophers through their writings, and yet he makes no use of what he possesses. He leads a life of poverty, occupying a menial clerkship by day and at night reads the works of the philosophers to his dogs. If he resolved to make use of his knowledge, he might be a great blessing to his fellow-men. Therefore exercise what knowledge you have in the interest of your Society. I know you can't do everything you feel that should be done and you may not succeed in accomplishing that which you set out to do, but all this is no reason why therefore you should remain inactive. Resolve now, that so far as you are concerned you will do your part. If each individual does the same, you

cannot fail to grow in usefulness to your Church and Conference, to your pastor and to your God.

A. A. MOYER,
2nd Mennonite Church,
Phila., Pa.

Christian Perfection.

I am glad to say that much is said in our present day on Christian perfection and many an article is written showing our standing in Christ Jesus and with God, but we can never say too much on such an important theme.

To be a Christian should be the one aim of every human being and to be a perfect Christian the aim of every child of God.

Perfection is a great word and is applied to various things. We speak of perfect things in nature, perfect pieces of work, perfectly built bodies etc. but here we have it to do with spiritual things. Perfection of earthly things may vary with different people or nations according to their customs and culture, but perfection in the Christian life has a standard univeral. The description of this standard we find in our Bible and there only.

Some Christians think, they don't sin any more, every thing they do is right. Others say, that they sin but when they were converted all sins, those committed by them in the past and those that will be committed in the future were forgiven. Others say that Christ bare all of our sins on Calvary when crucified, and we need not pray, nor live a holy life, only acknowledge this fact and we are safe. Still others say that they do sin daily and the forgiveness of such sin must be asked for every day. God is willing to forgive sins but only upon certain conditions. We say, there is a Christian-made perfection but not a sinless-lived perfection. I believe in being perfect "up-to-date" as the saying is, not that I live a perfect life but am made perfect. Perfection is not gained by our Christian living but by God's forgiveness of our sins or daily cleansing.

The person is on dangerous ground who believes he sins no more and asks not God to forgive his sins. The other man who knows that he sins daily and prays not that his sins be forgiven is in the same danger. The one who knows that he falls short according to God's measure of perfection and bows before God in a humble and confessing spirit is the perfect Christian.

Some time ago I met a man in Chicago who also believed in a similar perfection, and thought that he sinned no more. I asked him: "Do you pray the Lord's Prayer?" He answered "yes." I said, "what do you do when you come to the petition: "And forgive us our debts as we forgive our debtors," do you pray that too? He replied "I do." I said, "you are a hyprocrite asking God to forgive where there is nothing to forgive." "I never thought about this passage", he then stuttered. That's the trouble. The people don't know the Bible and they dont think.

There are not only sins committed by each one of us every day but there are also duties neglected, which is wrong too. "Who can understand his errors? cleanse thou me from secret faults." Psalm 19:12 "That which I see not teach thou me: if I have done iniquity, I will do no more" Job 34:32. The I. Epistle of John could be called the Epistle of Christian Perfection.

(To be concluded.)

Peace on Earth.

W. O. C.

So sang the poet long ago,
Ere you and I were born;
He knew, as we and all men know,
How homes are made forlorn,
And filled with wretchedness and woe,
By strife; so spake with scorn.

I do not know if birds agree;
I have not watched them long.
I know the feathered family
Fill all the woods with song,
And that, methinks, could scarcely be,
If discord ruled the throng.

But mighty nations disagree,
And fight together then,
Till crushed by awful misery,
They come to peace again.
The "children of one family,"
Are all the sons of men.

—The Olive Leaf.

Notes on the C. E. Topic.

Sept. 18.

Resist the Devil—How.

Jas. 4:1—10; 1 Pet. 5:8—9.

The safest way to fight evil is to remove the cause. The devil gets us because there is something in us upon which he may take hold. The best way to resist him is to find that place in our lives and remove it. But there are many vulnerable places in our lives and where shall we begin? We must begin by becoming new creatures, being born again. Unless we have found the new birth it is useless to resist the devil. The unregenerate man is a slave to the evil one. The devil seeks to enslave the regenerate one and to do so he appeals to those parts of his nature which are easiest for him to lay hold of. There we must guard. And to God we must always pray for wisdon and power to guard them properly.

Our desires must be watched. We should only wish for ourselves that which we know God would approve our possessing. Too many Christians permit their minds to dwell upon things which appeal to their appetites, their lusts, and the desire for gold and power. The first step in the sin of Achan was taken when he permitted himself to look, soon he coveted, then he took.

"My kingdom is not of this world" declares our Lord. To be in His kingdom, to serve Him implicitly and to enjoy His fellowship means that we have no use for the world. Friendship with the world stands in the way of a pure and true friendship with Jesus. The one who would resist the prince of this world must not love his kingdom.

We must study the way Jesus met the devil and vanquished him. The Christ method was by meeting satan's suggestion with scripture. Know your Bible and you will be armed with a weapon sure to drive the evil one from you. The reason why so many Christians are weak is because they neglect to make themselves strong in scripture. No wonder they fall.

An unwillingness to surrender wholly to God is a surrender to the devil. God may call you to a difficult task in a hard field. Poverty, suffering or even death may be in the line of your duty. Too many times there is an inclination to find an easier way. It is by the easy way that men are lost. Absolute submission is as necessary a part of the Christian soldier as is submission to the commander in any other army. A single soldier's disregard of authority may lose a whole campaign.

Humility, freedom from pride and selfishness and a willingness to serve, even in the smallest part of the work, should God see fit to place you there, is a safe policy to follow. The devil's most winning appeals are to the pride, selfishness and ambitions of men. We must watch them in ourselves.

Notes on the S. S. Lesson.

Sept. 18.

Three Questions.

Matt. 22:15, 34—46.

GOLDEN TEXT—Matt. 22:21.

The Pharisees hated the Herodians and the Sadducees bitterly but were ready to enter into a friendly alliance with them to procure the downfall of Jesus. The forces of evil may be arrayed against one another in many ways but they are one as enemies of Jesus and righteousness. The question of the Herodians was a trap to get Jesus into trouble with the Roman authorities. The question of the Sadducees was designed to destroy the influence of Jesus by bringing the doctrine of future life into ridicule. While it pleased the Pharisees to observe how completely Jesus had muzzled their opponents they were disappointed because Jesus was not trapped. The lawyer or scribe who put the question, "Which is the greatest commandment in the law," was an expert in Jewish law and knew that he was asking a most important question. The answer was convincing, as he admitted with commendable frankness. (Read the account in Mark 12.) The Master sums up duty to God in one word, Love. Henry Drummond well says: "In those days men were working their passage to heaven by keeping the Ten Commandments and the hundred and ten other commandments which they had manufactured out of them. Christ said, I will show you a more simple way. If you do one thing you will do these hundred and ten things, without even thinking about them. If you love you will unconsciously fulfill the whole law." The heart, the soul, and the mind must be wholly bent upon loving God. The heart includes the emotions and affections., the soul, the will or life; and the mind, one's intellectual activities and powers.

Love is also the keynote of the second commandment. This commandment is like unto the first because if we love God we are bound to love His children. We must have the same concern for all men (for all men are our neighbors) that we have for our own welfare.

The question that Jesus put is of supreme import. Upon our answer to the question "What think ye of Christ?" our eternal life and victory over the present world is staked. The new birth, the word of God and the Spirit put men on the right way toward answering this question properly. The answer, David's son, was but a part truth. The spiritual lineage is of more importance than His lineage in the flesh. The Pharisees could not answer the question Jesus put to them. It was asked, not to puzzle them, but to show from Scripture that the Son of David was the Son of God. "David's son by human birth but David's Lord by divine subsistence."

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free.

News of the Week.

Domestic.

Holds Congestion to Blame for High Prices.

NEW YORK, September 3.—That the remarkable increase in the population of the big cities of the country shown by the thirteenth census, is one of the leading causes of the prevailing high cost of living is the declaration of Professor Benjamin Clarke Marsh, secretary of the committee on congestion of population in New York.

"We will have to stop land speculation and eliminate the cost of transit," says Mr. Marsh, in a statement on the subject, "if we wish to reduce the high cost of living, for they are two fundamental matters which make life expensive for urban dwellers.

"While the census returns show that Detroit is the leader in the rapid growth of big cities in this country, several of the boroughs in New York have exceeded Detroit. The Bronx, for instance, has increased its population nearly twice as rapidly as Detroit.

"This phenomenal jump has increased the cost of living, because we have concentrated in cities, particularly large cities, persons who could and should provide for themselves on a farm.

"Then, again, our centers of production are enormous distances from our centers of consumption. We have in New York city, roughly speaking, one-eighteenth of raw material for the goods we produce is shipped here from all parts of the country and then shipped back again. Somebody pays the freight, and it is the consumer in the long run.

"Another point is that we are housing the poor uneconomically. Land used for tenement dwelling houses in certain parts of New York is worth from $13 a square foot upward. If we could distribute factories and population so that toilers could walk to their work, New York could cut out $10,000,000 a year in car fares and still provide better housing than is provided today, and also save billions of hours time."

Roosevelt Addressed Conservation Congress.

ST. PAUL, Minn., Sept. 6.—The doctrine of "New Nationalism" which ex-President Roosevelt enunciated in his speech at Osawatomie, Kan., last week, was set forth still more clearly by him in his speech to-day before the National Conservation congress.

He declared for the government's control of the country's natural resources, and in doing so placed himself squarely against the associates of "state rights," whose opposition to the principles which he laid down has furnished the liveliest debates of the conservation congress.

"If it had not been for corporate interests, especially those which may be described as predatory, we would never have heard of this question of state's rights." he declared. And later he said:

"It is not really a question of states against nation. It is really a question of special corporate interests against the people."

He said the corporations were anxious to have the states take up the work that they might escape all effective control.

Throughout his speech Colonel Roosevelt emphasized the need of giving over to the national government the task of carrying on, in the main, the work of conservation.

Up to this time, the states' rights conservationists are in the minority in the national conservation congress, but today they had not abandoned all hope of controlling the convention. Some of their delegates, they assert, are yet to come in. So far a test vote has been stayed off. Neither side is anxious for the show down.

As was to be expected Mr. Roosevelt in his speech to the congress today came out strong for federal control. It is now plain to everybody here that certain of the interests made careful plans to capture the congress, to take possession of the conservation movement, so far as this meeting is concerned. It was a bold move that might have succeeded had it not been exposed in good time.

The Deadly Fourth of July Harvest.

Our Fourth of July celebration comes high. This year 131 lives were lost, while there were 2,792 non-fatal injuries, a little more than half (55 per cent.) of the total reported last year. Only 7 persons were totally blinded this year, but 33 lost one eye each, 26 lost legs, arms or hands, and 114 lost one or more fingers.

The giant firecracker holds the first place as a cause of mutilating wounds and is responsible for the most of the losses of eyes, hands, and fingers. This year 1,050 injuries including 2 deaths and 2 cases of lockjaw were due to the giant firecracker.

Firearms caused 229 accidents this year, including 19 killed and 5 cases of lockjaw. Of the total number thus injured, 78 were struck by stray bullets from the reckless use of firearms by others and 3 deaths resulted.

Toy cannons caused 212 injuries, including 3 killed, but this year caused no cases of tetanus.

The Journal of the American Medical association has collected these cases for eight years and its editor concludes that the responsibility for the vast majority of Fourth of July injuries clearly rest with city governments, since the employment of death-dealing methods of celebration is subject to their regulation.

Prohibitory ordinances are most effective and permanent, as shown by the results in Baltimore, Washington, Cleveland and Trenton; and even restrictive ordinances, if enforced are quite effective, as shown by the results in New York, Chicago, Toledo and other cities. But the enforcement of restrictive measures is more difficult and requires more constant vigilance on the part of the police.

Again, the smaller firecrackers, which have been considered so harmless, caused the clothing to catch fire in many of the 26 instances this year in which persons, mostly girls and young children, were burned to death. Even the "harmless" sparkler caused one of these deaths, which were far more agonizing than if caused by gunshot wound.

Hobble Skirt Trips Girl.

NEW YORK.—Suffering with concussion of the brain as a result of a fall while wearing a hobble skirt, Marion Stone, a girl in her teens, is in a critical condition in the Lincoln hospital. Miss Stone, who is a member of a theatrical company, stumbled while descending a flight of stairs leading from her dressing room in the theater. She fell nearly the entire length of the staircase, striking on her head. Her recovery is doubtful.

CENSUS.

New York Second in World.

WASHINGTON, Sept. 1.—Census returns: Greater New York, 4,766,883; increase, 1,329,681, or 38 7 per cent., as compared with 3,437,202 in 1900.

The population of Manhattan borrough, the original New York City, is 2,331,542, that of Brooklyn borrough, 1,634,351.

NEW RORK, Sept. 1.—While New York city, according to the English census returns of 1909 is still 2,662,857 souls behind London in the race for the greatest city in the world, she is so far ahead of the other great cities of the globe that there is little likelihood of any of them catching her in many decades. The census of 1909 showed Greater London's population to be 7,429,740 as against 6,581,372 in 1901. That New York is slowly catching London is shown by the fact that in eight years London's increase was 848,368, while of New York for ten years was 1,329,581.

Paris, according to the census of 1906, was the third largest city in the world, with a population of 2,763,393, while Tokio, under the censuslor 1908 was fourth with 2,186,709. Berlin in 1905 had a population of 2,040,148.

The population of London proper is 4,758,217.

PHILADELPHIA.

WASHINGTON, September 3.—The census bureau announced this afternoon that the present population of Philadelphia is 1,549,008. This shows an increase of 255,311, or 19.7 per cent.

Leprosy Curable by Vaccination.

WASHINGTON.—Leprosy, the unconquered scourge of the ages, is making what is believed to be its last stand against science. From Molokai, the Coral island prison for the plague-stricken in the Hawaiian group, a few words have been flashed way around the world to Washington telling of an achievement accounted second only to the discovery of the leprabacillus by Hansen in 1879.

Three surgeons of the United States public health and marine hospital service have grown lepra bacilli in pure culture outside the human body, and in tiny thin glass tubes in the labratory the loathsome germs are now growing in their third generation.

This achievement of the scientists at the government's leprosy investigation station is the first step in the production of a vaccine of a serum for the cure or prevention of leprosy. Precisely the same ground has been covered by the men who evolved the diphtheria anti-toxin and the serum for tetanus. In each of these cases the growing of the germ in pure culture has been the stepping stone to the cure.

LaFollette Sweeps Wisconsin.

MILWAUKEE, Sept. 6—United States Senator Robert M. LaFollette, in the contest for renomination on the republican ticket, swept the state of Wisconsin to-day by a veritable landslide, it being estimated by returns received up to midnight that he will have at least four to one against his opponent, Samuel A. Cook, candidate of the regulars.

Francis E. McGovern, LaFollette's candidate for the gubernatorial nomination, has defeated his four opponents by a plurality estimated at 8,000 votes. McGovern's nomination is a defeat for county option.

The renomination of all the present "insurgent" congressmen and the defeat of Stafford in the Fifth district by Henry F. Cochems, the former University of Wisconsin football star, who nominated LaFollette for president at the last republican national convention, is a big victory for the "insurgents" in Wisconsin.

BURROWS LOST IN MICHIGAN.

DETROIT, Mich., Sept. 6.—United States Senator Julius C. Burrows, of Kalamazoo, was to-day in the primary elections defeated for re-nomination by Charles E. Towsend, of Jackson, after serving eighteen years in the lower house of congress and fifteen years in the senate.

Root Back From Hague; Will Not Talk Politics.

NEW YORK, September 6.—That United States senators are treated by the customs men just like other folk, was emphasized to-day, when Senator Elihu Root was forced to stand aronnd the pier for three-quarters of an hour, waiting for his baggage to be O. K.'d. The senator was a returning passenger on the Kaiser Wilhelm der Grosse.

Prostrations at Philadelphia.

PHILADELPHIA, September 6.—Philadelphia to-day is sweltering from the hottest September day in twelve years, and as a consequence a number of prostrations have been reported. The goverment thermometer at 1 o'clock this afternoon, registered 92 degrees, within three degrees of the temperature recorded on June 23, the hottest day of the summer.

Foreign.

Crippen Trial is Opened in London.

LONDON, September 6—At the opening today of the trial of Dr. Hawley H. Crippen, who is charged with the murder of his wife, Belle Elmore, the prosecution announced that large quantities of poison had been found in the woman's body, and that there were evidences that she had been subjected to an operation.

The hearing of Crippen and Miss Ethel Clare Le Neve, his typist, is being held in the Bow street police court. Both Crippen and the girl were in much better spirits than at their preliminary appearance two weeks ago. Only members of the press and those connected with the case were admitted.

Plunges 8,471 Feet in Airship.

DEAUVILLE, France, Sept. 3.—Leon Morane, the French aviator, to-day made a sensational monoplane flight, eclipsing his own world's record for altitude by flying to a height of 2,582 metres, (8,471 feet.)

The previous altitude record was 7,054, made by himself last Monday at the Havre aviation meeting.

Just when the aviator reached his highest mark, the motor of the machine suddenly stopped, after which the monoplane began a long and remarkable plunge toward the earth. The bird man reached the ground a distance of two kilometres (1.24 miles) from the aerodrome. Morane was found dazed but not hurt in the seat of the undamaged monoplane, holding a barometer in his hands.

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Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, September 15, 1910 No. 36.

God's Covenant Care.

He was better to me than all my hopes,
He was better than all my fears;
He made a bridge of my broken works,
And a rainbow of my tears.
The billows that guarded my sea-girt path,
Carried my Lord on their crest;
When I dwell on the days of my wilderness march,
I can lean on His love for the rest.

He emptied my hands of their treasured store,
And His covenant love revealed;
There was not a wound in my aching heart,
But the balm of His breath bath healed.
Oh, tender and true was the chastening sore,
In wisdom that taught and tried,
Till the soul that He sought was trusting in Him,
And nothing on earth beside.

He guided my paths that I could not see,
By ways that I had not known,
The crooked was straight and the rough made plain,
As I followed the Lord alone.
I praise Him still for the pleasant palms,
And the water-springs by the way;
For the glowing pillars of flame by night,
And the sheltering cloud by day.

And if to warfare He calls me forth
He buckles my armor on;
He greets me with smiles and a word of cheer,
For battles His sword hath won;
He wipes my brow as I droop and faint,
He blesses my hands to toil;
Faithful is He, as He washes my feet,
From the track of earthly toil.

There is light for me on the trackless wild,
As the wonders of old I trace;
When the God of the whole earth went before
To search me a resting place.
Has He changed for me? Nay, He changes not:
He will bring me by some new way
Through fire and flood, and each crafty foe,
As safely as yesterday.

And never a watch on the dreariest halt,
But some promise of love endears;
I read from the past, that my future shall be
Far better than all my fears.
Like the golden pot of wilderness bread,
Laid up with the blossoming rod,
All safe in the ark, with the law of my Lord,
Is the covenant care of my God.

—Selected.

"The Mennonite" to a new subscriber from now until January 1912 for $1.50.

Items of News and Comment.

Do not look for a greater duty than to love God and your fellowmen.

"What think ye of Christ?" is a question that everyone is to decide for himself. It is wrong to regard Christ as a mere man, the best man that ever lived.

The Christians of our Cheyenne congregations in Oklahoma have decided to hold the annual camp meeting at Hammon, Okla., commencing on October 9.

The Mennonite Brethren were quite unfortunate to have lost recently their mission station at Mulkapett, Hyderabad, India, where they had been laboring faithfully and with success for the last seven years.

Bro. C. D. Esch and wife, prospective missionaries to India, have made arrangements to sail from New York to India, Oct. 6. He will be the first Mennonite physician in the service of the Mennonite Mission (General Conference B) in India.

On September 4th Missionary J. B. Ediger, of Clinton, Okla., was ordained in his home church (Hoffnungsau) at Inman, Kan., to the office of an elder. The services in the morning and in the afternoon were well attended and many ministers from neighboring congregations participated.

Sister Bertha E. Kinsinger, one of the mission workers at Cantonment, Okla., is taking a needed vacation for recuperation. On her way to Trenton, Ohio, her former home, she stopped off at Berne, Ind., and made on Sept. 11th some very interesting and encouraging remarks relative to the mission work among the Indians of that place.

Which?—The Herald and Presbyter, of Cincinnati, makes the following noteworthy comparison: "The claim of liquor advocates that bootleggers, blind tigers, etc., sell more liquor in dry towns than saloons sold when they were wet is absurd on its face. A few men selling liquor in locked rooms on back alleys, or peddling it on the sly, do a small business compared with open saloons and long lines of customers at their bars. When Athens, O., had the open saloon, more than a carload of beer was sold there in one day, besides other liquor. A resident of Athens now declares that a one-horse wagon will haul all the beer and whisky that comes into the town in a week."

Correction.—We are sorry to have made a wrong statement in last week's issue in regard to Bro. P. P. Prieheim, who has resumed his studies at the Moody school. His former address is Freeman, S. Dak., and not Allentown, Pa., where his brother S. P. Prieheim recently has taken charge of a Mennonite congregation.

Going to College?

Are you going to college this fall? Is your boy going? Hadn't decided the matter? Well, you would better decide, and decide in favor of going. More and more does the world demand men and women who are thoroughly equipped for service, and the place to secure that thorough equipment is in college. And forget not that part of the equipment that is necessary to enable one to live well, which means to live happily and usefully, is the moral and religious equipment; therefore not only go to college, but go to a Christian college.—Presbyterian Advance.

Think of It?

Were Paderewski, the great pianist, to visit our home, which would we ask to play for us—Paderewski, or one of our children?

If our child should selfishly and ignorantly persist in keeping his seat upon the piano stool and hammering away upon the keys, the child would be sadly in need of correction; the family would suffer loss in listening to this imperfect music and missing the grand tones of the master; and the master himself would be badly slighted.

Now let us turn to John 15:4. "Abide in me and I in you." What a suggestive hint!—the Almighty to abide in us!

The Master of life, under whose touch the humblest soul is caused to respond in glorious chords of holiness, is to *abide* in us!

Surely we shall not act as the selfish little child above noted, leaving the Master to sit back; inflicting our own "hammering away at life" upon the world, and causing the multitudes to lose the results of the Masters touch.

Surely we will "slide off the stool" and allow the abiding Master to bring out from us (His human instruments) the best there is within.

Consider the harm inflicted upon the world by just one little, ill-mannered child who persists in playing his life as he himself sees fit!

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." Rom. 12:1.

HOWARD D. YODER.

"A New Type of Christianity"

BY JAMES M. GRAY.

The title quoted at the head of this article is that of an editorial in a recent issue of *The Biblical World*, a magazine founded by Dr. William R. Harper and edited at present by a committee of professors of the Chicago University.

The editorial, which has been widely quoted, opens with a statement that "There is a widespread feeling that we are witnessing the rise of a new type of Christianity different in some respects from any that has preceded it," and adds that "this feeling undoubtedly has its basis in fact."

We concur with the editors, gathering our information, however, not so much from what is happening around us, though we are neither blind nor deaf to that, but from what the Founder of the old type of Christianity Himself said.

In Jesus Christ's discourse to His disciples, recorded in the 24th chapter of Matthew, He faithfully warned them that in the last days many false prophets should arise and deceive many, while in another place He is re-

corded as saying, "When the Son of Man cometh, shall He find faith on the earth?" The faith referred to was that which He Himself founded, the faith of the Gospel; the inference being that because of the depravity of the natural heart and the subtlety of the evil one, it would become outwardly at least a diminishing quantity towards the end.

To these words of our Lord Himself we may add those of His inspired apostles. Paul, addressing Timothy, in his second epistle, said the time would come when men, by which he meant professing Christian men, would not endure sound doctrine, but having itching ears, would heap to themselves teachers after their own lusts. And John says, that already many false prophets are gone out into the world.

It would cause surprise to the faithful followers of Jesus Christ, therefore, if a new type of Christianity did not arise before He came the second time. Its existence in Christendom is not a cause of alarm so much as of encouragement. This is not to say that the new type of Christianity is either divine or true, but that its presence at this time is a fulfillment of the prophecies of Sacred Writ, and in so far, a corroboration of the Bible as a revelation from God and a means of strengthening our faith.

WHAT IT WILL ACCEPT.

The editorial referred to defines one characteristic of the new Christianity as a thoroughgoing acceptance of the maxim "Whatsoever is true," which seems like a reflection upon the old Christianity as though it were less true than the new. But no intelligent believer will accept this very seriously, when later on in the editorial he reads that "If there be a controversy between Genesis and geology, the new Christianity will stand by geology." In conformity with the same principle, the new Christianity, we are assured, will accept the "results of historical investigation into the records of ancient times." And so will it be also in that special department of historical study known as literary criticism.

Let no one be misled or alarmed by these high-sounding utterances. Geology is one branch of natural science, and what is natural science? It is man's knowledge of nature acquired by more or less diligent research, and yet after he has learned all that it is possible for him to learn, the result is so infinitesimal in comparison with what remains that the man who pins his faith to the human conception of the processes of creation, rather than to the Creator, is not himself to be classed as scientific. The human vocabulary is so limited as to be obliged to designate the stars by numbers in these days, while Jehovah calleth them all by name by the greatness of His might. And it is because He is strong in power that not one faileth or is lacking. We may trust Him, therefore, that sitteth upon the circle of the earth while the inhabitants thereof are in His sight as grasshoppers.

And what is true of natural science is almost equally true of historical investigation, so-called, which as at present conducted, is as elusive in pursuit and about as uncertain in results. The pupils in our high schools know how little confidence is to be placed in some of the historical investigation of to-day, which would overturn about everything that our ancestors established. The thought that this age only is able to investigate and determine history is a conceit so colossal as to properly belong to the period of that wicked one who shall come up with eyes like the eyes of a man and a mouth speaking great things.

And as for literary criticism, especially as it applies to the Bible, it is well known among those competent to speak that one may be a good grammarian and an adept in matters of philology while lacking in the judgment and sound sense to put together the little pieces of what he knows and draw a safe conclusion from them. For example, the work of the higher criticism has been extremely useful, but only because men of different gifts have been able to generalize upon it and draw an inference in the light of the whole.

WHAT IT WILL LAY STRESS UPON.

A second characteristic of the new Christianity is that it will not lay stress upon theology but more upon character and conduct, we are told. It will welcome to its fellowship men of widely different types of theological belief or doubt, but not men of widely different moral purposes. But how, it may be asked, can a separation be affected between these two? Does not moral purpose depend upon theological belief or doubt? What has been the influence or skepticism upon character in all the centuries? Does not a man's philosophy affect his life? Does not his theory of the world and God, his hope or fear, inevitably determine his character and color his action every day and hour? We feel justified in saying with another, that "What we believe with our whole heart is of the highest consequence to us, and to teach the contrary is to divest thought and conviction of all reality and serious significance, and avow the utter irrationality of life." In the parable of the house built upon the sand, it is to be remembered that no fault was found with the superstructure itself, but that the substance of its foundation determined whether, in the stress of tempest, it would stand or fall.

Indeed, the editorial on which we are commenting is not so sure upon this point itself, and feels necessitated to say that the new Christianity will not be *entirely* without theology, but will lay its emphasis on those things assent to which is a test of character rather than a measure of theological subtlety. In other words, "It will express sympathy with the aims of Jesus and a readiness to walk in the footsteps of His self-sacrifice, rather than on theories of His person or precise predictions respecting the future." And what kind of theology is this? What man who calls himself a Christiau, and is at all intelligent in the Word of God, believes that he can sympathize with the aims of Jesus and be ready to walk in the footsteps of His self-sacrifice, and yet deny His deity, His vicarious atonement and His teaching about future retribution and reward? What kind of religion can that be whose votaries are "unmoved by fear or hope of the speedy end of the world, or undismayed by any doctrine of the inherent depravity of men," to quote our editorial a little further?

The new type of Christianity, it says, "will be scientific, ethical, practical, and altruistic; but will it be religious?" Will it perceive that the morality that is to be effective in personal character and the elevation of the community must be deeply rooted in religion? Will it acknowledge that to love one's fellow-men in truth and steadfastness one must live in loving and believing fellowship with God? The editorial believes that it is easy to overlook these things, and seems not without apprehension that the new Christianity may overlook them. It will not be the religion of authority, it says, and will it be the religion of the Spirit? Whatever *The Biblical World* may say in reply to this, its own inquiry, *The Institute Tie* answers: "No." As for us, we desire the religion of the Spirit, and hence propose to abide by the old type of Christianity rather than the new, because we believe the old is better.—The Institute Tie.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1912.

The Ministry.

The ministry is a very sacred calling. It is peculiar to all other vocations. It is not a matter of a man seeking the office and at pleasure or displeasure stepping out; but it is a matter of the office seeking the man. St. Paul expresses it thus: "If I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me." 1 Cor. 9:17. He took no glory to himself, for he felt that necessity was laid upon him, that he was in gospel bonds —a prisoner of the Lord, yet a love-slave—and "woe" would be the result of a backward move.

Imagine a man leaving the plow and team in the middle of the field and resigning his position because the field was stony and some stumps were in the way, or even a hornets' nest, which he had not thought of when he hired himself. "Hired" indeed! Such an one would hardly be trusted to a very responsible position unless a quick restitution were made. Yet how many backs are turned upon the gospel plow; it is left standing in the middle of the furrow. Someone has become discouraged, someone's eyes have wandered from the goal, someone has looked to the hardships, or to only the unpleasantrics of plowing, or perhaps to the ease and comfort that others are having, apparently enjoying life thus. Jesus says, none that look back are "fit for the kingdom of God." Luke 9:62.

When God lays the responsibility of souls upon someone, he never removes it. No person is fit or called for the gospel ministry who is not willing to present his body "a living sacrifice." People are trifling on these lines; but some day the books will be opened and it will be seen that some portions of the vineyard are untilled, or perhaps tilled by others who will also receive the reward. Selfishness closes the door to usefulness. Instead of having a single eye to God's glory and going at His bidding, many are accusing God of reaping where he has not sown; i. e., asking something of them which they can not do, which He has not given them talents for. "Shall the thing formed say to him that formed it, Why hast thou made me thus?" Self-interested people forget their vows to God and man; they forget that God's word says, "Seek ye first the kingdom of God and His righteousness and all these things (that which pertains to the earth life) shall be added unto you." Matt. 6:33. The following incident somewhat exemplifies some

people's interest in souls:

A certain man, somewhat intoxicated, attempted to purchase an article and while so doing dropped pieces of his loose change, apparently too little conscious of his loss to pick it up. One of the bystanders, under the pretense of gathering his coin for him, stooped and began searching, but all the while concealing his find. He was detected by one of the company and demanded to surrender it to the owner. Finally, being cornered, he cast it all down on the floor again, saying, "Why don't you pick it up?" and thus he left the poor unfortunate to help himself—after his selfish plan could not be accomplished.

Reader, judge ye; you cannot be a soul-winner and have all of earth's good. The children of Israel murmured and perished. Why? Because they lusted. If you want to be a soul-winner you cannot be a self-seeker. Your door must be shut against self-interests in every sense of the word. Every time you consider the flesh, in any proposition, it is so much time lost for God; that much influence gone toward lifting your brother or sister. Some people become so self-centered, even in the midst of a professed work for God and souls that, when a crisis comes, when a definite "for or against" is required, they are found way over on the wrong side. Silently, the cables have been formed by the little threads of disobedience until they have no power for resistance. Now they are left to their folly, to believing a lie as strongly as they one time believed the truth. The devil makes his strongest onslaughts upon God's instruments, those chosen as examples to the flock. "Wherefore let him that thinketh he standeth, take heed lest he fall."—A. L. Halteman in Gospel Banner.

"The Mennonite" from now until January 1912 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

Home Circle.

The "Meanest Man."

Lottie Bennett sat on the side porch, eating her supper of bread and milk. Her brother Harry was there, studying his Sunday-school lesson.

"What is it about?" asked Lottie.

"It's about the meanest man there ever was, I guess," said Harry.

"Why? What did he do?"

"He did a mean thing—as mean a thing as I ever heard of," said Harry. "His name was Peter, and he lived in the same place where Jesus did when He was here, and went about with Him, and made belief to belong to Him."

"Oh, yes," said Lottie. "I know Peter; he was one of the disciples."

"Well, do you know what he did that was very mean?"

"I don't remember that," said Lottie. "Is it a story? Tell me about it."

"Why Jesus, you know, was good to Peter, and did lots of things for him. Then, one night, when that old Judas went and told the soldiers which one was Jesus, and they took Him away to the court, and began to ask Him questions, Peter ran off—at first all the disciples did; but Peter slipped back, and hid in the hall somewhere, so they wouldn't see him. They did see him, though, and when a girl said, 'You belong to that Man', he said, 'I don't!' and he kept saying, 'I don't! I don't! I don't!' three times over, and was cross about it. Jesus heard it all the time! Wasn't he the meanest man?" said Harry.

"He was horrid," said Lottie. "What made him do it?"

"Oh, 'cause he was a coward, that's what he was; I hate a coward."

Just then Harry's friend, Willie Porter, came in at the gate. "Let's have a game of marbles," he said to Harry.

"All right," said Harry. Pretty soon Harry's mother called from the window: "Harry! Harry!"

"Your mother is calling you," said Willie Porter.

"Keep quiet!" said Harry. "She doesn't want me; I guess she is calling somebody else. Here, let's slip around here where we can't hear folks calling all the time."

Lottie, sitting on the steps, heard every word. She sat still for a few minutes, then she got up and went round to where the boys were playing. "Harry Bennet," she said, "I think you are every bit as bad as Peter! You are making belief, and running away where you can't hear mother call."

"You go away, Lottie Bennet!" said Harry, and his face was red. "I'm not a coward like Peter anyhow."

"Yes, you are; a coward runs and hides, and that is what you did, and I think you are just as mean as Peter; and you make believe you love mother ever so much."

"So I do love her," said Harry, dropping his marbles, "and I'm going right straight in to tell her I'm sorry, and then I'm going after milk as fast as I can march. I'm not a coward, Lottie Bennett, and I won't be like Peter!"—Selected.

Drudgery brings out the fine grain of character. Any one will answer the call of impulse. Only the best can persevere to the end.

The 15th Annual Conference and Convention

of the Central Illinois Conference of Mennonites will be He'd at Flanagan, Ill., Sept. 21—22, 1910

SUNDAY SCHOOL CONVENTION PROGRAM.

Sept. 21, Morning.

9:00 Praise Service ..... H Plank
9:30 Address of Welcome ..... D R Aug-purger
9:40 Address by President ..... S. M. Stuckey
9:50 How to Make a Sunday-school Grow and Things that Hinder It ..... F. Risser
10:10 How to Keep the Young Men in the Sunday-school .. H. Plank
10:30 Primary work.
(a) The Child ..... Lydia Engel
(b) Methods of Teaching ..... Edna Patton
(c) Equipment ..... Mrs. E. Troyer
11:30 Secretary's Report
Business
12:00 Adjournment

Afternoon.

1.30 Song and Praise Service
1:50 Children's Meeting ..... Maggie Streid
2:20 Teacher Training
(a) The need ..... Elizabeth Streid
(b) How, Meet the Need ..... Barbara Strubhar
3:00 The Power of Influence ..... Rev. A. B. Rutt
3:20 My Responsibility for What I Know ..... Rev. J. H. King
4:00 Adjournment
Endeavor Service
7:00 C. E. Topic
Resist the Devil,—How?
Jos. 4:1-10, 1 Peter, 5:8-9
8:20 Address to Endeavorers ..... Rev. E Troyer
9:00 Adjournment

CONFERENCE PROGRAM

Sept. 22, Morning.

8:00 Quiet Hour ... Rev. J. H. Kohler
9:00 Praise Service ..... H. Plank
9:30 Address by President ..... Rev. E. Troyer
9:40 Church Loyalty ..... Rev. John Lehman
10:00 Supplying, Training and Supporting the Ministry
(a) Supplying ..... Rev. E. Rediger
(b) Training ..... Rev. Val Strubhar
(c) Supporting ..... Rev. J. Sommer
10:30 What We Expect of Our Pastor ..... Julius Oesch
10:50 Stewardship, or God's Plan of Financing His Kingdom ..... Rev. A. Vercler
11:20 A Challenge to Modern Idolatry. (Secresy) .. Rev. A. Augspurger
11:50 Business and Adjournment

Afternoon

1:30 Praise Service
1:50 A Modern Moloch ..... Rev. George Gundy
2:10 Family Altar Day ..... Rev. John Gungrich
2:30 The Relation of the Church to Missions ..... Rev. A. B. Rutt
3:00 The Qualifications of a Missionary ..... Elizabeth Streid
3:20 Our Share of the Field ..... L. B. Haigh
3:40 Prayer and Missions ..... Anna Augspurger
3:50 Missionary Address ..... Alma Doering
Appointment of Committees
4:15 Adjournment

Evening Service.

7:00 Praise Service
7:20 Church Extension ..... Rev. John Litwiler
7:40 Evangelistic Address
The Second Coming of Christ ..... Rev. Lee Lantz

All Mennonite brethren of like faith and similar faith are especially invited to attend and to co-operate with us in the work.

Come to get and to give, to be blest and be a blessing.

PROGRAM

FOR THE WOMAN'S MISSIONARY MEETING TO BE HELD AT FORTUNA, MO.

Invocation.
Music furnished by the Bethel Society.
Letters from Missionaries
1st Topic: Is there any need for a Monthly Missionary Journal, including a Woman's Department, devoted especially to the interest of Mennonite Missions, both home and foreign.—By Miss Matilda Basinger.
2nd Topic: Round Table, conducted by Mrs. S. K Mosiman.
"How can the Woman's Missionary Society be conducted so as to interest a wider circle of our women and stimulate them to action?"—Every Missionary Society is asked to be represented by a 5 minutes' paper on this topic, and every member present expected to take part in the discussion, German or English.

Program Committee:
Mrs. S. K. Mosiman,
Miss Kinsinger,
Miss Susan Hilty.

Marriages.

SOMMERFELD—VOTH.—On May 4, 1910, at the home of the bride's parents, Upland, Cal., by Rev. M. Horsch, Henry Sommerfeld, son of Leonard and Catharina S., and Bertha Voth, daughter of Jacob J. and Anna Voth.

DETTWEILER—BAUMGARTNER.—On July 26, at the home of the bridegroom's parents at Ioamosa, Cal., by M. Horsch, Daniel S. Dettweiler, son of John and Catharine D., and Mary Baumgartner, daughter of Christian Baumgartner.

REIMER—ISAAC.—On September 4, in the Mennonite church, Upland, Cal., by M. Horsch, Henry Reimer, son of Henry and Justina R., and Susie Isaac, daughter of Abraham and Catharine Isaac.

Contributions.

For the Mission in India.

From a mission friend $50; B. Fast, Medford, Okla. $1; W. Nickel, Hillsboro, Kan. $5.

Gratefully acknowledged,
P. W. PENNER.

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free.

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The Progress of Christ's Kingdom this Year in Asia.

Christian Endeavor Prayer-Meeting Topic for August 28.

The following questions and answers, as to the progress of Christ's Kingdom in Asia during the present year, were arranged and published by the *United Society of Christian Endeavor* to be used at the Societies' meetings on August 28.

1. Question: Can the Asiatic be thoroughly converted? Does he not pretend conversion merely for gain?

Answer: The Boxer massacres in China prove that there is no false streak in the Asiatic, but that he can be faithful unto death. And this is true of more lands than China. In 1853, when the British and French fleets were in Turkish waters for the protection of Turkey, a young man was condemned to death, and was executed at Adrianople for the crime of having apostatized from Islam to Christianity. He was cruelly tortured to make him recant, but in vain. On being beheaded, he cried with his last breath, "*I profess Jesus Christ and for Him I die.*" The European and American have not a monopoly of love and devotion.

2. Question: Tell about recent gifts for educational purposes in Turkey.

Answer: Quite recently three large sums have been given to the Constantinople Girls' College. Miss Helen Gould has given $175,000, and Mrs. Henry Wood $50,000. To these sums Mr. John D. Rockefeller has added $150,000. To this institution young Turkish girls are coming in increasing numbers. Robert College has profited by the will of Mr. John Stewart Kennedy, of New York, who left $1,500,000 to it. To Anatolia College, Marsovan, Turkey, Mr. Kennedy left $50,000, and to the American Collegiate Institute, Smyrna, he left $25,000. He also left $10,000 to the Bible House in Constantinople.

3. Question: What progress is making in India?

Answer: It seems almost as if the sowing time was past, and the harvest begun. In India thousands are coming into the church. Mr. George Sherwood Eddy, describing a visit, says: "Up over the palm-tree rose the spire of a Christian church. Within 12 miles of that spire are 15,000 Christians; within a hundred miles of that church are 100,000 in the Church of England alone, people who came in through a mass movement. As I entered the church I was told that the stone at the entrance was the old altar-stone, once reeking with the blood of beasts that had been sacrificed to devils in the demon temple that stood upon the spot until the last man became a Christian. Then with their own hands they tore down that demon temple and erected that great Christian church seating 3,000 Christians. They told me that every morning throughout the year, before daylight, some three hundred men come out to hear the word of God and to pray, before going a mile or more away to their work in the fields, and that the women hold prayer meetings in every street in the village every night during the year."

4. Question: What effect will the deposition of the Shah have on the progress of Christ's Kingdom in Persia?

Answer: For ages the will of the shah was law in Persia. When he was deposed the country entered upon a constitutional era, a period of comparative liberty. The effect is like the opening of the rooms of a castle that has been closed for centuries. People are crying for light, for education. Old and young see that education is necessary. Hitherto only five persons out of every hundred could read. Now there is a loud call for schools on the European model. The door is therefore open for missionaries. The effect of the change in Persia is this, that *it gives us an opportunity to send the light.*

5. Question: Tell about the missionary work in western Asia.

Answer: Dr. Zwemer says that "within the boundaries of these five Moslem lands, Turkey, Palestine, Syria, and Arabia, there are more than six hundred Protestant missionaries engaged in educational, medical and evangelistic work. The Bible has been translated into all the languages of western Asia and a large Christian literature has been prepared for its polyglot people. At the Beirut press alone 60,000,000 pages of Christian books were printed in a single year. In one month orders for 100,000 copies of the Arabic Scriptures were on file.

6. Question: What is being done in Korea?

Answer: The Christians of Korea have decided to pray and work for the winning of one million souls during the present year. This means that each one is to win more than one. The faith, the enthusiasm, and the devotion of those Korean Christians give a unique demonstration of the power of the gospel. The means they will employ are: (1) united prayer for the outpouring of the Holy Spirit; (2) a house-to-house visitation, during which an invitation will be given to all to accept Christ as their Saviour; (3) the wide circulation of the Word of God, an endeavor to put the Bible into every Korean home; (4) the daily prayer: Korea for Christ.

7. Question: What progress was made in China last year?

Answer: In the church gratifying progress has been made, but one of the events of the year that is likely to advance the kingdom in the future is the fact that on October 14, 1909, provincial assemblies or parliaments met in the twenty-two provinces and in Manchuria. This is the germ of real constitutional government. At present the assembly has only the right to advise the government as to what abuses should be abolished and what reforms the people desire; in other words, the assembly is the people's voice, but it has no legislative power as yet. Every step, however, that leads toward the light is favorable to the kingdom of Christ.

8. Question: What have the recent changes in Turkey effected?

Answer: The young Turks are far from perfect in the way they govern the country. They executed, however, about fifty of the Moslems who were implicated in the Adana massacres, in which so many suffered martyrdom. Under the new rule there is more freedom from espionage, more liberty of the press, more freedom to travel unmolested; finances are in better condition, the army is better disciplined, and a commission on industries has been appointed by the government to give employment to women left destitute by the massacres.

9. *Question: How is Christ winning the respect of the Japanese?*

Answer: Leaders in Japan know the value of Christianity, and respect the Master. The attitude of many is revealed in a government school at Sendai, where one of Hofman's pictures of Christ was unveiled. This is one of the pictures of great men that have been given to the school at different times. While the picture was unveiled more than five hundred students remained standing, and at a given signal all bowed reverently, as is their custom, says Miss Florence E. Homer. The action is almost prophetic.

The Saloon and Personal Liberty.

We are told the law can not say what a man shall drink if no one is harmed thereby. But the fact is, that the saloon does harm some one. It seizes the laborer in its greedy clutch and filches his toil-bought gold. It crowds the vacant corriders of poor-houses, prisons and asylums. It touches pure hearts with its polluted finger, and behold blighted souls. It blows its poisoned breath upon innocent womanhood, and behold dead hopes and ruined hearts. Sin and sorrow follow in its wake. Death and destruction marshal their cohorts upon its track. Then do we infringe upon personal liberty by the prohibition of such a monster? The government infringes upon no constitutional rights when it compels the owner of a powder mill to conduct his business apart from other buildings; the public safety demands it. The law depriyes no man of personal liberty when it prohibits public lotteries; the public morality demands it. The health officer tramples upon no individual freedom when he tacks the smallpox placard upon the disease-infected home: the public health demands it. Then who dares to affirm that the prohibition of the liquor business infringes upon personal liberty? For the liquor traffic is a hundredfold more corrupting than a lottery, a thousand times more deadly than the small pox and ten thousand times more dangerous than all the powder mills in America."—Extract from "Prohibition and Personal Liberty," by Lewis M. Simes, Southwestern College, Winfield, Kan.

Help us to secure new subscribers by sending us the names and addresses of your neighbors and friends who are not yet readers of THE MENNONITE. $1.50 will pay the subscription to a new subscriber from now until Jan., 1912.

Editorial.

The Rights of Babies.

A child is not responsible for its existence, it comes into the world without having any choice in the matter and is compelled to endure whatever the world imposes upon it in its helpless condition. It has a right to live, it also has a right to the comforts and nourishment that make a healthy life possible. In all ages many are face to face with the dreadful but unnecessary curse of poverty. If society were to make poverty impossible most of the suffering and crime which makes existence miserable would disappear. We are not dreamers, however, when once the problems of poverty disappear the millenium will be here in full swing. Yet, the Christian people must not be idle while injustice to the helpless goes on unchecked, and they are not. Every decade marks an advance toward better things for all men.

The one great cause which, it seems to us, should be nearest the hearts of all men is the cause of the children. All the world loves the baby. The baby in its helplessness appeals to the world to save it from the hardships that poverty imposes. Investigators have discovered that the children of the poor are generally born healthier than the children of the rich, but, in spite of this advantage it has also been discovered that a greater proportion of the children of the poor die in their infancy. Why? Because the rich know how, and have the means to care for their weaklings, while the poor are either too ignorant or too poor to care for their healthy babies. To ignorance and poverty must be laid the blame for the daily sacrifice of thousands of infants. Fortunately some of the ignorance may easily be corrected by education. The poor have the right to be taught how to save the lives of their little ones and there is a recognition of this right in some quarters just now. In several of the larger cities instruction in the care of babies is given to girls in the public schools by trained specialists who illustrate their work with living subjects. When we remember that the children of the poor get most of their care from other children who act as "little mothers" while the real mother is at work we begin to recognize good sense in adding this subject to the list of subjects already taught in the schools.

There are great districts in our larger cities where two families often are crowded into a single room. Poverty not only compels the children to grow up in an atmosphere foul in both the moral and physical sense but deprives them of their mothers who must be away at work while the children take care of themselves or one another.

There are, it is claimed by those who have studied the question, over a million children in this country who go to school every day without breakfast. Education cannot succeed very well with half starved children. That they must be fed before they can learn is certain. In some of the European schools meals are provided at public cost for such children but in this country the matter of relieving the hunger of children is left charitable societies. But in a rich country like ours, why should any child be made an object of charity especially when he only gets that which is his by right? Surely none will deny the child the right to enough to eat. There is enough here to provide a suitable living for all and to permit every mother to give her child the care it needs. Big cities are the curse of the child. Poor people who could go to the country and enjoy a healthy, happy existence on their labor prefer to crowd into the filthy, disease-breeding, immoral slums and exist in misery. When once a successful "away from the city" movement begins to get under way many of the most difficult social problems of today will be easier to solve.

The food supply is a serious problem for those who have little children to feed in all places but in cities it is more so. Milk, pure, clean, and cheap is hard to procure in some places, and impossible in others. Greedy dealers, with nothing short of murder in their hearts, sell milk preserved with dangerous and even deadly drugs which none but an expert can detect. It is a trick by which Herod is out-Heroded. In every milk-shop where the baby's supply of food is bought there should be displayed, for the benefit of the dealer, the text: "Whoso shall offend one of these little ones - - - it were better for him that a mill-stone were hanged about his neck and that he were drowned in the depth of the sea."

G.

Christian Perfection.

(Concluded)

John is writing to Christians, not to lost sinners, and discusses the subject of sin and sinlessness. He says we are sinners though Christians, but we can get free from the guilt of our sins, and shall avoid practising sin continuously. John 1:7—2:2 throws much light on our subject and reads thus: When we (Christians, not sinners) walk in the light (no more in the darkness as we used to) as He (God) is in the light we have fellowship one with another (i. e. with God through Christ) and the blood of His Son cleanseth us from *all* sin. If *we* say (John included with the other Christians) that we have no sin (no sinful nature, no old Adam,) we deceive ourselves and the truth is not in us. If we confess our sins (this time not the sinful nature but the individually committed sins, "the fruit of sin, not merely the root," as some one has said) He (God, to whom we shall confess) is faithful and just to forgive and to cleanse. Again, If we say that we have not sinned (not merely before we were Christians but since our conversion to this present time) we make Him a liar. (Whom? God. Why, what does He say? He says in His Word "All—like sheep have gone astray" Isa. 53:6. "There is none righteous, no, not one." Rom. 3:10—12) and His word is not in us. "My little children, these things write I unto you that ye sin not (willfully) and if man sin we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins." (Yes He pleads for us, He pays our debts and settles our accounts, but we cannot do it ourselves).

I have often said, though we cannot live a sinless life, we can be made sinless and whole and I positively know this fact and rejoice in it. I can know whether my debts are paid or not, if I keep an account of them. So can I, if my past sins are forgiven, if I live in fellowship with God and His Son, our advocate and propitiation. I need not pay my debts twice, neither do I have to ask that my forgiven sins shall be forgiven again.

In the morning I ask my heavenly Father to keep me clean and holy during the day. In the evening before I retire, I fall upon my knees and ask Him to forgive all my sins of that day and I know He does.—And I can go to bed as clean and as perfect as Christ is Himself. Praise the Lord for such a religion!

S. P. PRIEHEIM,
Allentown, Pa.

A Few Comments.

The writer of these comments was very much interested in the old Sunday-school teacher's article on "The Sunday-school and it's Adversaries," in the issue of August 25th. The article as a whole presents some good food for thought. We however feel constrained to make a few comments on two passages. "Whether the great adversary has not gained a point for himself when it became customary to hold annual Sunday-school picnics where, besides worldly music rendered by a brass band, all kinds of plays, games and worldly amusements are introduced to entertain the people, is a point that deserves serious reflection on the part of earnest Christians. Good music and innocent (?) amusements are not to be despised in their places. But what connection worldly music and worldly amusements have with a religious institution, as the Sunday is to be, is a point which is not easily understood by many."

We feel that we can read between the lines that the writer of the above feels that these things are out of place at a Sunday-school picnic. We do not wish to enter into any controversy but we can not see the point the writer endeavored to make.

Is music in itself either worldly or not worldly? Certain tunes and melodies are always associated with sacred words and we called them sacred music. But can we say that the average music classic and otherwise which all brass bands of a fair degree of good quality play is worldy to such a degree that it is unfit for a Sunday-school picnic? Is the classical music and are marches, twosteps and waltzes played on the piano or organ or any other instrument out of place in the Christian home? Must the Sunday-school outing (never held on a Sunday) be a religious meeting where nothing but hymns, scriptures, prayers and religious addresses are in order? Is it wrong for the Sunday-school to have one day in the year when the members and friends meet in God's green temple and enjoy themselves listening to good music rendered by a good brass band, eating a good meal with refreshments and the younger folks play games and have contests? Are games which are not distinctly wrong and injurious morally or spiritually, out of place at a Sunday-school outing? These are questions we younger folks are interested in. We feel well convinced these things are in place, understanding always that they shall be properly conducted.

The other passage is, "Even the organized Bible Classes as we find them in our up-to-date (?) Sunday-schools of to-day, have many of them their social and their athletic committees and their social and athletic games. These may all be considered innocent, but whether they belong to an institution whose object is the study of God's word and the saving of souls, is a question which deserves serious

consideration." Let us say right here that our Sunday-school has three such classes, two of them, ladies' classes, have no athletic committees. Yes indeed social and athletic committees do deserve very serious consideration, for the very good reason that the activites of these two committees have in many instances been the means of bringing indifferent young men and women into the Sunday-school and under the influence of God's word. Can you see the connection between Bible class socials, athletics and soul saving and Bible study? Must the member of the Bible class do nothing in his spare moments but study the Bible? Can sociability and socials and athletics have no part in his life? Are Sunday-school members who do *not* attend socials and do *not* indulge in athletics better Christians than those who do attend socials and play games? Are the former more active in their churches, more earnest, more consecrated, better soul winners than the latter? In our Sunday-school, the leaders in social matters are officers and teachers and active Sunday-school workers. Sunday-schools deal largely with the younger people, the children and adults of the younger generation, the older ones are coming in more and more. Christ is our pattern. So far as we know from God's word, He grew up the same as other boys did, presumably indulging in the occupations of boys of His time and country, so long as these were not sinful. We believe that if Christ were a young man to-day He would join in the rightful pastimes of young men. We believe He would be very active in the Sunday-school and also in the social activities of His church and Sunday-school. We believe He would be a leader and would let the light of God shine out in His social life always watching for an opportunity to help souls to salvation. We believe too He would join in athletic games with other young men, yes we believe, and we say it reverently, that He would play baseball, tennis and other games. Christianity, spirituality and athletics mix and they mix well.

Christ was a social man and encouraged sociability and social gatherings. Read the account of His life in the New Testament. "This beginning of miracles did Jesus in Cana of Galilee and manifested forth His glory," and this miracle was performed at a wedding and we are told that weddings in His country were large social gatherings.

Man is essentially a social being, the Sunday-school is composed of men and women. There must be social gatherings among people. If these are not offered in connection with Sunday-schools and classes, people will arrange for them separate from the Sunday-school. The long-faced Christian who never relaxes his seriousness is not the only one who leads souls to salvation, but he is a prominent factor in repelling seeking souls. Think again, before you count class socials and athletic games as an adversary to the Sunday-school.

A Young S. S. Superintendent.
Phila., Pa.

Wait and See.

When my boy, with eager questions
Asking how, and where, and when,
Takes all my store of wisdom,
Asking o'er and o'er again,
Questions oft to which the answers
Give to others still the key,
I have said to teach him patience—
"Wait, my little boy, and see."

And the words I taught my darling
Taught to me a lesson sweet;
Once when all the world seemed darkened,
And the storm about me beat,
In the "children's room" I heard him,
With a child's sweet mimicry,
To the baby brother's questions
Saying wisely, "Wait and see."

Like an angel's tender chiding
Came the darling's word to me,
Though my Father's ways were hidden,
Bidding me still wait and see
What are we but restless children,
Ever asking what shall be?
And the Father in His wisdom,
Gently bids us, "Wait and see."

—Christian Treasury.

Notes on the C. E. Topic.

Sept. 25.

My Denomination at Work for My Country.

Ps. 89:1—18.

Should we ask the question, "What has my country done for my church? a multitude of things suggest themselves. The peculiar claims of our church are recognized here as in no other country. There is nothing to compel any one to take an oath, and the affirmation, which we hold to be scriptural, has the same standing under the law as an oath. In no other land is the right to consistently hold to the doctrine of non-resistance permitted as in ours. As long as a man's faith does not disturb the rights and comforts of others he may believe and practice exactly what his conscience tells him is right. Under the stars and stripes of our flag our church has grown and been protected. What then have we done, or are we doing, for our country? In the first place we are to bring up our children to love the land of their birth and to have its good at heart. Anything that the church or its ministry can suggest for a purer ballot, respect for law, the abolition of the rum traffic, the correction of the divorce evil and the protection of manhood, womanhood and childhood is in the line of patriotic duty.

Our church in its missionary efforts is concerning itself about the Indian and it is in no small measure trying to do good for some of the wrongs that the white race has imposed upon him. Misson work among the Indians is a duty that any reasonable minded persön will recognize.

Our fathers in Germantown were the first to protest against slavery, which in their time was an awful blot upon Christianity. We should be just as earnest in opposing the ungodly traffics today. Beside the rum traffic we have the sale of dangerous drugs to fight, the white-slave curse to protest against, and the labor abuses to correct. Our voices, our votes and our purses should be enlisted against them all.

The first great literary undertaking in America was the translating and printing of our church history, the Martyr's Mirror, by our Germantown fathers. The first American book to be reprinted in Europe was this same publication. The colonial period of our church was rich in church literature. It would be well for our church and our country if it were to continue producing literature in the way it began.

Our people have been law-abiding although they have kept themselves from accepting office. They have generally lived so that officers of the law were unnecessary. They have largely devoted themselves to the noble pursuits of agriculture, which not only keeps them happy and contented but each year adds greatly to the wealth of the nation.

Notes on the S. S. Lesson.

Sept. 25.

Temperance Lesson.

Gal. 5:15—26.

GOLDEN TEXT: Gal. 5:25.

V. 15. *Devour one another.* We often see that "might makes right" in worldly, social and business relations. That "the big fish eat up the little ones" is as true on land and among men as it is in the sea, all must admit. Those who engage in a business which creates poverty, makes men drunken, weakens their minds and bodies, robs helpless women of peace of mind and comfort and deprives little ones of food and other needs are in a business to devour.

Verses 16—18 show the conflict between Spirit and flesh. When the flesh is master the good that the Spirit prompts is impossible. When the Spirit is master we are under a power that is mightier than the law which would compel a godly life. The Spirit is bound to manifest itself in works of love.

19-23. Bishop Lightfoot analyzes this passage thus: "The works of the flesh fall into four classes:—(1) Sensual passions. (2) Unlawful dealings in things spiritual. (3) Violations of brotherly love. (4) Intemperate excesses. The works of the spirit fall into three groups of three each: (1) General Christian habits of mind. (2) Special qualities of man's intercourse with his neighbor. (3) Principles which guide a Christian's conduct.

Illustration. "Six Grave Diggers. Henry Müller, a pious German, who lived two hundred years ago, used to say: "When I look upon the youth of our day I see six grave diggers. The first is called 'Drunkenness.' How many kill themselves with excessive drink! The seed must spoil where there is too much moisture. Therefore, young man, if you wish to live, give up drinking. The second is called 'Lust.' How many have thereby hastened to death! Is it not true that all that is exposed to fire is ultimately consumed? The third is called 'Wrath.' Sirach says, 'Jealousy and anger shorten life,' and Paul, in the book of Galatians places next to each other wrath, strife, and murder. Wrath brings on strife; strife is often the cause of murder. The fourth is called 'Disobedience to parents.' We know what a blessing the fourth commandment proclaims. He who does not keep it will feel its curse. Dry wood which cannot bend must break. The fifth one is called 'Bad Company.' How many thereby have lost life and soul eternally! Tie a corpse to a living body, and although the living body cannot bring the dead body back to life, yet the contaminating odor of the corpse will ultimately kill the living. 'The sixth and last is called 'Idleness.' It kills a man though he seems alive. Is an idle body of more use than a dead body? When the tree will not bear any more fruit, it is cut down and thrown into the fire. Ye who have a desire to live, consider this; and leave these grave diggers and pall bearers alone." *Peloubet.*

Verses 24—26 show how victory is obtained. When we are Christ's; when we crucify the flesh so that we are dead to sin; when the life and power of the spirit shows itself in our life; when our habits and conduct are spirit-directed and are devoted to being useful and serving for the good of others, then victory is ours.

News of the Week.

Domestic.

Democrats Carry Maine by Big Vote

PORTLAND, Me., September 13.—The Democrats of Maine had difficulty to-day in contemplating the magnitude of their victory of yesterday in the struggle with the Republicans.

Fred W. Plaisted, the Democratic candidate for governor, was elected with a plurality of 8500 votes, over Governor Bert M. Fernald, the Republican nominee for re-election. So the state of Maine will have a Democratic governor for the first time since thirty years ago, when the father of the governor-elect was governor of the state.

The Democrats also elected twenty out of thirty-one members of the State Senate, and eighty-four out of 151 Representatives, making the Legislature also strongly Democratic. This will mean the election of a Democrative United States senator to succeed Senator Eugene Hale, one of the foremost of the so-called "standpat" members of the United States senate. This will be the first Democratic senator from New England for over thirty years.

The election of a Democratic legislature will mean the resubmission to the people of the vexed prohibitory liquor law and a chance for local option in the sale of intoxicating liquors.

Taft Wants Forts at Panama Canal.

WASHINGTON, D. C., Sept. 10.—Congress will be asked by the president for an appropriation for the building of defenses for the Panama canal. This was decided at Beverly last week following a conference between the president and Major General Leonard Wood, chief of staff of the army.

The president when he submits his recommendations to congress for appropriations, will ask authority to erect defenses to cost $15,000,000. A part of the appropriations will be asked for immediatde use.

Neither the president nor General Wood believes that any government will object to the erection of fortifications at both ends of the canal and the maintenance of a military force in Panama for guard duty purposes.

Any country which had any idea that the United States makes the water way a neutral body of water will receive something of a jar for from all indications a considerable force of soldiers will be stationed in the zone both at fortifications and at stations along the route.

Sale of Indian Lands in Oklahoma.

MUSKOGEE, Okla.—(Department of the Interior, U. S. Indian Service.)—Uncle Sam, as a land auctioneer, is attracting considerable attention in Oklahoma by an unique method of selling the red man's heritage in the form of good tillable land. That the farmer and investor appreciate the plan and have confidence in it is demonstrated by the fact that within the past twelve months approximately one million dollars have been paid for Indian land to the United States Government through the United States Indian Superintendent at Muskogee, Oklahoma.

For several years the question of land titles in that part of Oklahoma, formerly Indian Territory, has not been looked upon favorably by those desiring investments. Land that will raise one bale of cotton to the acre, sixty husbel of corn season after season, better than one hundred bushels of oats, two crops of potatoes in one season, averaging one hundred bushels to the acre, and adaptable to raising a corresponding crop of any of the staples, has been begging and remained idle on account of the title bugaboo. The same grade of land in Missouri, Illinois, Iowa, Kansas and the other agricultural states, was bringing from $65 00 to $150 00 per acre, while the Indian lands in Oklahoma were taken by the weeds for the lack of purchasers at ten and fifteen dollars.

Within the past year, however, things have greatly changed. The Government decided to sell the restricted lands for the Indian and supervise the proceeds from the sale of such lands. The Indian is, as a rule, inexperienced and in any business pertaining to his land, such as renting or leasing, only succeeded in getting the title clouded, hence the scare of poor titles.

The plan of the Government officials is to clear the land of such clouds, appraise the land and improvements, and offer the same to the highest bidder, thereby insuring perfect title, the deed being prepared in the office of the United States Indian Superintendent.

From the beginning the plan proved an excellent one and before the third monthly sale the lists of land were sought by people in all states. The United States Indian Superintendent has today on his mailing list of monthly land sale notices some five thousand names of interested persons in other states, who are desirous of purchasing the Indian land.

The average acreage offered monthly by the United States Indian Superintendent is 20,000, and some months the list more than doubles that amount. The October sales now being advertised show fifty thousand acres, a majority of which is susceptible to the highest state of cultivation and will raise in abundance all the crops of the temperate zone.

These tracts are appraised by two competent land men, one a regular land appraiser and the other the District agent in the locality where the land is situated, and who is situated, and who is familiar with the conditions in this locality.

The land is advertised for thirty days in the newspapers of the state and by printed posters distributed by the mailing list system. The bids are opened on the day specified in the advertisement and the highest bid, if it exceeds the amount stated in the appraisement, gets the land.

At the time of sale ten percent of the amount offered must accompany the bid and the balance to be paid on receipt of notice from the Indian Superintendent to the effect that the deed has been executed and is ready for delivery.

There is no doubt as to a clear title to land purchased in this manner as the records are carefully examined by the representatives of the Indian Superintendent and if no clouds affecting title are found, the land is advertised. When an Indian makes application for the removal of restrictions upon the sale of his land the same is submitted to an appraiser for an investigation as to its quality, improvements and value—consideration being taken as to the distance from market, kind of market and the roads. At the same time the District Agent is given a description of the land and he checks the county records wherein the land is located to ascertain whether there are any illegal instruments of records. If such instruments appear of record the Superintendent will not advertise the land until the title can be cleared.

The land advertised through the Office of the United States Indian Superintendent is of every quality, found in any state, there being open prairie, timber, first class agricultural land, and large tracts of rough land suitable only for grazing purposes. The better grades during the past year have sold at prices ranging from $10 to $.0 per acre, while grazing land has brought from $1 to 5 per acre.

In the southern part of the State and along streams the land is covered to some extent with merchantable timber, and in the Eastern part of the State the land is underlaid with vast beds of mineral—lead, zinc, iron and coal. The central portion of the State from North to South has the famous oil pools—probably the largest in the world—and the land offered for sale is from every portion of that part of Oklahoma, formerly known as the Indian Territory, so rich in these resources.

The United States Indian Superintendent is now sending out the lists showing lands advertised for sale during the month of October, which lists describe every tract offered, give its location, and price at which sale will be made. It is expected that the October sales will bring the Indians a total of approximately $225,000.

CENSUS.

DAYTON, O., HAS 116,577.

WASHINGTON, September 12.—The census bureau announced the population of Dayton, O., to be 116,577, an increase of 31,244, or 36 6 per cent. since 1900.

Conservation Adopts National Platform.

ST. PAUL, Minn.—After a long wrangle in the committee on resolutions of the conservation congress on the questions whether the name of President Taft should be mentioned in the resolutions along with that of Theodore Roosevelt as the great friend of conservation and whether the resolutions should declare for national or state control of natural resources, the names of Taft and Roosevelt both were dropped and the majority report declaring for national control of resources was adopted as the platform of the convention.

The factions in the committee bitterly arraigned each other and it was threatened that the fight would be carried to the floor if the convention, but the controversy did not materialize. Under vigorous use of the gravel it did not even get started, though O. B. Bannisetr, of Muncie, Ind., evicted applause by declaring that the delegates had been here four days without getting a chance to speak.

Lake Boat Sinks; Twenty Lives Lost.

LUDINGTON, Mich., September 9.—One of the worst marine disasters in the history of Lake Michigan navigation occurred early to-day when car ferry Pere Marquette No 18, flagship of a fleet of six steel car ferries owned and operated by the Pere Marquette Railroad Company, sank to the bottom of Lake Michigan thirty miles off Port Washington, Wis., with a loss of twenty lives. The boat, which sank in three hundred to four hundred feet of water, was valued at $400,000 and the cargo, which included twenty-nine loaded cars, at $100,000 to $150,000. The total loss will exceed half a million dollars, which is fully covered by insurance in Lloyds, of England.

Foreign.

Prelate Sees World in Wave of Paganism.

MONTREAL, September 9.—"The Eucharistic Life, the Antidote for Modern Life," was the subject of an address delivered by the Rev. Father Bernard Vaughn, of England, before the eucharistic congress here, in which the speaker painted a vivid picture of modern conditions as he saw them, and pointed to the church as the refuge from the direful consequences he foresaw resulting from what he described a "tidal wave of paganism" now sweeping over the world.

"We are living," said Father Vaughn, "in a day of headlines, snapshots, taxicabs and music halls; in a day when the scramble for the prizes has become a mad passion.

"It is a day of fever, fret and fume, when competition for earthen toys is so keen, and the margin of profit in commerce has become so fine that the one cry beating through the air is 'hurry up.' No one seems to have time for pause till, worn out in the pursuits of new gaws and vanities, a rest cure becomes imperatives, the clock is stopped, and all action mental and physical must be prescribed as prohibitive for an eighth par of a year.

"We are living in a day when the high ideals of old are fast yielding to the pressure of creature comforts, when principle is being exchanged for expediency, in a day when self-sacrificing Catholicism is being bartered for self centered materialism, when the Christian sense of sin is being regarded as a bygone superstitution; in a day when it matters not what you believe, but only what you do, and when you may do what you like, provided you are not found out; in a day when the relations between the sexes takes one back to pagan times, while the garbage on which men and women feed is as foul and loathsome as the stuff over which they gloat and chatter; in a day when marriage has become so debased and defiled that not even the pledged truth can make it long and endurable without change of prospective partners in a life of legalized vice; in a day when there is no empty place but in the cradle, no room in which to move but in the churches.

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Vol. XXV. BERNE, INDIANA, September 22, 1910. No. 37.

Ye Virgin Souls, Arise.

Matt. xxv. 6.

Ye virgin souls, arise,
With all the dead awake!
Unto salvation wise,
Oil in your vessels take.
Upstarting at the midnight cry,
"Behold, the heavenly Bridegroom nigh!"

He comes, He comes, to call
The nations to His bar,
And rise to glory all
Who fit for glory are:
Made ready for your full reward,
Go forth with joy to meet your Lord.

Go, meet Him in the sky,
Your everlasting friend;
Your Head to glorify,
With all His saints ascend:
Ye pure in heart, obtain the grace
To see, without a veil, His face!

Ye that have here received
The unction from above,
And in His Spirit lived,
Obedient to His love,
Jesus shall claim you for His bride:
Rejoice with all the sanctified!

Rejoice in glorious hope
Of that great day unknown,
When saints shall be caught up
And stand before His throne;
Called to partake the marriage feast,
And lean on our Immanuel's breast.

The everlasting doors
Shall soon the saints receive,
Above yon angels powers
In glorious joy to live;
Far from a world of grief and sin,
With God eternally shut in.

Then let us wait to hear
The trumpet's welcome sound,
To see our Lord appear,
Watching let us be found;
When Jesus doth the heavens bow
Be found—as, Lord, Thou find'st us now.

1749 —Charley Wesley.

Items of News and Comment.

Has strong drink a hold on you?

The safest way not to fulfil the lust of the flesh is to walk in the Spirit.

Bro. J. J. Balzer, of Mt. Lake, Minn., has changed his address to Altona, Manitoba, where he is engaged as teacher at the Preparatory School.

As the flesh lusteth against the Spirit, and the Spirit against the flesh, so are drunkenness and temperance contrary one to the other.

Elder chosen.—On September 11th Bro. Henry Banman, one of the local ministers of the Alexanderwohl congregation at Goessel, Kan., was chosen elder, successor to the late Bro. Peter Balzer who had served the congregation in this capacity for a number of years.

According to the federal health department and Pennsylvania's State health commissioner eating unwashed fruit may and frequently does result in an attack of typhoid fever. Both of these authorities agree that "all fruit should be thoroughly cleansed before being eaten." Dr. Dixon, the Pennsylvania commissioner, says: "There is no shutting our eyes to the danger of eating unwashed raw fruit. Spoiled fruit, which attracts a great variety of insects, should never be eaten raw. The time and energy necessary to wash raw fruit is a bagatelle alongside of a case of typhoid fever."—Inglenook.

An Anarchistic Utterance.

Congressman Goebel, of Cincinnati, Ohio, said in an address recently that the liquor traffic has $3,000,000,000 invested and that it is unreasonable to try to overthrow or thwart an industry that has so much money behind it. But let it be remembered that this was almost precisely the amount that was said to be invested in African slavery in this country half a century ago, and yet, by the fiat of divine Providence, this money holding in human flesh dropped one day into dust and ashes. So the iniquity and vice and crime of liquor men is as sure to perish some day as slavery perished, because right is right and God is God.

Mr. Goebel goes on to say that prohibition does not and can not and must not prohibit if men want to get drunk and whisky men want to make money out of human blood, and he says: "Prohibition....can not thwart the determination of the average citizen to exercise his personal liberty—in accordance with law if he may, in defiance of it if he must." What sort of language is this for a man who holds his place as a member of the highest law-making body of our nation, and who aspires to re-election? There is no word of respect for law as enacted by lawful majorities, as to State, county, municipal or township prohibition. It is open encouragement to anarchy, as that which broke loose in Newark a few weeks ago. —Herald and Presbyter.

Old Folk's Home Anniversary.

The Old Folk's Home Anniversary on Sept. 17 at Frederick, Mont Co., Pa., was probably the largest attended in the history of the Home. The promise of the beautiful day brought people from near and far and by dinner time a large multitude had to be fed. The kind neighbors and members of the neighboring charges were on hand and willing hands and many of them assisted in the work.

The committee had arranged an excellent program for the P. M. Rev. S. .P Prieheim, of Allentown, was the first speaker. Dr. Wooge, of the six cornered church of Pennsburg, and Miss Carrie Driebelbis, of the Phoebe Deaconness Home of Allentown. All three speakers held the attention of the large audience by their enthusiastic and appropriate addresses. The Markley orchestra furnished the music.

Two recent deaths leaves eight inmates at the home. The receipts of the anniversary amounted upwards of $225.00.

Quarterly Report from Our Home Mission Field.

Beloved Congregations:—

With joy and thanks to the Lord of the harvest field who has so richly blessed our united efforts and answered our prayers we report to you about the mission work as it has been carried on, and as it has been blessed by the dear Lord.

It is about 2 years since we began to devote much time and energy in the great fields of the Northwest, resp. Sask. About 2000 families or more have during the past 10 to 15 years established their home in this great wheat belt of the world. Not only from our western states but also from Ontario, Russia and Germany our Mennonite brethren have located there, and materially most of them have prospered very well. But looking at the spiritual development of this extensive settlement, we find a number of districts and localities where church and Sunday-school work have almost entirely been neglected. Laborers were few, and the pressure which pioneer life in general brings about tended to put all the energy of the settlers into material development and improvement of farm life. On the other hand this settlement is comprising several different shades of our denomination, who did not know of each other's customs and minor distinctions and so it took some time before the spiritual needs were more fully discovered and sought for.

For two years our Brother H. J. Brown, presently missionary in China, almost uninterruptedly worked upon this great field sowing the blessed Gospel seed, and also Brother N. F. Toews spent about a year's time in preaching the word of God and doing much house to house work.

The following report shall in brief relate some facts of the success which these efforts have accomplished, and of the work as it has been done, and thus testify to the experience of the truth which the apostle Paul speaks of in 1. Cor. 15, 58 saying: "Forasmuch as ye know that your labour is not in vain in the Lord."

Brother Toews under date of August 11th reports as follows:

In my last report I spoke about the conditions and needs about Schmidtsburg and Carson (2 school districts adjoining each other), and the brethren of the board resolved to send me there to work for some time.

So I did, and the ever-true Lord fulfilled His promises and blessed our efforts richly. Blessed be His name!

On July 3rd we had baptismal services at Brother Henry Schmidt's. A great tabernacle had been constructed by the brethren of green trees taken from the nearby woods. Nine dear people who had been instructed for about 6 weeks in the doctrines of Salvation and our Church were baptized upon confession of faith. Among them were two married couples, two married women whose husbands were baptized before, two young ladies and one young man. All these dear people had great struggles and temptations to overcome, and we worked hard to help them to overcome them.

The dear Lord was so near to us and gave us a great victory; so that all these dear people were greatly rejoicing of having accepted the Lord as their Saviour.

In connection with the baptismal services we partook of the Lords supper and many who had not partaken of it for the past 10 years were very glad for this opportunity.

In the afternoon several addresses were delivered on home and foreign missions, and a collection of $50 was contributed for our home mission cause.

Brother H. R. Voth, of Newton, Kansas, working for the Canadian Conference in this part of Sask., and Brother Elder Peter Regier of the Rosenort congregation were invited to assist in these services, the former in baptismal and the latter in communion.

Later a congregation was organized, a constitution adopted, and the brethren Jacob Janzen and Henry Schmidt were elected trustees. The name of the congregation shall be "*Zoar Mennonite Church of Waldheim, Sask.*" Twenty-eight members were recorded, who with their children form a little band of over 70 souls. Indeed a prosperous beginning. A Sunday-school of 4 classes was also organized and is doing good work. The meetings are held in two school houses alternately and during next spring a church building is prospected. A young brother, H. A. Dyck, who for 3 years studied with Brother J. J. Balzer for the ministry has located in this vicinity at the Carson school, house and upon unanimous vote of the congregation will preach for them until the next general meeting when a vote shall be taken as to whether to instal him as evangelist or to be ordained as minister.

God has surely accomplished much for us. We have an organized congregation with a constitution adopted, deacons elected, a lively S. S. well organized, and a young minister preaching the Gospel of life and salvation. The name of the Lord be praised forever. May He keep His ever open epe upon this little flock and prosper them in growth for His glory.

There are still other promising fields in this locality, and in the near future, God willing, we shall work in the town of Langham, 15 miles to the south. Elder Brother Regier, who liyes 50 miles to the north has about 10 of his members living here, and he earnestly wishes that these with others who live in this growing town and vicinity might be united to form a distinct congregation. By the grace of God we hope that the Lord will bless our future efforts and prosper His cause for the salvation of many. With brotherly love,

Yours in the work,
N. F. Toews.

N. B.—We do not wish to add much more to this report but earnestly request our congregations to bring this work before the Master in their supplications, and also liberally help this work along by extending a helping hand for the same, for a laborer is worthy of his meat. In the name of the Board of Home Missions.

Yours in Love,
Jacob J. Balker, Sec'y.

Will You Be One?

By Howard D. Yoder.

In reviewing the life long since departed in the past, do we not recall a time when suddenly, from behind, a pair of hands were held over our eyes and we heard the merry challenge, "Guess who it is!"

Deprived of sight, we could only feel, guess, or beg a nearby friend to tell us.

In like manner comes the question of Jesus, "Who say ye that I am?"

But we have a nearby friend to tell us, yes, reveal unto us the Christ, and this friends is God the Father, and blessed is the man who has this access to God's revealed truth.

This is the only man that Christ can use as a foundation upon which to rear His mighty edifice, the church.

Once a master builder come to earth on business of great importance. He was commissioned to erect a magnificent structure—more noble, more vast, more costly than any ever conceived by man, and whose spires and pinnacles were to reach heavenward to hitherto undreamed of heights and whose foundations were to stand for all eternity!

Long indeed was the search for such a foundation, but when Peter manifested his access to God, lo, the search was ended, and the site chosen.

The proportions of the superstructure depend upon and are limited by the foundations, hence, if our lives are not all we would desire, do you think our foundations would hold greater spirituality and glory?

Depend upon it, God has already built upon your consecrated foundation all it will safely hold, and, just as the child cannot pile a mass of blocks upon a one block foundation, neither can God pile a great weight of glory upon a little, narrow, partly consecrated foundation.

God is waiting, God is anxious, and it remains for us to enlarge our foundations until our whole being is utilized and filled with the glory of God.

The edifice, the church, was to be world-wide, Peter was not; it was to be eternal,—Peter was not (in physical sense).

Hence Peter was the *first* rock. A bridge requires many supports, and so does the church, to sustain the many spans over a shifting, unreliable humanity.

Will you be one? a rock foundation, firm and enduring? So much for the church forces at rest.

But now (Matt. 16:18—19) the picture shifts from rest to activity, from defensive to offensive, from "statics" to "dynamics."

The passive rock now becomes an active key! A key sets before us an *open* door, no more, no less. Christ is the door (John 10:7). Hence all our key will do is to reveal Christ in His saying powers and leave the entering in to the lost soul himself.

If he gets through he will be a new creature indeed, and in a new world. Praise Him.

And they find they have left their baggage behind, for no luggage is permitted to be carried through. Matt. 16:24.

But they find a new outfit and a heavenly, and they ride on "the high places of the earth!"

True, the door itself is plainly visible, the world knows where it is, but humanity in general seem content to sit just without and look at the door, instead of hunting up the key and entering in.

A church janitor who neglected to open its doors for the people would have to be soon deprived of his charge.

We of the glory life are likewise janitors.

The hour is at hand, the fields are white, the bells of heaven peal out the invitation; perchance a sinner stands without the door! To your posts, janitors, throw wide the doors, for Jesus sake! Amen.

The Church Paper.

Bishop Hoss, of the Southern Methodist Church, is an earnest advocate of the religious press. He says that "a good religious newspaper is the best assistant any pastor can secure," and adds: "Christianity is the religion of intelligence, and not of ignorance. It appeals to an enlightened understanding." This is certainly true. The most effective Christians are well informed Chrictians. Knowledge of the Church, its history, doctrines, polity and agencies assures interest and effort and efficiency.

The Bishop says: "The whole matter may be put to the test of practical experience. Who are the best Methodists? I mean where are we to look for the men and women that love the institution and enterprises of Zion; that lead upright and godly lives; that give freely of their substance to support and sustain the ministry and the great Christian charities? The testimony of all the best pastors is that they are to be found among those who are the regular readers of the church papers. I say this is the testimony of all the best pastors; but I might make the assertion more comprehensive, and say of all the pastors. With one voice they declare that their most loyal and liberal members, those upon whom they can depend in every emergency, are just those who, by reason of their weekly contact with the church press, are best informed as to the claims that are entitled to recognition at their hands."

One of our subscribers, a man of great earnestness and efficiency, is so impressed with the Bishop's statement that he pleads for some such reduction in subscription prices as will make it possible for every Presbyterian family to take a Presbyterian paper. He is sure that, if we would reduce our price to $1 a year, we would double the number of our subscribers. Possibly this is true, and if we could persuade the paper men to furnish paper at half prices or less and printers to work for half wages and the Government to carry the mails free, we would do it. But, as prices are, our paper could not be run at any such price. Every additional subscriber would be an additional loss.

The history of our church records the birth, decline and death of about thirty $1-a-year papers, started by good men for the purpose of placing a paper within the reach of every family. Some of them died early. Some exhausted their publishers and then passed into other hands. Such papers are usually on the lookout for new editorial blood; that is, for a minister or elder with money enough to tide them over. Sometimes half a dozen men will sink all they have before the paper gives up and either quits or is consolidated with some other paper. This is not an accident or the result of any local or personal condition. It is the working out of a law. One cannot sell below cost and succeed.

About a year ago a friend argued this question with us. He sent us a number of papers, each $1 a year, asking why our paper could not be published at the same price. We examined the papers. One was a sixteen page paper, over half advertising. All its reading matter could have been put on six pages of our paper. Another was the advertising circular of a great "mail-order" house. Another was a Young People's Magazine, full of fraudulent advertisements, some of them obscene and criminal, with just enough reading matter to carry it.

But are there not some good $1 papers? Yes. Many dailies publish weekly editions and make money. How? They take the matter already set up for the daily editions, which costs nothing. They fill up with stock articles, plate matter and advertisements at good prices. The advertisements more than pay the expense, and the paper could be given away at a profit. Many of the popular magazines could be given away and make money.

The church paper has a special mission and a limited field. It serves the people of the Church, and must get its support from them. Its advertising must be limited, both as to amount and quality. One of the papers referred to above contained twenty-seven columns of advertisements, over fifteen columns of which no self-respecting paper would admit. A church paper can not compete with such publications, and does not try. It does not want such advertisements, nor too much advertising of any kind. It does not fill itself with "plate matter," used until the metal is worn out, but must set up all it will hold every week. It must have live, up-to-date men on its staff, and buy good paper and be well printed. All this costs. Special papers appealing to a limited constituency and devoted to special work always come high. The Medical News costs $4; TheLegal Journal, $4; The American Banker, $4; The Engineering News, $5; The Financier, $10; The Educational Review, for ten months, $3; Shooting and Fishing, a sportsman's magazine, $4.

The religious papers of the country, as a rule, are cheap at the price. Many of them have been forced within a year to raise prices. Others which were supposed to be prosperous have been obliged to suspend or consolidate. None of them expect to be great as the captains of advertising count greatness. Their standard is that of Him who said, "If any man will be great among you, let him be your servant."

They expect to serve their churches, providing pure, wholesome, helpful, instructive, stimulating reading for old and young, always remembering that their work is one with that of the ministry and eldership and of the Church itself, viz: to win men to Christ and build them up in the faith.—Herald and Presbyter.

Our Light to Lead.

Contributed.

Each of us, whether great or small, high or low, is a light placed among his fellowmen. We are given the privilege to help and save, but do we not often cause others to fall into sin and degradation? How often, by a thoughtless word or action, we cause our little candle to flicker until the light given off is weak, and the world without is dark and dismal! One soul saved is not *that only* one, but others are won through the light and influence of *this* one, for it is said: 'Possession is grip, that tightens more and more. Ceasing to gain, we begin to lose. Ceasing to advance, we begin to retrograde.

We brighten our rays of light by the *little* deeds more than by the great ones which attract attention. What a great help these small deeds often prove to be! It is said, to Benedict Arnold, dying in his garret, came a physician, who said, "Is there anything you wish?" and heard this answer, "Only a friend." When the fever of discontent burns fiercely within us, and our mind seems half delirious in its trouble, we ask only for a friend, showing us that in our Gethsemane we are not alone, yes only a ray of light to lead us.

Even heroes need these rays. Though strong and stern midst the smoke and din of battle, they prove weak and needy at times.

Though the lights of many lives are dim and scarcely send a ray of light, it is our duty to let our light so shine before men that they may see our good works and glorify our Father which is in Heaven.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1912.

Home Circle.

Why Susie Waited.

"Let's say our prayers out loud, Susie," said Mabel, as the two little sisters were getting ready for bed one night.

"All right," answered Susie. So the two said their "Now I lay me," and their "God bless papa and mamma," together. Then Mable jumped right up on her bare feet, but Susie still kneeled a quiet little while by the white bed.

"What were you waiting for, sister?" asked Mabel.

"Why I was listening for God to answer," said sister; "don't you 'member Miss Josepha said we musn't hurry over our prayers? She said that was like the little boy that knocked at her door once, and then ran away before she could open it. So now I always wait to see if God wants to say anything to me."

"Did He say anything to you to-night, sister?" asked Mabel, looking startled. Susie nodded. "Oh, sister! What?"

Susie didn't answer just at first, because it is not easy to talk about what that little inside voice says. But in a few minutes, she said in a low tone: "You know we said, 'God bless all my friends,' and right away I thought of Sadie Burwel 'cause we had a fuss to-day; and while I waited. God said: 'Tell her you are sorry.'"

"Will you tell her, Susie?"

"Yes, of course I must tell her."

Mabel crept into bed quietly, saying to herself that she would wait for God's answer too, and wondering whether He would tell her to confess about breaking mamma's cut-glass flower-vase!—Michigan Christian Advocate.

Bad Manners of Americans.

Prof. Paul Goode of the Chicago University was one of the men who acted as escorts for the Japanese commissioners during their recent visit to America. The party visited every large city in the country, and everywhere, Prof. Goode says, except in Washington, Indianapolis and St. Louis, the banquets in honor of these men were characterized by the rudest of manners. In some instances the banqueters laughed and talked while the visitors were making formal speeches, and in many other ways displayed vulgarity and utter lack of polite manners. "If," says Prof. Goode, "culture could be attached to the point of a javelin, you couldn't force it through the thick hide of the average American. Primarily this lack of culture goes back to the home. In many American homes the children are not taught to pay respectful attention when others are speaking. And if Americans fail to learn that cardinal principle of culture when they are young, it is impossible to punch it through their thick skins when they grow old."

Of course, we of this generation can only judge the children of "auld lang syne" by tradition, but it is probably safe to say that never in the history of America have the children been allowed to give such free vent to their utter lack of respect for elders as now. This is often called the "children's age," and sometimes we almost think the child is running rough shod over reverence and propriety. In many homes the older persons are slaves to the children. The manner in which some boys and girls "talk back" to their parents is shocking. Selfishness is fostered by many mothers who neglect to teach their children the little courtesies due others. In frequent instances when young folk are considerate of elders, it is with an air of great condescension.

A strong-looking young mother and her small child, hardly able to sit by itself, occupied an entire seat in the street car recently and forced a very frail old woman to stand. The child was small, and the mother spread its little dress out as a sign that the seat was occupied. She could easily have held the child in her lap. Evidently that child will not learn courtesy from its mother. Selfishness seems rampant. Let us seek to cultivate the spirit of courtesy, which "seeketh not its own."—Selected.

One Family.

"Birds in their little nests agree;
And 'tis a shameful sight
When children of one family
Fall out and chide and fight."
Isaac Watts.

"The moment we forget that God meant this life to be a school, the puzzle of life begins."

Request.

The congregations of the General Conference are herewith requested to remember the conference treasury when they take up collection, because there are now bills due and not enough money is in the treasury to pay them.

Cordially yours,
C. F. Claassen, Treas.
Newton, Kan.

Marriages.

Markley—Moyer.—On Sept. 17, at Schwenksville, Pa., by Rev. J. W. Schantz, Josiah A. Markley, of Schwenksville, and Susan C. Moyer, of Harleyville.

Deaths.

Richard.—On Sept. 3, 1910, Mary, wife of Ben F. Richard, aged 55 years, 1 mo. and 1 day. Funeral services were conducted by her pastor from her late home and services in the Eden Mennonite church, Schwenksville, Pa. Text, Luke 23:46 She was a true and active worker, never absent from church services or Sunday-school unless providentially prevented. She is missed in her home and neighborhood and church. But we are confident that our loss was her eternal gain.

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free.

The Mennonite.

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Report of the S. S. Convention.

The annual S. S. Convention of the Eastern District was held at Schwenksville, Pa., Aug. 18, 1910.

It was opened by song service, followed by devotional exercises led by Rev. J. W. Schantz. The forenoon business session was opened by the president, H. A. Alderfer.

The minutes of the previous convention were called for and approved of as read. The treasurer, D. W. Berky, reported a balance of $13.05 on hand. His report was accepted and referred to the auditing committee. The chairman appointed the following as tellers: H. M. Detweiler, D. W. Berky and Rev. H. G. Allebach. The following officers were then elected to serve for the coming year: Pres., S. M. Rosenberger, Sec. Cora C. Funk, Treas. D. W. Berky. It was moved and seconded that the officers elected to-day shall serve for next year's convention, and the officers elected last year to serve to-day.

The chairman appointed the following committees: Resolution—S. M. Rosenberger, Harvey Gottshall and Wm. Gehman; Auditing—F. K. Moyer and Jos. B. Bechtel. Business session closed for the morning. Male chorus of Souderton S. S. rendered an excellent selection.

Topic: What can the S. S. do for home missions, which was ably discussed by Newton Gottshall, of Schwenksville. The discussion was opened by Rev. A. S. Shelly. Some of the principal thoughts brought out were, that the S. S. ought to do more in Home Missions than any other organization. The S. S. is an organization that is engaged in deadly conflict with Satan, and that it takes faith, skill and devotion on the part of the teacher to bring the conflict out victorious. All church members should be S. S. members. They recommended that money collected by the school should be used for missionary purposes, and the church pay for the expenses of the school.

The next topic: "A Live S. S. Teacher", by A. A. Moyer, and discussion opened by Harry Detweiler. The morning session was closed with singing of the King's Business.

AFTERNOON SESSION.

Services were opened by song service and followed by topical Bible study led by D. Z. Hauck: Five reasons were given for studying the Bible:

1. Mirror to see yourself. Jas. 1:23, 24.
2. Two-edged sword to pierce. Heb. 4:12.
3. Food and nourishment. Jer. 15: 16.
4. Good seed to produce harvest. Matt. 13:8—23.
5. Sword to enable to fight. Eph. 6:16, 17.

This was used a good method for studying the Bible, especially for organized classes. Interest was taken in the general discussion.

Topic: "How to get all church members active in Sunday School work," by Joseph Bechtel, discussion opened by Elmer Weiss. A selection was then given by the male chorus of Souderton S. S. which was followed by the topic: "Successful methods of replacing unsuccessful teachers," by Frank Rosenberger, discussion being opened by Supt. J. Horace Landis. A few of the points brought out were: Pastor and Supt. should be ready to help and advise the seemingly unsuccessful teacher. We should judge the teacher from the good deeds done and not the mistakes. The question box was next in order, conducted by A. M. Musselman, and proved to be interesting. After singing the convention adjourned for the afternoon.

EVENING SESSION.

The evening session was opened by singing led by Rev. A. S. Shelly. Business session followed, report of the committees. The treasurer's report was found correct, and the auditing committee approved and adopted. The field Sec.. H. G. Allebach, then gave a report of his work. The different S. S. visited this year were as follows: Allentown, Zionsville, Schwenksville, and three schools in Phila. A number of the things learned and found satisfactory were, Cradle Roll, Home Department and organized Bible classes. A teachers' Training class also found necessary. The different places where the organized Bible classes were found were Zionsville, Schwenksville and Phila. It was also stated a Home Dept. should be found in every S. S., and the S. S. should arrange a day in the year for the Field Secretary's visit. Another point brought out was that the pastor feel himself a pastor of the S. S. as well as of the church. The Field Sec. report was approved of for the good work brought in, and unanimously elected for another year. A brief report of the Schwenksville S. S. was given by Rev. J. W. Schantz, upon the Teachers' Training class and organized Bible class, stating that all credit was to be given to the teachers and superintendents, as they were the faithful ones.

Report of the Resolution Com. was as follows:

1. Resolved, that we recommend to the Field Sec. that during the coming year, he shall in his visits to the various schools, ascertain the amount of work done along the line of teachers training and to give all encouragement possible along this line.
2. Realizing that the burden of furnishing lunch for the convention is becoming a heavy one for some congregations, and further realizing that the people of the congregation where the convention is held, are thus deprived of attending its session, we resolve to recommend to the committee in charge of the convention to learn the sentiment of the people where the convention is held and act accordingly.
3. Resolved that we as a convention put ourselves on record as in favor of the crusade against the liquor traffic.
4. Believing that there is a recognized and felt need for more intensive and extended Bible study, and that it would be profitable to follow the example of other churches, be it resolved to the Eastern District Conference that it negotiate with the Saucon congregation for the use of their church and grove as a place for holding a Bible Conference for at least a week each year.
5. Resolved that we express our thanks and appreciation to Rev. Schmidt, Rev. Preheim, and county Supt. Landis for their active participation in the convention.
6. Resolved that we express our thanks and appreciation to the Field Sec. for his active work during the year.
7. Resolved that the convention extends its hearty thanks to the Schwenksville Sunday-school for its very friendly hospitality toward the visiting delegates.

It was moved and seconded that the report of the Resolution Committee be adopted as a whole and spread on the minutes and transmitted to the Conference. Next was an address, The Standard of Right and Wrong, by S. P. Prieheim, of Allentown. A few of the most interesting points brought out were (1) Satan made the people believe sin was right, and even that the nation was wrong and right. (2) There are too many S. S. workers and Christians that are too easy upon this subject, that is, not definite enough upon this question. (3) What is the standard of right and wrong, where can we find it? Simply in the word of God, which sets forth so plainly all things, and last, be consecrated teachers and teach your pupils the right thing.

Selection by the Souderton chorus, which was followed by an address by Rev. N. F. Schmidt, of Schwenksville, along the line of S. S. work. A few points given were concerning the officers and teachers, to do their work without reward upon this earth, but to look to the extension of the kingdom of God.

Believing in the immortality of souls and the seed that is sown to spring up to all eternity, also the S. S. teachers and S. S. workers are co-workers with God, not by ourselves but by the power of the Almighty.

This was followed by a duet. After the benediction the convention was adjourned.

A. M. MUSSELMAN, Sec. pro tem.

Correspondence.

PERKASIE, Pa., Sept. 13, 1910.

Dear Editor: Last Saturday afternoon, the Mennonite Sunday-school here, superintended by Clayton Myers, held its annual picnic at Menlo Park, a beautiful grove near here. The quiet coolness of early autumn, pervaded by a gentle warmth made the day an ideal one for an outdoor gathering.

The ladies had come with well-filled baskets and when supper was announced the tables presented a pleasing sight. After Rev. Harvey Shelly had asked a blessing all enjoyed their supper, after which each one was treated to ice cream. About forty-five members of the school were present.

Although the work in this field has been discouraging owing to small numbers and having no pastor for some months, interest is reviving and it is hoped that more interest and zeal for Christ and the church may be manifested.

May we be remembered in your prayers. FANNIE E. LANDIS.

"The Mennonite" to a new subscriber from now until January 1912 for $1.50.

Editorial.

The high cost of living is frightful at present but people could reduce the cost of living by doing without unnecessary things. It used to be that a garment was discarded when it was worn out, now it dare not be worn when it is out of style, and styles change every season. People once selected homes to live in in which the rent was low enough to enable, them to save something toward buying a home of their own, today people select the most costly house their income can stand. Once, when people were overworked and worn-out, they retired to some quiet place to rest, now it is fashionable to take a yearly vacation in the liveliest and costliest summering place one can find. When the end of the year comes, it is no wonder that the balance in the family account book is on the wrong side of the page.

Intemperance is the costliest luxury of this or any other age. Beside being costly the use of strong drink is always dangerous to health and happiness. To do without it involves no hardship or disgrace. Why are men such fools as to insist upon needing it, even in moderate quantities?

Some men insist that they are always sober even though they always have liquor in them all the time. The question of being sober or not sober is merily a physical question and depends upon how much a man can stand. Such a standard of course, is not a fair one. The moderate drinker saddles a heavy cost upon himself. Suppose he drinks three "beers" a day, which most drinkers would regard a very small amount for a man to drink, at the end of the year his beer will have cost him $55.05. Many men manage to dress decently for a year on less than that. The amount would keep an ordinary family in potatoes for a year. It would feed the family horse. It would pay the coal bill in some parts of the country or it would supply the family with the choicest reading matter printed in the United States and with the change the husband and wife might take a nice little trip. We are convinced that while living is high the dearest thing the drinking man requires is the one thing which he can do withhout to greatest advantage.

The great body of the patrons of the MENNONITE live in the East or the Middle states. The design of this paper is to supply the needs of the English-reading portion of our church but it does not follow that it shall be a total stranger where German is in use. That there are congregations which do not contain a single subscriber for the MENNONITE does not speak very well for the loyalty of some of our people. We believe that it is the duty of our pastors to urge the reading of church papers upon our people. All of our young people and most of their parents read English. They take other papers and often other religious papers but why not the MENNONITE? In order to make this paper represent the whole church we should have contributions from every quarter. There are many subjects in the line of Christian work or thought along which every Christian has some ideas which might, if put upon paper, be helpful to others. We appeal to our readers, especially those living out of the English zone of our church to help us make the MENNONITE what it really should be, a paper for the whole church.

The Leader's Support.

In my last article on "Lacking Christian Activity" I particularly tried to point out the principal cause "on the part of (omitted most of) the leaders of church S. S., or any other branch of Christian activity." It is the intent in this article to point out how a layman may assist the pastor or leader in his divinely entrusted work. Certainly it is not always the fault or oversight of the pastor when the church and Sunday-school activities are lacking.

Many times the pastor does not receive the encouragement from the laymen within the fold. Where on the other hand he is often warned of hostilities within the flock in case he will foster even a certain move in the direction of bringing about a more aggressive endeavor to carry on the work which is entrusted to his divine obligation, in order that the host of sin may be put under subjection, and that souls may be born into the Kingdom. They will say (those who are afraid of a war against their petty sinful lust) that the pastor dare not do or grant this or that for fear that the people of the congregation and of the community will go against him or in other words it will hurt his influence. They will go so far and say that if he sanctions such a move he will lose their support. Of course it is a weakness in the pastor's character if he heeds their warning when it is founded upon such motives; which is generally the case. Whereas it is their bounden duty "to hearken unto God rather than unto men," Acts 4:19; 5:29. "The rulers of the Jews, offended with Peter's sermon (though thousands of the people were converted that heard the word). imprisoned him and John."

We are living in a land where the people in general supporting the laws will in all proper and righteous acts support or defend the movers of a righteous and legitimate act. However to stick to the subject, I can say that many a time have I found the layman dictating the pastor, to check the forward movement in the right direction. The pastor is to serve ("not to be ministered unto, but to minister") the congregation and the immediate community in the redemption of the lost and the building up of faith, love and fellowship among the worshippers. But too often he is authorized to serve certain ones who want to control the spiritual work of the congregation.

For instance when the pastor is anxious to create a more earnest and effective revival among its members, he is often confronted with those who will discourage the move for fear that it might hurt his influence or scatter the flock; when in fact such a move in the right direction will foster the spiritual atmosphere of the members and leading others into the fold, who are yet "halting between two opinions," as to whether the church members are really true Christians or not. They do not realize what the pastor's true mission is. It is the same as Ezekiel's (Ezek. 33:7—8,) to whom the Lord said, "I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me."

The pastor is often discouraged in his honest and conscientious work in bringing about the greatest results; while on the other hand they should do like Jonathan did to David (1 Sam. 23:16, 17) in "strengthening his hand in God." We can many times cheer and encourage a pastor by giving him a word of encouragement and in offering our willing assistance in the good cause. We can strengthen a pastor whose work and influence is weak. Sometimes on account of the great responsibility that is resting upon him, which he keenly feels, he is afraid to make a forward move in bringing about greater achievements for gathering into the fold those for whom Christ died. He will gladly welcome your interests in the work and is thus upheld in his endeavors so as to be able to preach better sermons, and do his duty better in general. Often when the pastor makes a little mistake, which he perhaps did unconsciously, the parishoners willingly spread the matter, where they should take the other side and uphold the pastor or leader in his endeavors; and where he failed to do his whole duty kindly reminding him of such a guilt, in a loving and forgiving spirit.

In the same way a S. S. Supt. can be helped to do his utmost duty; where teachers and officers and scholars will help to hold up his hands, i. e. offering assistance when ever opportunity will afford. Many a time can an unsuccessful Supt. or pastor be made a successful leader of the Lord's flock, by the sympathetic aid of those within the fold.

M. G. OBERHOLTZER.

How to Get All Church Members Active in Sunday-school Work.

Paper read at Eastern District Sunday-school Convention at Schwenksville, Pa., Aug. 18, 1910.

Dear co-workers in the cause of the Sabbath-school, I wish it understood from the beginning that I will not attempt in my feeble efforts, and very limited conception of things in general, to solve so great a question, as to my mind, the topic before us suggests.

The best of us are often inclined, I fear, to take matters for granted, concluding without serious thought or honest conviction, that things should be thus and so, which, by the way may be correct but nevertheless be practically impossible, unless brought about by some higher power than is given man to possess.

To my mind the topic assigned me, sets forth an ideal which it is not possible, as yet, for man to achieve; and the effect of which, if it were accomplished, man's mind can not now comprehend. We would then enjoy millennium times.

Strictly speaking we have no literature, I think, or no statistics to prove, or not even Scripture to exemplify that this high ideal has at any time been reached, in the world's history under any leader or teacher.

Christ has prayed for it and has desired it to be so, but even in His little flock were the hypocrite, the indifferent, and those lacking zeal and enthusiasm to be active but, with the apostle, it is ours to push forward and upward the work to which we are appointed.

While this topic suggests a deep and mysterious phase of our work it likewise suggests other phases which lie on the surface, and which are very noticeable and with which we are all en-

tirely too familiar, probably it is these that should have the major portion of our time in the discussions.

I see three distinct features or characteristics that the topic suggests that all are not active, next it suggests that all ought to be active, and last, what means shall be applied to get them to be active.

If I am abrupt or blunt in the way of expressing myself I trust my hearers will not lay any charge against me, for I must be understood or this paper surely can not be productive of good for the cause of the Sabbath-schools in our churches.

Let us for a minute look at the negative side of the characteristic, "all are not active" and ask the question, 'Why are all not octive? You men and women here, and those not here, who do not go, yea rather, come to Sunday-school, know, I trust very well, why not. I suppose some of the "not active" always absent, or, never there, class, have perhaps purchased a field or more modernly speaking a business and their attention is required there. No doubt others, also belonging to the "never there class," have taken a wife (possibly from the S. S.) and of course, they can not come, but I sincerely believe by far the largest percentage of those not there, are not there simply because they do not come and if they were to tell any one the reason they would not have any other reason than possibly, "The Sunday-school isn't for me." To engage in the different pursuits of life is not only not wrong but is highly commendable. To assume the marital obligations is man's most sacred privilege and with the master's approval surely the most commendable state in human life. To have no excuse whatever, is indifference pure and simple. As commendable as it might be, this fact remains nevertheless, to buy fields, to engage in business, to assume the obligations of family life, establishes a n d creates new responsibilities, surroundings and circumstances, and it is here that our moral and religious manhood and womanhood will prove itself.

At best, mortal men, you and I, are "children of circumstances" and our church life and S. S. activities are developed in the same proportion that we govern or control our circumstances. Poor mortal, that is constantly burdened down with obstacles such as we all meet in life. That man and that woman whom surround the biggest obstacles enjoy the greatest degree of happiness through life. Let us one and all endeavor to control our circumstances making the obstacles our servants instead of serving them.

The better we have our circumstances in control the better we can serve, the less excuses we have to offer the more willing we will be to be attentive and active. Probably one of the principal reasons why more church members are not attending S. S. and taking an active part is, because they are not regular nor active as church members. The strong inclination of the American people to-day is, not to be bad, but to be morally good and to be contended with their morality, and very much contended with ease, comfort and a luxurious life in general, feeling no special need of affiliation with the church and her auxiliaries. Dear fellow church member, let me challenge you by saying that, if for one year you will attend S. S. and take such part as it is possible for you to do you will become a regular member of the school, the Holy Spirit will surely move and inspire the faithful seeker after knowledge and that is the mission of the S. S., to impart Biblical knowledge; will you try it? I believe every school here represented would be glad for the privilege of welcoming the middle aged father and mother as well as the old aged into their active regular membership, come and help, we will try to do you good. All church members ought to be in the S. S. and be active at that.

Primarily every church member ought to be in the Sunday-school because the school is a part of the church.

JOSEPH B. BECHTEL.

Love Not the World.

Essayists, editors, preachers, teachers, sociologists, and plain, every-day folk are discussing the question, "What is the matter with the life of to-day?" John gave the answer nineteen centuries ago, when he admonished his friends to "Love not the world."

It is better to face your duty now than to shirk and try to escape from it. Perhaps it is not easy to do it to-day; but tomorrow it will be harder, and you may not find any joy in the doing of it then.

Help us to secure new subscribers by sending us the names and addresses of your neighbors and friends who are not yet readers of THE MENNONITE. $1.50 will pay the subscription to a new subscriber from now until Jan., 1912.

Notes on the C. E. Topic.

October 2.

Self-centered or Christ-centered.

Phil. 1:21; 3:7; 4:11—13.

Does our entire existence depend upon Christ? We may be for self and that means shutting Christ out of our life. In living for self we may "Gain the whole world" and enjoy it to our last breath with no thought but of self. God and every living soul may be shut out of our concern and it is possible that, from the world's point of view, there may not even be a single cloud coming into our way to darken it. But the end of such a life is vanity for "it is appointed unto all men once to die, and after that the judgment." If men can live happy, as they think, without Christ, they cannot die happy without Him. The longings of the soul for immortality, the hope of seeing one's dear one's gone before, and the feelings that wrongs unrighted in this world must be made right somewhere are only satisfied as one dies a blessed death in Christ.

St. Paul's life is a beautiful picture of a Christ-centered life. The few sentences from the epistles to the Philippians which form the scripture lesson for our topic, are among the most beautiful expressions of loyalty and devotion to Christ that tongue ever uttered. St. Paul was a man of wide experience. He knew much of the higher walks of life having occupied an honored place in the councils of his nation. He knew the power of knowledge, having sat as a disciple at the feet of a world-renowned teacher. He appreciated the meaning of the power, culture and wealth of the Gentiles for he was as familiar with Rome, Antioch and Corinth as he was with his beloved Tarsus or Jerusalem. Few men knew their own power as St. Paul knew his and none ever used it with such confidence as did he. The mob of fanatics at Jerusalem and the proud ruler before whom he stood in chains alike were swayed by the power of his oratory. Yet with all he knew or had seen of the world and with all the superior power at his command Paul was willing to lose himself in the Christ he loved for the simple reason he was convinced that the only things worth possessing are those which come from Christ.

Notes on the S. S. Lesson.

October 2.

The Wise and Foolish Virgins.

Matt. 25:1—13.

GOLDEN TEXT: Luke 12:40.

The marriage customs of Palestine, with which the hearers of the parable were familiar, are here used to illustrate the Lord's second coming and to emphasize the necessity of being ready when He appears. The bridegroom is Jesus. The bride does not figure as a part of the parable. She does not therefore represent the church. In the lesson the church is represented as the waiting virgins. Their one business is to be ready for Him when He appears. The lamps they carry symbolize professions of religion while the oil is emblematic of the means of grace. The fact that there are five wise and five foolish virgins does not indicate that half of the church is faithful and half unfaithful but it does indicate two classes of people, those who are faithful and those who are not.

The foolishness of the virgins consists in not bringing enough oil and therefore not being prepared for the Lord's delay in coming. Our spiritual life must be fortified by prayer and the exercises of those virtues which prove the sincerity of our love for the master, so that no matter how trying or fatiguing are the duties placed upon us, we will be ready to perform our part faithfully when the Lord requires it of us. The virgins were foolish to to take only a limited supply of oil. It is mere folly for one to show only the superficial signs of outward Christianity without possessing the deeper graces that fit one for the Master's service. The virgins were again foolish in setting out to procure oil at a distant shop and at midnight when they were sure to find such places closed and the owner in bed. There are persons just as foolish who defer preparing for the Master until the time when it may be too late. It is most pathetic to note how many there are who hope for a death-bed opportunity for making things right with God. Such opportunities are not altogether unlikely, but it is foolish to hope for them. Then the virgins were again foolish for not taking their places in the procession without their lamps burning. To have done so would have been humiliating to them, no doubt, but there is nothing in the parable to show that they would have been turned away. God is gracious to the undeserving and even those who come empty handed are received if they do come.

By the closed door we are reminded that there are plenty of opportunities to enter the kingdom at the right time but sometime these opportunities will end. By our neglect we close the door against ourselves and the blame rests with us.

News of the Week.

Domestic.

CENSUS.

CLEVELAND OVER HALF MILLION.

WASHINGTON.—The population of Cleveland, O., is 560,663, an increase of 178,895 or 46 9 per cent. as compared with 381,768 in 1900.

Cleveland's increase sends it far abead of its rivals. Pittsburg (533,-905), Detroit (465,766) and Buffalo (423,715). Baltimore, which stood in sixth place in 1900, has not been announced as yet for 1910. In 1900 Baltimore had 508,957. Unless Baltimore shows a big increase, Cleveland may pass the Monument City. There is a possibility that San Francisco may have so far recovered from the effects of the fire and earthquake as to be a contender with Cleveland and Pittsburg, but this is not thought probable.

CHICAGO HAS 2,185,283.

WASHINGTON, Sept., 17 —The population of Chicago is 2,185,283, an increase of 486,708, or 28.7 per cent, as compared with 1,698,575 in 1909.

The second bulletin of the census showing the growth of cities was issued to-day. Of the thirty-eight cities which in 1900 had a population of 100,-000 and more, twenty-four are given, and to these are added five which have attained the 100,000 mark during the last decade. The aggregate population of these twenty-nine cities now is 13,596,819, as against 10,376,012 in 1900 and 7,904,140 in 1890. The absolute increase between 1890 and 1900 amounted to 2,471,872, between 1900 and 1910 3,220,807. The fact is noted that the high rate of increase is not confined to any one geographical section.

Chicago has almost doubled its population since 1890, when the figures were 1,099,850. Its greatest growth during that period was between 1890 and 1900, when there was an increase of 54.4. Its increase in population during the last decade was not so great proportionately as that of New York, the rate of increase being 10 per cent. less. New York is still ahead of Chicago, its closest rival, by 2,581,550.

Chicago, however, can claim the distinction of having jumped from sixth to fourth place among the big cities on the globe. It is following close on the heels of Paris, whose population by its last census in 1901, was 2,714,068. Chicago takes precedence over Tokio and Berlin by close margins. According to the census taken in each of the two cities in 1908, Tokio had 2,085,160 and Berlin 2,040,148.

NEW ORLEANS 339,075.

WASHINGTON, September 17.—The population of New Orleans is 339 075, an increase of 52,971, or 18 1 per cent. as compared with 287,104 in 1900.

The population of Dallas, Tex., is 92,104, an increase of 49,466, or 116 per. cent., as compared with 42,638 in 1900.

TAKES FIFTEENTH POSITION.

While New Orleans' growth during the last decade was only slightly below her percentage of increase of the previous decade, the Crescent City, through the more rapid growth of other cities in the 100,000 class, loses its position of twelfth in the list of the country's biggest cities and now occupies fifteenth position. Detroit, Milwaukee and Newark, N. J., all have jumped ahead of New Orleans in the number of inhabitants, and now occupy twelfth, thirteenth and fourteenth positions, respectively.

WASHINGTON, September 20 —The population of Canton, O , is 50,217, an increase of 19,550, or 63 7 per cent. as compared with 30,667 in 1900.

The population of Little Rock, Ark. is 45,941, an increase of 7.634, or 19 9 per cent., as compared with 38,307 in 1900.

The population of Cambridge, O., is 11,327 as compared with 8,241 in 1900.

Taft Will Keep on Consistent Course.

NEW HAVEN, September 20 —After the conference here, yesterday, of President Taft and Theodore Roosevelt, which was held at Mr. Roosevelt's request, neither Mr. Taft nor Mr. Roosevelt would discuss in detail what had transpired. However, the apparent results can be given as follows:

1. So far as the situation in New York state goes, where there is war between Mr. Roosevelt and the old guard, the President stands squarely on his letter of August 20 to Lloyd C. Griscom, in which he defined his attitude at length.

2. The shadow of 1912 hung over the meeting, which did not appear to be characterized by the old cordiality between the President and Mr. Roosevelt, recent events operating as a bar to any better understanding between the two. The question of the presidency in 1912, however was not discussed.

3 The President is willing to run again if he is renominated, but he intends to leave that to his friends. He is not hunting delegates.

4. Mr. Roosevelt expressed himself as gratified at a "very pleasant interview," and an "entirely satisfactory talk." He reiterated with emphasis that he will not run for Governor and that if the convention is stampeded for him he will refuse the nomination.

It was the second meeting of the two since Mr. Roosevelt's return from Africa. It was plain from all that transpired before and after the meeting that Mr. Roosevelt and his close political advisers are not a little worried over the situation in New York state and came to the President for further evidence of his moral support. This the President was glad to give.

He declared his position in the New York state fight had been clear from the very first. He said he sympathizes heartily with the fight against "bossism" being waged by the people of the state. Mr. Taft repeated the statements he made in his letter to Lloyd C. Griscom, president of the New York county Republican committee, at the time of the Sherman-Roosevelt controversy over the temporary chairmanship. This letter, he added, stated his position fully and accurately and he was standing on it absolutely.

Justifies Criticism of Supreme Court.

SYRACUSE, N. Y., September 17 — Theodore Roosevelt returned to the defense of his new nationalism to-day, as was specifically indicted in the title of his address at the state fair here—the new nationalism and the old morality.

"The new nationalism," he iterated, "means nothing but an application to new conditions of certain old and fundamental moralities. It means an invitation to meet the new problems of the present day in precisely the spirit in which Lincoln and the men of his day met their new problems."

To his critics, he put this issue. "Is any party willing to take the other side of the propositions of which complaint is made?

"If so, it would be a good thing to have the issue before the people, for in the end the people would most certainly decide in favor of the principles embodied in the new nationalism, because otherwise this country could not continue to be a true republic, a true democracy."

EXAMPLE OF MR. TAFT.

The speaker followed with a justification of his attacks on the supreme court of the United States. He chose two arguments—one, that in his criticisms he had merely echoed the minority opinions of the court itself, the other that he had illustrious precedent, namely, the example of Abraham Lincoln, who, he said, had been far more outspoken than he himself had ever been, and the example of President Taft, from whose utterances fifteen years ago in favor of public criticism of the courts he quoted.

Braves Whirlpool Rapids in Motor Boat.

NIAGARA FALLS, N. Y., September 19 —For 4½ miles through the whirlpool rapids of Niagara, the little motor boat, the Kerro, rode safely yesterday, manned by Captain Klaus Larsen. Larsen started from the Maid of the Mist dock at 4:45 and ran on a rock near the American shore at 5:30. Despite the battering of the whirlpool rapids, Larsen went through safely, but his boat was leaking badly at the finish and through the trip.

Incubator Babies Died

LOUISVILLE, Ky., Sept. 17.—As a result of the death of three babies on exhibiton in an incubator at the state fair here, Dr. Douglass Snyder, of Pittsburg, Pa., was arrested to-night at Jeffersonville, Ind., just across the Ohio river.

Dr. Snyder made the statement during the day that the babies died because be was unable to give them the proper attention while making the trip from Chicago to Louisville.

Heike Sentenced to Eight Months' Term.

NEW YORK, September 19.—Charles R. Heike, former secretary and treasurer of the American Sugar Refining Company, was to-day sentenced to eight months' imprisonment on Blackwell's Island and fined $5,000 by Federal Judge Martin. Heike was convicted in the recent sugar fraud cases. A stay was granted pending an appeal and the bail reduced to $15,000.

Heikes' sentence is the culminating point in the federal government's prosecution of American Sugar Refining Company officials and employes growing out of the underweighing frauds on the Williamsburg docks of the trust, brought to light by Richard Parr's famous raid on the docks in 1907.

Balloon Race.

INDIANAPOLIS, Sept. 20 —All the thirteen balloons that started in the national championship and free-for-all races at the motor speedway last Saturday afternoon are down, and all the pilots and aids are safe

The last balloon to be heard from and one which made a poor showing in the race, was the New York, carrying Clifford B. Harmon and T. S. Baldwin. It landed near Portsmouth, O., last Sunday evening, and the pilots did not report. While the country was worrying for the safety of the pilots, Harmon and Baldwin appeared in New York

The probable winners of the national championship race, to be decided by the Aero Club of America officials, are:

America II, first; landed Warrenton, Fanquier county, Virginia; of New York.

Centennial, second; landed at Heshbon, Indiana county, Pennsylvania; of St. Louis.

Buckeye, third; landed at Showalter, Floyd county, near Christiansburg, Va.

Foreign.

To Fly Across Alps.

BRIG, Switzerland, Sept. 17.—Everything is in readiness for the great cross-Alps aeroplane flight from Brig, at the head of the Rhone valley in Switzerland, over the Simplon pass and down into Italy, crossing Lake Maggiore, to Milan.

Under the rules, the contestants may start at any time, beginning tomorrow, until Sept. 26, but they must complete their air journey to Milan in a single day. Many experts here regard the attempt as foolhardy, as the aviator must rise about 7,000 feet immediately on leaving the ground and maintain that altitude for not less than half an hour to clear Simplon pass Descent anywhere in the first twenty miles of the rocky, precipitous gorges would mean almost certain death.

Revised Chinese Bible

PEKIN.—The final revised edition of the New Testament, together with the first completed book of the Old, the Psalms of David, is now issuing from the press in Chinese, and hundreds of the volumes are being shipped to the remotest parts of China. The members of the special committee of translation are now gathered at Chefu at their annual conference on the work, which they hope will be to China what the authorized version of the gospel is to the English-speaking world.

The project was launched in 1890, at a conference of all the missionary bodies at work in China, and is being consummated at the expense of the Bible societies of the world. Several books are added each year and it is estimated that the whole volume will be completed about the year 1915.

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Vol. XXV. BERNE, INDIANA, September 29, 1910. No. 38.

Items of News and Comment.

This is the time of preparation for a blessed future life.

The Pacific Conference will convene on Oct. 9 at Reedley, Calif. On the preceding evening a ministerial meeting will be held and on Tuesday evening, Oct. 11, the Women's Missionary Societies will render a program.

Bro. P. R. Schroeder, of Driscoll, N. D, informs us that he is in an entirely new field. They are situated 15 miles from town and live in a sod house. The congregation meets in a district school house where the attendance is quite good.

Change of Address.—Rev. J. B. Epp, of Oraibi, Ariz., informs the readers that in behalf of language work they will move to Bro. and Sister Frey at Moencopi where they will stay seyeral months. During this time their address will be *Tuba, Ariz.*

Be truly prepared.—The Ten Virgins, the wise and the foolish, had the same opportunity. Every person is to meet Christ, sooner or later. Those who fail to make the needful preparation will be shut out of heaven. The proper way to prepare is to live with God.

BALLY, Pa., Sept. 27.—Our pastor exchanged pulpits with Phila. (1st church), on Sunday, Sept. 11th, when Bro. N. B. Grubb preached an able sermon to a large audience. A large portion of our congregation attended the O'd Folk's Home Anniversary at Frederick. A four-horse rig was conveying a big load from Bally. The same rig conveyed 22 young people to the S. S. Convention at Schwenksville. The annual picnic was held jointly with the Lutheran S. S. of Niantic, in Jonathan Moser's grove near Niantic. It was a large and delightful gathering of friends and neighbors. Our pastor A. S. Shelly accompanied by wife and daughters spent his vacation at Northfield, Mass., visiting their daughter Florence, and also attending Christian Workers' Conference at the same place.

A large singing class under the careful leadership of Bro. M. G. Oberholtzer which was organized in April and is now terminating its second term, will render shortly a grand musical program. Very encouraging interest is manifested by the members of the class.

Bro. J. F. Hager, of Pandora, Ohio, has been with us over a week, and has been very generously received by those he yisited, during his short stay.

Report of the S. S. and Y. P. Society Convention.

Held on Sept 16, 1910, in connection with the Middle Distrit Conference at Fortuna, Mo.

The president E. J. Hirschler not being present J. E. Amstutz after a song service led in devotion.—G. A. Lehman was then elected president pro tem.—The English secretary not being present Clara Baer was elected English secretary by acclamation.

The convention was opened with the topic, "What is the final purpose of the Sunday-school and how can it best be accomplished?" This topic was opened by Clara Baer. The principal points given were: The main purpose of the Sunday-school is to teach the children the word of God, and to impress them with the love of Jesus Christ.

The second topic to be discussed was: "The Need of a Sunday-school Teachers' Meeting: how conducted, by whom?" This was presented by J. F. Lehman in such a way as to arouse great interest as shown by the discussion which followed. The great benefit which derives from the Sunday-school Teachers' Meeting and the necessity of being well prepared was shown very plainly.

Then followed the Round Table conducted by W. S. Gottschall. What should a Sunday-school teacher know?—What are the advantages of an organized Sunday-school class? Should we have decision day in our Sunday-schools? What have been the benefits derived from trained teachers in your respective school?—These questions were thoroughly discussed, and after having the necessary committees' appointed the morning session was closed.

THE AFTERNOON SESSION was opened with a short praise service and devotion led by P. P. Hilty.—Then followed the topic, "The Primary class; its needs and how to meet them." On this topic a paper written by Nettie Moser was read by Mrs. S. K. Mosiman. The principal thought emphasized was; The idea that any teacher will do for the Primary class is wrong. The children's lives should be filled with good things so the evil ones will have no room.

The next topic to be discussed was, "How much should memorizing be practised in Sunday-school work? By what method? For what purpose?" This topic was opened and well discussed by W. W. Miller. In the discussion was shown how reading and memorizing can be overdone, although memorizing should be practised to some extent. The Golden Text, short Psalms and Hymns if memorized will help to make us more useful for God.

D. W. Bixler read a very good paper on the last topic, "Promptness and order in the Sunday-school." The principal points brought out were: The best way of teaching promptness is to be prompt. Order is the first law to have in the Sunday-school. Idleness causes disorder and disorder impairs reverence.

The following questions of the Round Table, which was now conducted by J. F. Lehman, were discussed.—What shall we do with the late comers? State the benefits to be derived from an active home department.

The following question was asked by D. D. King: If a separate room is available for the Primary department, would not a Primary superintendent increase its efficiency?—The answer given was "In some cases."

The report of the Nominating Committee was then called for, and from their report the following officers were elected: Pres. G. A. Lehman, Berne, Ind; Ger. Sec. Clara Baer, Summerfield, Ill.; Eng. Sec. Mary Overholt, Wadsworth, O.

Program Committee: Howard Yoder, Goshen, Ind.; Solomon Loganbill, Fortuna, Mo., Elmer Mosiman, Trenton, O.—This ended the Sunday-school Convention.

EVENING SESSION.

The Convention of the Young Peoples' Societies took place in the evening and was opened with a praise service and devotion led by A. Schumacher. The topics discussed were: 1st "What are some of the most important duties of a Young People's Society?" On this topic a very good paper was written by G. Schumacher. 2nd "What are the advantages of an organized Young People's Society? This topic was opened by J. E. Amstutz. Both topics were thoroughly discussed.

The following questions of the Round Table which referred to Y. P. S. work were now discussed. Should the international C. E. topics be used exclusively? Why? or why not? Should there be a Y. P. S. in every Congregation? If not under what conditions should one exist? After these questions were discussed the following resolutions were proposed and adopted:

1. Resolved that we have the paper written by G. Schumacher on the topic: "What are some of the most important duties of a Young People's Society?" published in the MENNONITE.

2. Resolved that the paper written by Nettie Moser and read by Mrs. S. K. Mosiman on the topic: "The Primary Class; its needs and how to meet them," be published in the MENNONITE.

3. Resolved that we thank the people of Fortuna for their hospitality and show same by rising.

We surely owe our Heavenly Father many thanks for the pleasant weather and the many blessings received during this Convention.

CLARA BAER,
Eng. Sec. pro tem.

Greatness does not depend upon a conspicuous place, nor upon brilliant talents, so much as upon the right use of the powers God has given us.

Help us to secure new subscribers by sending us the names and addresses of your neighbors and friends who are not yet readers of THE MENNONITE. $1.50 will pay the subscription to a new subscriber from now until Jan., 1912.

For the Mennonite.

A Hindu Feast Day.

A few days ago at five o'clock P. M. or a little later, one could see processions of women and girls carrying on their heads little round baskets filled with young wheat and rice plants. This seed is sown in the house and kept there for eight days, then, on the day of the procession the women and girls dress up in their best clothes. It is of a beautiful light yellow color, because for those eight days the grain is sheltered from the sun. In that time it reaches to the height of from six to eight inches. While in the procession they sing praises to the goddess and the river Ganges. It is a feast only for the women folk. When questioning the people as to the meaning of the feast, they will tell you that it is a feast in which only the women partake, and addressed to the goddess. Others may be able to tell you a few incidents in connection with the feast, but as to the origin or meaning of the feast they are ignorant. It is simply a nice and happy custom to them.

There is a custom in connection with the feast which is rather striking and pleasing. The procession comes from each caste section and meets in the main street of the village and then goes on to the water pond or river, which is to represent the holy Ganges River, where the offerings are presented to the god of the Ganges, but before doing so, a part of the grain is torn out to be exchanged. The water pond is where most of their feasts end up.

When one witnesses the occasion, many natives will come and offer you some as a token of friendship and good will, while many among themselves will, as it were, tie a knot of friendship by exchanging parts of the grain by putting it on top of each other's ears, after which they will not use each other's name until the following year at the same season. They call each other by the name of the feast, or a term of friend which signifies that such a friendship has been formed. The girls in school saved quite a handful to present to their Miss Sahib. Two of them wanted to exchange, but because it was a heathen practice, as well as for other reasons, I did not deem it wise, but that they were willing to place that much confidence in an European, was appreciated.

These people have different ways of forming binding friendships and they are just as binding and the persons concerned are just as true to each other as a corporation at home.

A girl in school will talk about her friend and one has to inquire of another, who the particular friend in question may be.

Some one has thought that the feast had some connection with the birth of one of the gods, but that the blessing of the occasion was resting on the mother. May the time soon come when these people will celebrate the birth of our Lord and Redeemer with equal gladness.

Your sister in the work,
ANNIE FUNK.

Janjgir, C. P., India.

Are You Going?

Well, you surely will regret it if you do not! Remember that last long letter you received from the postman? Perhaps it held ten large sheets or more, written in small hand, both sides and a P. S. And thus you were reminded of the writer's love to you, manifested by the cost in time and effort to make up such a letter. Likewise the writer felt amply repaid if you expressed your appreciation and read it not only once but many times.

Have we rightly appreciated that wondrous record-breaking letter of upwards of a thousand pages, sent from heaven to man? That love letter from Jesus to his intended bride, fully describing to her the wedding costume? That letter revealing the way Jesus would love to see us appear for the wedding feast? If Jesus in all His wisdom did not explain the costume in fewer pages, how can we understand and attire ourselves in it by not searching every page? "For the fine linen is the righteous acts of the saints?" Rev. 19:8.

Each page of the love letter neglected will result in just that much lacking in the final costume! No worthy and loving bride is going to meet the greatest event in her life in any half-way manner, but will fully endeavor to please the groom.

After the mother calls in her child from the dirty romp, washes it up and dresses it neatly and in clean clothes, she says, "Now be careful and don't get yourself all dirty right away, will you?" Is God less zealous about the appearance of His children?

Ah, when God washes us in the cleansing blood, He expects us to stay out of the dirt (sin), and not bring the parent into disrepute! To lay the cleansed garments aside for a season's indulgence in sin, is to disobey God's command, "Be ye ready!" It is not how nice a garment we have laid away in the bureau drawer, but what we have on, that counts. Matt 22:12—13.

In response to an invitation by the president of the U. S. men would get out their very best and take great pains to be acceptable and in harmony with their surroundings.

In response to a street sweeper's invitation man is not likely to go to much trouble in dress. Man's preparation is in direct proportion to his conception of the importance of the coming event! Reverse this truth, look about you, and profit by the things seen on every hand.

Many expect to go to heaven and have been shown in answer to long and earnest seeking after God, the importance of a life-long and constant preparation in accordance with the whole revealed Word. Still many more have in view the same place, but such preparation as they make. Verily you would think they were going to a ramshackle half-way hovel. What we need is an adequate vision of our great calling and future, and Jesus is ready to give it to all determined seekers after victory over sin.

HOWARD D. YODER.

Pastoral Visiting.

While the pulpit efforts of a pastor should be the ablest and best of which he is capable, they form a comparatively small part of the work of a minister of Christ.

God's plan regarding a pastor or shepherd of His people is that of a heart relation, a conscious feeling of Christian fellowship. This condition can only exist where the pastor possesses a personal knowledge of the peculiar circumstances and conditions of the individual member of his church and congregation. This can only be obtained by constant pastoral visitation.

Mr. Wesley, instructing the pastors of early Methodism, insists on the imperative necessity of this important work. A few citations from the minutes of a conference in 1784, including some quotations from Richard Baxter, may serve to "stir up [our] pure minds by way of remembrance.

"Family religion is shamefully wanting, and in almost every branch. For what avails public preaching alone, though we could preach like angels? We must, every traveling preacher must instruct the people from house to house. Our religion is not deep, universal, uniform: but superficial, partial, uneven; it will be so until we spend half as much time in visiting as we now do in talking uselessly.

"We will find many hindrances both in ourselves and in the people. In ourselves there is much dullness, laziness; so that there will be much ado to get us to be faithful in the work. We have a base man-pleasing temper; so that we let men perish rather than lose their love. We let them go quickly to hell, lest we should anger them.

"Some of us have foolish bashfulness; we know not how to begin, and blush to contradict the devil.

"But the greatest hindrance is weakness of faith. Our whole motion is weak because the spring of it is weak.

"We are unskilled in the work. How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers; to choose the fittest subjects, and follow them with a holy mixture of seriousness and terror, and love and meekness. And after all it is grace alone that must do the work; and when we have made some impression on their hearts, if we look not after them they will soon die away.

"But great as the work of pastoral instruction is, it is absolutely necessary. * * * For after all of our preaching, many in our audiences are almost as ignorant as if they had never heard the gospel. Most of them have a sort of confidence that God will save them, while the world has their hearts. I have found by experience that one of these has learned more from one hour's close discourse than from ten years public preaching.

"Oh, brethren, if we could but set this work on foot, and prosecute it zealously, what glory would redound to God. He would dwell in our habitation and make us His delight.

"Look around you and see how many are still in danger of damnation. How can you walk, talk, and be merry with them when you know their case? Methinks when you look them in the face, you should break forth into tears as the prophet did when he looked upon Hazael. Oh, for God's sake and for the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation [from sin here and in heaven hereafter].

"What cause have we to plead before the Lord, that we so long have neglected this good work? And why might we not have done it sooner? The greatest hindrance was in ourselves, in our littleness of faith and love.

"But it is objected, 'this will take so much of our time that we shall have no leisure to follow our studies.'

"We answer, gaining knowledge is a good thing, but saving souls is a better. By this very thing you will gain the most excellent knowledge, that of God and eternity. You will have time for gaining other knowledge, too,

if you still spend your mornings, therein. Only sleep not more than you need, and never be idle or triflingly employed. If you can do but one, let your studies alone. We would throw by all the libraries in the world, rather than be guilty of the loss of one soul.

"Write this upon your hearts, and it will do more good than twenty years' study. Do this in earnest, and you will soon find what a work you have in hand, in undertaking to be a traveling preacher."

No pastor with any degree of reasonable consistency can expect to have marked success as a soul-winner who does not constantly and persistently follow the course prescribed by Mr. Wesley and Mr. Baxter.

A minister may be fluent in speech, faultless in rhetoric, faithful in dispensing the truth, fearless in denouncing evil, both in his pulpit utterances and the productions of his pen; pleasing in manner, and pious in life, all of which will be fruitful after their kind; but if he fails to find and hold the hearts of his people, by the faithful performances of his pastoral duty, acquainting himself with their home lives, and heart experiences, imparting the personal and private instruction needed, correcting the inconsistent, comforting the sick and sorrowing, exhorting and reproving the erring, he misses the work of his high calling, robbing both himself and the people he serves of the most beneficial knowledge and bounteous blessings belonging to this relation.

Moreover, every preacher called to the high office of a pastor, though lacking proficiency in many of the principal elements usually considered necessary to success may, by conscientiously pursuing the course prescribed above, entering heartily into the work, secure the most useful knowledge, become deeply pious, spiritual, and devoted, signally successful in soul-winning, and always in demand.—A. D. Zahniser, in Earnest Christian.

Pray Without Ceasing.

A number of ministers were assembled for the discussion of difficult questions, and among others it was asked how the command to "pray without ceasing" could be complied with.

Various suppositions were started, and at length one of the number was appointed to write an essay upon it to read at the next monthly meeting; which decision was overheard by a servant who exclaimed:

"What! a whole month wanted to tell the meaning of that text! It is one of the easiest and best texts in the Bible."

"Well, well, Mary," said an old minister, "what can you say about it? Let us know how you understand it; can you pray all the time?"

"Oh, yes, sir!"

"What! when you have so many things to do?"

"Why, sir, the more I have to do, the more I can pray."

"Indeed! well, Mary, do let us know how it is; for most people think otherwise."

"Well, sir," said the girl, "when I first open my eyes in the morning, I pray, Lord, open the eyes of my understanding; and while I am dressing, I pray that I may be clothed with the robe of righteousness; and while I am washing, I ask for the washing of regeneration. As I begin work, I pray that I may have strength equal to my day; and when I kindle the fire, I pray that God's work may revive in my soul; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna and the sincere milk of the Word. As I sweep out the house, I pray that my heart may be cleansed from all its impurities; and as I am busy with the little children, I look up to God as my Father, and pray for the spirit of adoption that I may be His child—and so on all day; everything I do furnishes me with a thought for prayer."

"Enough, enough!" cried the minister, "these things are revealed to babes, and often hid from the wise and prudent. Go on, Mary," said he, "pray without ceasing. And as for us, my brethren, let us bless the Lord for this exposition, and remember that He has said, "The meek will He guide in judgment." '—Selected.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1912.

Home Circle.

A Child Shall Lead Them.

How often we hear of children being the means of leading people to Jesus. How beautiful to see the little children saved and letting their light shine forth for Him who loves them and says that unless we all become as little children we shall in no wise enter into the kingdom of heaven. It is not hard for them to believe Him, but their hearts go out in childlike faith; they have not been hardened by years of sin and wickedness.

I am going to tell you an incident of a little girl who was saved when very young and was the means of leading her papa and mamma to Jesus. They were not saved at the time, and she would plead with them to give their hearts to Jesus, but they would keep putting it off and tell her that they expected to get saved some day. Her mamma believed in never promising her little girl anything if she was not sure that she could fulfil it. The little girl would say, "Mamma, won't you promise me?"

Six years went by, but the child did not give up pleading with her parents, to get saved. At last the Lord saw that He would have to take this shining light from out of their midst. She was taken very sick, and as she lay on her bed in pain she would say to her mother, "Won't you promise me?" Jesus was talking to the mother's heart and pleading with her to yield at once. She saw that her little girl was going to die, but the Lord seemed to spare her for a while so that she could hear her mother promise her that she would get saved. She said that the angels were waiting to take her and pleaded with her mother to say yes so that she could go.

The mother could resist no longer; but went to another room and got down on her knees and prayed until she felt that God had really forgiven her. O what joy she felt come into her heart. She went back to the room where the little child lay still and quiet. She called her by name and told her that she was saved. A smile lighted up the little face and in a little while the angels came and carried her to that land where there shall be no more sickness, nor pain, nor death, but where all is pure and bright. She was satisfied to know that her mamma was ready and would some day meet her in heaven.

Her mamma then told her papa what God had done for her and asked him to get down and ask Jesus to save him. They knelt down at her bedside and there poured out their hearts to God in prayer, and it was not long before he found the same Savior whom his little girl had sought and found some years before, and who had now gone to be with Jesus forever.

Dear little readers, you are not too young to give your heart to Jesus. The Bible says, "Remember now thy Creator in the days of thy youth." How much sin and sorrow people would be spared if they would only give their hearts to Him while they are young.

Do not put off salvation because you are young. That is just the time to begin. We can do so little even if we give Him our whole life from earliest childhood that we can never repay the debt of love we owe to Him. He can use our childlike simplicity and faith in Him to put older people under conviction. If you are saved to-day, keep true to Him and some day we shall all meet around the great white throne and cast our crowns down at Jesus' feet and sing the praises of Him who hath redeemed us from all sin.—Selected.

"Let the weakest, let the humblest, remember that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, from moment to moment we are supported, blest, by small kindnesses."—F. W. Robertson.

Invitation to Attend the Pacific Conference.

Providence willing, the annual session of the Pacific Conference will begin in our church on Oct. 9th. We herewith heartily invite all the brethren and sisters who can do so to attend this conference. Reedley is easily reached by the Santa Fe or S. P. and if you will notify me I shall be glad to provide for your reception and entertainment. We hope that God will grant His blessing to these deliberations and that together we may have a time of spiritual edification.

H. J. KREHBIEL,
Reedley, Calif.

Contributions.

For Any Sufferer.

A Friend, Altona, Manitoba, per J. F. Lehman, $5.

Gratefully acknowledged,
HARRISON LANDIS Treas.

For City Mission.

From the Mission Circle, Upland, Cal., 4 bags of clothing; Bethany S. S., Freeman, S. D., per Wanda Isaac, $2.50; Edna Wright, Los Angeles, Cal., $.01.

Gratefully acknowledged,
E. F. GRUBB.

For India.

From Benj J. Waltner, Marion, S. D., for lepers, Rs. 75. o. 3.

Gratefully acknowledged,
P. A. PENNER.

For Orphans in India.

By Mary Toews, Morse, Sask., $10; By Susie Loewen, Hillsboro, Kan., $17.

Gratefully acknowledged,
A. P. BRAUN.

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free.

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Proceedings of the Twenty-third Session of the Middle District Conference

HELD IN THE BETHEL CHURCH AT FORTUNA, MO., SEPT. 13-15, 1910.

The conference was opened on the evening of Sept. 13 with a preaching service. The devotional exercises were conducted by W. W. Miller in English. The chairman of the conference, Dr. S. K. Mosiman, preached the conference sermon based on the text: 1 John 4:13.

WEDNESDAY FORENOON.

The session was opened with devotional exercises conducted by Rev. W. S. Gottshall. The certificates of delegates were received and read. The different congregations were represented as follows:

Berne, Ind., 802 members, 27 votes, represented by J. W. Kliewer and J. F. Lehman.

Bluffton, Ohio, 743 members, 25 votes, represented by W. S. Gottshall.

Clarence Center, N. Y., 30 members, one vote, represented by J. W. Kliewer.

Dalton, Ohio, 152 members, 6 votes, represented by A. A. Sommer and D. W. Bixel.

Donnellson, Iowa, 175 members, 6 votes, represented by P. P. Hilty.

Fortuna, Mo., 141 members, 5 votes, represented by D. D. King, Samuel J. Moser and Simeon P. Lehman.

Goshen, Ind., 214 members, 8 votes, represented by M. A. Niswander.

Noble, Iowa, 230 members, 8 votes, represented by S. M. Musselman and John H. Wittrig.

Pandora, Ohio, 280 members, 10 votes, represented by Albert Schumacher, P. C. Suter and Gideon Schumacher.

Pulaski, Iowa, 220 members, 8 votes, represented by W. W. Miller.

Sterling, Ohio, 42 members, 2 votes, represented by W. S. Shelly and Albert Schumacher.

Stevensville, Ont., 17 members, one vote, represented by J. W. Kliewer.

Summerfield, Illinois, 140 members, 5 votes, represented by C. van der Smissen, O. Baer, W. Ruth and S. Berger.

Trenton, Ohio, 175 members, 6 votes, represented by J. E. Amstutz.

Wadsworth, Ohio, 157 members, 6 votes, represented by W. S. Shelly.

Wayland, Iowa, 172 members, 9 votes, represented by S. M. Musselman.

The time for the sessions was decided upon as follows:

A. M. 9:00—12:00
P. M. 2:00—4:00
Evening services 7:30.

1. Resolved that an English secretary be appointed to report the work of the conference to our English paper. The chair was given the power to appoint the English Secretary. J. E. Amstutz was appointed.

The report of the treasurer of the Board of Trustees of the Conference was read and accepted.

Topic: The Middle District Confeience: a. What has it accomplished in the past? b. What is it endeavoring to accomplish at the present? c. What should it accomplish in the near future? P. P. Hilty. Discussion was opened by J. E. Amstutz.

Topic: Does the S. S. adequately supply the lack of religious instruction in our public schools? If not, how can we supply it? C. van der Smissen. Discussion was opened by D. D. King. The session closed with prayer by C. v. d. Smissen.

WEDNESDAY AFTERNOON.

W. S. Shelly opened this session with devotional exercises. The last topic was further discussed by different ones.

The chairman appointed A. A. Sommer, S. J. Moser and W. S. Shelly to serve as a committee on resolutions.

Topic: What is the greatest present need of our Central Mennonite College? Albert Schumacher. Discussion was opened by Mrs. S. K. Mosiman.

The report of the trustees of the C. M. College was read and discussed. The election of three trustees of C. M. College resulted in the re-election by acclamation of the three members whose terms had expired, viz: J. F. Lehman, W. W. Miller and J. H. Tschantz. P. P. Hilty closed the session with prayer.

In the evening session M. A. Niswander preached in English and W. S. Gottshall in German.

THURSDAY FORENOON.

Devotionals were led by Albert Schumacher followed with several short prayers by others.

The report of the Board of Trustees of C. M. College together with the financial statement as it appeared in the August number of the College record was accepted.

W. S. Gottschall gave a talk on the topic: Pastoral visits; necessity and blessings. The discussion was opened by M. A. Niswander.

Topic: The pastor's support: a. Moral, Scriptural and financial basis of same. b. How can it be secured? S. M. Mussleman. W. S. Shelly opened the discussion.

The report of the Secretary of the Evangelization Com. was read and discussed. The report of the treasurer of the Com. was also read and both reports were accepted.

The election of a member of the Evangelization Com. resulted in the re-election of W. W. Miller.

Greetings were given to the conference by C. v. d. Smissen from the brethren J. H. Langenwalter, Gustav Harder, H. P. Krehbiel and Sister H. C. v. d. Smissen. They were received with thanks by the Conference. W. W. Miller closed the session with a short prayer.

THURSDAY AFTERNOON.

A. A. Sommer opened the session with devotional exercises.

The invitation of the congregation in Wadsworth, O., to hold the next conference at that place was accepted.

Election of officers for the conference resulted as follows: President: S. M. Musselman, Secretary: C. v. d. Smissen, Member of Program Com.: Albert Schumacher.

2. Resolved that the Conference have 500 certificates of delegates printed. G. Adolph Lehman sang a solo.

J. W. Kliewer treated the topic: Should we as a Mennonite denomination preserve our identity? If so, to what extent does our participation in township, county, state, national, international S. S. and C. E. and church federation conventions, and in yearly union meetings with other churches, as well as the attendance of our young people at schools of other denominations have the tendency to weaken our principles and to destroy our identity? After the singing of a hymn A. A. Sommer led in the discussion.

3. The following resolutions were offered by the Com. on resolutions and accepted:

(1) Resolved that all papers read before the conference be published in our church papers.

(2) Resolved that we as a conference extend a rising vote of gratitude to Bro. John Herschler, of Ashland, Ohio, for his munificent gift to our college at Bluffton and that a copy of this resolution be sent to him by the secretary of the conference.

(3) Resolved that the work of the Sunday School be augmented by home and parochial Bible study.

(4) Resolved that pastors and people strive to stimulate a proper appreciation of our college.

(5) Resolved that the Evangelization Com. continue to extend aid to our churches in holding special services.

(6) Resolved that we as a conference extend a rising vote of appreciation to the people and pastor of the Bethel congregation for their hospitality and good will.

(7) Resolved that whereas it has pleased Almighty God to bless us with beautiful weather and rich spiritual blessings we show our gratitude by rising and singing together hymn No. 271 in the German Hymn-book.

4. Resolved that our conference send greetings to the Central Illinois Conference through the brethren attending it.

Closing remarks were made by a few delegates.

After singing the last stanza of hymn No. 593 in the German hymn book and a closing prayer by J. W. Kliewer the conference adjourned.

J. E. AMSTUTZ, Eng. Sec'y.

An Interesting Gathering at One of Our Churches.

On September 24 the Montgomery and Berks Co. Pa. Historical societies made a pilgrimage through Historical Frederick, the township in which are located the Mennonite Old Folks' Home and the Bertolett's Mennonite Meeting House. Stopping at the church inspect the grave yard. Here rest a number of men who were very active in the religious life of Pennsylvania in Colonial times. The Meeting House gets its name from the Bertoletts, a family of French Hugenot refugees who found a refuge from persecution in Pennsylvania in early days of the province. In 1847 three brothers of this name erected a non-sectarian meeting place on the family burial plot where beside the Bertoletts there rest a great many Nices and Freys as well as a number of slayes. This meeting house later became a Mennonite church with which some of the family identified themselves. Within sight of the meeting house there stands a log house erected by Hans Neues who in 1702 was chosen a minister of

the Germantown Mennonite church but later moved to Frederick where he had bought land. Within three fourths of a mile from the church stands the Frey-Bertolet-Grubb homestead erected in 1776, by Jacob Frey, a son of the first German to settle in Pennsylvania, and which in later years came into possession of the Bertolets and the Grubbs who were descendants of his daughter. In this home Gen. LaFayette and other officers of Gen. Washington's staff made their headquarters while the Continental Army was encamped in the neighborhood. Gen. Washington himself occupied the home of Col. Frederick Antes located only a few hundred yards to the south. The Antes and Frey families were Moravians. The Bertoletts held to the Calvinistic faith. It is interesting to note that the names of Antes and Bertolett occur in the records of the synod called by Count Zinzendorf at Germantown which met on New Year's day 1740 to discuss the stubborn question of denominational unity. Besides Moravians, Lutherans, Reformed, Schwenkfeldians and Mennonites there were representative from other churches at this and the other six fruitless synods which followed.

While the two historical societies were at the church Rev. N. B. Grubb delivered the following address:

Rosier Levering was born about the year 1600. His wife was Elizabeth van de Walle. Their home was in Gamen, in Westphalia, Germany. Tradition tells us they had twenty-one sons. Of these, two, Gerhart and Wichert Levering, came to America, and located in Germantown, in 1685. Wichert Levering, one of these two sons, was born in Gamen about the year 1648. In 1671, when he was twenty-three years of age, he married Magdalene Boeker, the daughter of William Boeker and his wife Sidonia Williams Braviers. Their home was in Mulheim a. d. Ruhr, where six children were born to them before 1684. The following year they came to America with four children, two having died very young. The second born, the oldest living, was Anna Catharine Levering. She was born March, 1673. On April 26, 1692, she was publicly married in the community meeting house in Germantown by Francis Daniel Pastorious to Henry Frey, who was born in Altheim, in the province of Alsace, about the year 1652. In 1675, at the age of twenty-three, he came to the Dutch settlement, New Amsterdam, now New York City, and five years later, in 1680, in company with Joseph Blattenbach, located in Philadelphia, as the first German settler in Pennsylvania. Shortly afterwards he visited his home in Germany, and returned again to Pennsylvania, on the good ship Francis and Dorothy, landing in Philadelphia, October 12, 1685. Afterwards he located in Germantown, where he

Barn built by William Frey before 1740.

was intimately associated with the affairs of the German Town, purchasing and selling land in Germantown, Roxboro and Towamencin until in 1717, when he purchased a tract of six hundred and fifty acres of land in Frederick Township. Two hundred acres of this tract was purchased for his oldest son William; and it is around this point where that which follows was centered.

William Frey was born in 1693, and about the year 1718 he married Veronica Merkel, of Oley. Eleven children were born to them. Of there, Jacob married Susanna, daughter of Jean and Susanna De Harcourt Bertolet, of Oley; his sister Elizabeth married Abraham Grubb, the son of Henry and Catharine Addis Grubb, who came from Switzerland in 1717 and located in Frederick, where he purchased 150

The Frey-Bertolet-Grubb Homestead. Built 1770.

acres of land, within a mile of the William Frey tract, in 1718.

William Frey first made a dugout, where he lived with his family until a more commodious but humble house was erected. Prior to 1740 he built a barn which is still standing, as shown in the illustration. Here, in September, 1777, General Washington's horse and those of his aids were quartered on the threshing floor.

Tradition tells us that a headless man was said to roam in the woods of this locality. At times he would appear suddenly and again as suddenly disappear. One night, as William Frey was riding through the forest towards his home, about half a mile from his house, the headless man appeared, walking by his side and then suddenly leaping to a place behind him on the horse's back. Calm and cool, Frey said to his unwelcome companion, "Spirit, go to thy rest," and immediately the wandering spirit dismounted and disappeared, and was never afterwards seen.

After the death of William Frey, which occurred June 15, 1768, his son Jacob Frey came in possession of the homestead. Jacob Frey was married to Susanna Bertolet. They had six children, all girls. Two years after the death of his father, in 1770, he died when but 44 years of age. During the last year of his life he began the erection of a new house, but he never saw it finished. Having had no sons, he was fortunate to have in his employ the son of his wife's brother, Samuel Bertolet, who continued in the employ of Mrs. Frey after her husband's death, managing the farm and completing the new building. The initials of Jacob Frey appear in a stone in the peak of the west wall. But the initials of Samuel Bertolet have a prominent place on a sandstone on the south wall.

Samuel Bertolet in 1771 married Esther Frey, his cousin. Three sons, Abraham, Samuel and Jacob, were born. In 1788 his wife died. After his wife's death Samuel Bertolet married Elizabeth Frey, the sister to his first wife. To this union two sons, John and Daniel, and three daughters, Elizabeth, Esther and Susanna, were born.

The original tract of 200 acres still remained intact. On the extreme northeast end of the tract, where it adjoined the land of John Nice, who had purchased 750 acres in 1720, a small plot was set aside for a family burying ground. About the year 1734 Henry Frey died and was buried in this family "God's Acre;" and now at least eight generations of his descendants are buried here. A suitable stone marking the grave of Henry Frey was recently erected, and on August 1 last unveiled with appropriate exercises. At the same time a half acre of ground was added to this cemetery. The cemetery is now under the care of the Bertolet's Burial Ground Association (Incorporated).

On April 27, 1740, Rev. George Whitefield, the most celebrated pulpit orator of his day, visited Frederick (Town) and preached at the home of Henry Antes and in the spacious new barn lately erected by William Frey. A report of this visit was noted by William Seward in his journal, who was the companion of Whitefield, in these words:

"They were Germans where we dined and supp'd, and they prayed and sung in Dutch as we did in English before Eating." Tradition says that one meal was taken at the home of Antes and the other at the home of William Frey. Here Frey and Antes

"Stood by the side of Whitefield,
They prayed in the German tongue,
When the clarion voice of the preacher
O'er the hills of Frederick rung.
They knew not each other's language,
Nor did they need it then;
For the one cried Hallelujah!
And the other said, Amen."

—*Rev. J. H. Dubbs, D. D.*

Count Zinzendorf, the Moravian missionary, also visited Frey and Antes and preached to large audiences in the barn.

Samuel Bertolet served in the Revolutionary War with his team from Frederick Township in Col. Frederick Antes' regiment. With this regiment he went to Newtown, Bucks county, Pa., and and from there to the Brandywine and through Chester county. His team was among those that were with Gen. Wayne when he was surprised by the British at Paoli. From there he hauled wounded soldiers to the Swamp Church Hospital. Samuel Bertolet was also in the battle of Germantown. From here, too, he hauled wounded soldiers to the Swamp Church Hospital. He was also appointed to haul a load of shells and solid shot from Germantown to get them out of reach of the British. He brought his load as far as his own home, and then buried the same in his meadow to the rear of his springhouse. To this day all efforts to locate them failed.

During the period of Camp Pottsgrove, General Washington with his bodyguard had his head-

quarters with Col. Frederick Antes. Each morning he walked over to his neighbor Samuel Bertolet to drink from the Bertolet mineral spring. A number of the generals with their officers occupied all of the nine-roomed house of Samuel Bertolet but one, which was left for the family to occupy. For years afterwards the names of some of the officers and their men remained on the plastered wall of one room where they had placed them during their occupancy.

Quite a stream of fresh spring water meandered through the meadows of Samuel Bertolet, and in it there was an abundance of fish from which the tables were frequently supplied with fresh fish.

Beavers also abounded here, and at two points the beavers had quite extensive dams, where the family would frequently go to see them work.

Deer and wolves and other wild animals also abounded. Jacob Frey, the father-in-law of Samuel Bertolet, was in the forest cutting wood one day when a fawn chased by the wolves came near him completely exhausted. He caught it and killed it, when he heard the howling of a pack of wolves not far away. Not being far from the house, he shouldered his game and hastened home. He had barely reached the door of his house in safety, when the wolves, wild with thirst for blood, appeared in the clearing before his house. Here they lingered a long time before they returned again to the forest.

One day the workmen were out on horseback and, having just crossed the Swamp Creek, they were surprised to see a wildcat springing from one of the trees and landing on the back of one of the horses, fastening itself in the flesh of the animal. The workman escaped from his horse. The horse, after beating off the cat, ran home to the stable, badly injured.

Not more than fifty years ago many people still believed in spooks. Report had it that at the Bertolet Burying Grounds spooks were frequently seen. One of the professors of Frederick Institute, now the Mennonite Home for the Aged, was returning from a visit to his lady friend one beautiful moonlight September night about the midnight hour. Passing the graveyard he turned to see if any spooks could be seen and, behold, as he turned, he saw a man standing by his side. The professor took to his heels, but the man by his side kept even pace with him. Reaching the top of a hill in his mad flight, exhausted from exertion and fright, he threw himself upon the ground and said, as he covered his face with his hands, "Fress mich, der no hostch mich." (Eat me, then you have me.) Lying quietly for awhile and not being disturbed, he lifted his head to see what became of his man, and lo! his man lay by his side also lifting up his head; when, alas! he discovered that what he thought was a man was only his own shadow. Prof. Sheip ever after declared that, after all, spooks were only shadows.

The Mennonite Home, formerly Frederick Institute. Erected 1857.

Notes on the C. E. Topic.

October 9.

Forward Steps in Our Society.
Exod. 14:9—15.

A society, like a tree that stops growing, is going into decline. The live society moves forward along definite lines. A step forward means a step from something as well as toward something. The past is not wholly made up of things to be regretted, but, as we live we learn, and what there has been of trouble or failure in the past should fit us for wiser moves in the right direction.

Every church organization should so direct its efforts that the largest possible number of souls may be won for Christ. A young peoples society should always be a soul-saving institution, if it cannot be that it should disband immediately. The first forward step should certainly be toward greater efficiency in winning souls.

In order to make progress as a soul saving institution every member of the society should personally cultivate a deeper spiritual life. Personal piety is built upon prayer and the devotional study of the Word. Let us "pray without ceasing." Pray to be taught of the spirit how to pray and pray for those gifts which will increase our efficiency as workers in the harvest field of our Lord.

There is always room for making progress in our interest in the cause missions. The special missionary topics appointed during the year should be thoroughly studied and plans should be made to make them more interesting than ever before. There are two missionary lines along which interest can always improve. One is in the study of missions in classes and reading circles. Have you a mission study class in your society? Every society should have one, or more, if possible. Good literature along this line is cheap and easy to get. Secondly, plan to give special attention to the Home Missions. Have the pastor tell about them and let him suggest how money can be raised to support them.

The cultivation of greater church loyalty would be a forward step in many societies. Let every one study how he can strengthen the church to which he belongs. Let the society keep its members thoroughly informed on the doctrine and history of our church, its present strength and influence. A press committee could do wonders along the line of getting better support for our church papers in the congregation if it were to make the effort.

An active campaign to materially increase the income of the church is a forward step always in order. The church always needs money in its regular work beside the many special needs which claim its support. The financing of these is a forward step.

Notes on the S. S. Lesson.

October 9.

The Parable of the Talents.
Matt. 25:14—30.

Golden Text: Matt. 25:21.

This parable suggests, first, that the consummation of the kingdom of Heaven will be long enough deferred to leave ample room for work. It is a mistake for Christians to devote themselves solely to watching and waiting. Before Christ comes, the task which He has set before His people must be faithfully performed. Secondly, the kingdom imperatively demands that all its citizens keep busy. Every one has a duty placed before him in accordance with his ability to perform it. This duty *must* be performed. Thirdly, the work done will be appreciated in proportion to the endowments of the one having it given to him and the diligence he exercises.

The talents were bestowed according to the natural gifts of the servants. These gifts are as vessels which may be great or small and receive according to their capacity. The one to whom the two were given was not less served than the one to whom the five were given. He was fully equipped for his special circumstances. A talent equals about $1200 in our money. Even the least of the servants was by no means poorly equipped for his work. The most poorly endowed servant of Christ is entrusted with so much by his Master that it is possible for him to do great things for Him.

The talents were not given for the personal use of the servants. They had their Lord's money in hand and were accountable to Him for every mite of it. If we use our gifts without taking into account that they are God's, we are embezzling Him.

The five-talent man had five times as much to do as the one-talent man, the two-talent man had twice as much. If we think that those better endowed than ourselves have an easier or better time of it we are very much in error. The task of the five-talent man is alwaysfive times more difficult.

One talent men are not the only ones who neglect to use their ability, five-talent men doing the same thing are common. Those lesser endowed than others often persuade themselves that they are in need of more and better gifts in order to be successful in accomplishing something. The Word says: "Stir up *the gift* of God which is in thee".

On his return the Lord made a reckoning with his servants, so our Lord will call upon us, when He returns, to give an account of our stewardship." His return is uncertain, but sure, likely to occur at any time. The longer He is in coming, the more he will require of us.

The five and the two talent men came with widely differing results. They were praised for their faithfulness and not for the number of their talents. With their reward came greater responsibilities. The more good we have to do, the more are we capable of participating in the joy of our Lord.

The one talent man came last, his opportunity lasted longest. He complained about his master instead of serving him. A complaining servant is always an unsatisfactory one who is an injury to himself and his master. He lost his talent. He who neglects that which he has loses it, he who cares for what he has gets more. This is the rule in everything. It applies to spiritual things.

News of the Week.

Domestic.

WRECK NEWS.

Six Dead and Thirty Injured in Another Interurban Wreck.

Tipton, Ind., Sept. 24.—Disobedience to orders by the crew of a freight car is said to have been the cause today of the second interurban traction wreck within three days in Indiana. To-day's disaster cost the lives of six persons, the serious injury of six more and severe hurts to a score. A south bound freight car crashed head on into a north bound passenger car on the Indianapolis and Peru division of the Indiana Union Traction company shortly after noon, two miles north of this city.

"I guess we overran our orders," said Motorman Lacy, of the freight car, who with Conductor Sebree jumped when he saw the limited bearing down upon them. They could give no explanation for passing the switch.

Just three days ago, almost to the hour, occurred the fatal wreck near Kingsland, Ind, on the Bluffton division of the Wabash Valley Traction company, which caused the death of forty-one persons, with three more still in the hospitals of Fort Wayne with barely a chance for recovery. The collisions occurred under much the same circumstances.

Investigations of Kingsland Wreck.

Ft. Wayne, Ind., September 26.—In closed session, working closely after the plan of grand juries, the Indiana railroad commission, this afternoon, began taking evidence in its investigation of the Kingsland trolley disaster where forty-one lost their lives and four more hover between life and death.

From here the commission will go to Tipton, where on Wednesday and Thursday they will investigate the Indiana Union Traction wreck of Saturday afternoon, when six persons were killed and a number of others injured.

Bluffton, Ind., September 26.—Two bodies are in session here investigating the interurban wreck at Kingsland last Wednesday. The coroner's jury and the grand jury are striving to fix the responsibility for the death of forty-one persons and the injury of others, and the state railroad commission may be here to-morrow.

CENSUS.

Baltimore Falls Behind Cleveland in Population.

Washington.—Baltimore, which was sixth city in the United States in point of population in 1900, has lost its position in the country's great cities, according to to-day's census statistics, and now becomes seventh city, having in the last ten years been outstripped by Cleveland, which takes sixth place.

Baltimore's population is now 558,485, as compared with Cleveland's 560,663.

Attack on Food Trusts Under Way in Boston.

Boston, September 26.—An anti-trust investigation, which probably will be more far reaching than any inquiry of its kind ever conducted, has been started in this city.

It not only will search into the alleged fixing of meat prices, but will delve into the manipulation in all other foodstuffs in an effort to place the responsibility for the high cost of living.

The Chicago investigation only touched on the beef industry. This inquiry, however, will branch out into all other commodities. Following the indictment of ten Chicago packers a conference was held at Washington at which W. S. Kenyon was present and much of the work done in Chicago was gone over with the idea of aiding the Boston inquiry.

Foreign Criminologists Visiting Prisons in U. S.

Indianapolis, Sept. 26.—Official representatives of thirty-five of the leading nations of the world came to Indianapolis this morning on a special train of seven Pullman cars, from Chicago, and put in the day inspecting the city, with special reference to the prisons, penal and correctional institutions and criminal courts. The visitors were the delegates from all over the world to the international prison congress which will meet in Washington next week. They started from New York several days ago and have been visiting the prisons and institutions of several states, traveling by special train. Most of the visitors were men, but there were about twenty women in the party.

The gathering of official representatives of so many nations at one time for the study of the subject as important to all of them as criminology is regarded as a diplomatic achievement of note. While the study of prisons and matters connected with prison administration is on the surface, the most important feature of the trip, yet underlying it all, is the diplomatic side of the affair. The congress came to this country at the invitation of the United States government. The United States pays all of the bills. The delegates travel on a government train as the guests of the government. And the students of criminology who form the party include the most noted prison administrators in the world. The ideas which they gain on the present tour of inspection will be carried throughout the world, and many of them, undoubtedly, will be adopted in the management of prisons in various countries.

Death Census in U. S.

Washington, September 26.—External causes, other than suicide, were responsible for 47,135 of the deaths reported for the census registration area for 1909, it is stated in the census bureau's annual bulletin on mortality statistics for 1909, now in press. The death rate declined from 97 9 to 96.7 a 100,000 estimated population.

The total number of deaths from homicide, as reported for 1909, was 2,854, a decrease of 149 from the number compiled for 1908.

Railroad Accidents Lead.

Among the causes of accidental deaths, in the order of numerical importance for the year 1909, were the following: Railroad accidents and injuries, 6,659; drowning, 4,558; burns and scalds, 3,992; injuries at birth, hereafter to be classified under diseases of early infancy, 3,508; injuries by horses and vehicles, 2,152, not including injuries by street cars, 1,723, and automobile accidents and injuries, 632; injuries in mines and quarries, 1,997; inhalation of poisonous gases, including conflagration, 1,837; other accidental poisoning, 1,779; accidental gunshot wounds, 944; heat and sunstroke, 916; cold and freezing, 251; lightning, 150.

There were 1,174 fatal injuries by machinery, chiefly in factories.

8,402 Deaths by Suicide.

The slight numerical increase in the deaths, 8,402, from suicide registered for 1909 over the number, 8,332, for 1908 is less than the relative increase of the estimated population of the registration area, so that the suicide rate decreased from 18 5 to 17.2 per 100,000 population. The most common means of suicide for the year was poison, 2,461, followed by firearms, 2,395; hanging, 1,215; asphyxia, chiefly by illuminating gas, 989; cutting instruments, 536; drowning, 507; jumping from high places, 166.

Fewer Deaths From Grip.

There was a falling off in 1909 of fatalities on account of grip amounting to almost one-third when compared with figures of 1908 In the area covered, slightly more than half of the United States, the deaths were 6,749, as compared with 9,989 deaths in 1908. On the other hand there was a marked increase in deaths due to pneumonia, the number enlarging from 61,259 to 70,033. This was an increase of more than nine in each 100,000 of population. The pneumonia deaths came within seven of the number credited to tuberculosis of the lungs, which was 70,040. Tuberculosis remained at the top of the list.

There also was a larger number of deaths in 1909 than in 1908 from diseases of the nervous, circulatory and genito urinary systems. A lower rate from meningitis is recorded than in former years There was, too, a falling off in the death rate due to diarrhœa and enteritis, which chiefly affects children.

Earthquake in Arizona.

Flagstaff, Ariz, Sept. 27.—A territory fifty miles square and extending from here to Grand Canyon of the Colorado river, to-night stands practically depopulated because of earthquakes and rumblings which beginning Saturday, are steadily increasing in magnitude and violence.

Indians, of whom there were many in the region, fled when the quakes began, terrified by sinister imports which they imagined to be contained in the crack of the solid ground. Tribal tales of the ancient activities of now burned-out craters, of which there are more than fifty in the region, hastened their flight. The whites remained until their houses fell about them.

Foreign.

AVIATOR SOARS OVER ALPS

Is Injured in Alighting.

Milan, Italy, September 23.—George Chavez, the Peruvian aviator, flew from Brig, Switzerland, over the Simplon pass, and arrived at Domodossola, on the Italian side of the Alps, at 2:19 o'clock this afternoon. In alighting Chavez fell beneath his machine. He was injured and his monoplane was destroyed.

Pailetta, a French aviator, and Henry Weymann, the American, followed Chavez. Pailetta succeeded in making a better flight than Chavez, reaching Stresa, twenty five miles beyond Domodossola, in safety. Weymann descended after being four minutes in the air.

Up Seven Thousand Feet.

Chavez crossed the Simplon Kulm at 1:48 p. m., and this accomplished what has been regarded as one of the most daring feats proposed for the air men. He had waited patiently for favorable weather along the route, where strong winds are the rule. This morning both sides of the Alps reported clear weather, but the top of the Simplon pass was obscured in a haze.

Chavez determined to make the attempt and rose to a hight estimated ot 7,000 feet. It was known that it would be necessary for him to attain to this altitude to clear the pass, the summit of which rises 6,592 feet.

He maintained apparently this altitude for at least a half hour and followed over the road built by Napoleon in 1800. He accomplished the eight miles that brought him over the top of Simplon and then sailed gracefully over the eighteen miles down to Domodossola.

Arriving at Domodossola he had left the hardest part of his journey behind him, having escaped the high peaks and the jumble of rocky gorges on this side of the summit. The remaining distance to this city offers less difficulty, but takes the aviator over Lake Maggiore and a succession of plains to the goal.

The distance from Brig, Switzerland, to Milan is seventy-five miles and the prize was for the aviator who should make the first flight

Alps Aviator Gets $10,000.

Milan, September 26.—The aviation committee which had supervision over the aerial flight across the Alps has awarded $10 000, half of the amount of the prize, to George Chavez, the Peruvian aviator, who was injured after covering the most dangerous part of the journey. The condition of Chavez is reported satisfactory.

Aviator is Dead.

Domo D'ossola, Italy, September 27.—George Chavez, the Peruvian aviator, died here at 2:25 o'clock this afternoon.

French Aviator Killed

Charlas, France, September 26.—The aviator Pollot was killed yesterday while making a flight with a passenger. The latter escaped with slight injuries. The machine had reached a height of ninety feet when a piece of canvass ripped out from the wing, the aeroplane fell, turning completely over and burying the two men under the wreckage. Pollot's spine was broken.

Aviators Injured in Paris-Brussels Flight.

Paris, September 26.—Aviator Loridan suffered his second accident today in his attempt to fly from from Paris to Brussels to win the 400,000 prize offered by the Aero Club and the $5,000 prize of the municipal council.

At St. Quentin, eighty-one miles from Brussels, Loridan's biplane capsized when at a great height and fell. Loridan and the passenger he was carrying were both injured and the machine was mashed to splinters.

Cholera Victims Dying in Streets of Naples.

Rome, September 27.—With the removal of the censorship of startling details of the cholera epidemic at Naples are being received. Several persons have died in the streets, and the popular excitement is such that the police have great difficulty in maintaining public order. It is reported that 100,000 persons of the better classes already have fled from Naples

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Vol. XXV. BERNE, INDIANA, October 6, 1910. No. 39.

Your Mission.

Hark! the voice of Jesus crying,
Who will go and work to day?
Fields are white, and harvests waiting,
Who will bear the sheaves away?
Loud and long the Master calleth,
Rich reward He offers thee:
Who will answer, gladly saying:
"Here am I, send me, send me."

If you cannot cross the ocean
And the heathen lands explore
You can find the heathen nearer,
You can help them at your door.
If you cannot give your thousands,
You can give the widow's mite;
And the least you give to Jesus
Will be precious in His sight.

If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say He died for all.
If you cannot rouse the wicked
With the judgment's dread alarms,
You can lead the little children
To the Saviour's waiting arms!

Let none hear you idly saying
"There is nothing I can do,"
While the souls of men are dying
And the Master calls for you.
Take the task He gives you, gladly,
Let His work your pleasure be;
Answer quickly when He calleth;
"Here am I, send me, send me!"

MARCH.

Items of News and Comment.

To watch and to pray implies active service in the interest of God's kingdom.

Communion services will be held as follows: At Saucona, Pa., Oct. 9, at Quakertown, Oct. 16, and at Flatland, Oct. 23.

Opportunities unused and faculties neglected are lost, and will be taken away. We must use what we have, be it much or little, or lose it.

Rev. A. B. Shelly is making ready to leave his old homestead in the country where he dwelled for the last 44 years, to move to Quakertown, Pa., on October 8.

We are responsible to God for all our deeds and the way of living in this world, be it good or bad. The time is surely coming when we have to give an account.

The communion of the Lord's Supper was observed at the First Mennonite church of Philadelphia, Pa., on Oct. 2, and on Sunday evening, Oct. 9, it will be administered at the Second Mennonite church.

On Sept. 25 the Sunday-school at Quakertown, Pa., held Rally Day services. Brother S. M. Rosenberger, one of the members and at present the supervising principal of one of the Philadelphia public schools, gave an interesting and encouraging talk.

Translation of Scriptures for Navaho Indians.—The American Bible Society has just added to its interesting list of versions of the Scripture in the languages of the North American Indians, a translation of the Book of Genesis and the Gospel of Mark into the language of the Navahoes. This is the first publication of the translation of the Scriptures into the tongue of these people. The version has been prepared by the Rev. Leonard P. Brink, of Tohatchi, New Mexico, connected with the Southwest Indian Conference, an interdenominational mission at work in that region. There are said to be 25,000 Navahoes in the United States, and there are at present Baptist, Methodist, Presbyterian, Christian Reformed, Gospel Union, and independent missions at work among them. These Scriptures will help in the education of the people and in the formation of a Navaho literature.

An Appeal to Our Mission Friends.

It can only be desirable to our mission friends to be informed of the conditions and the progress of the work upon our different mission fields. All are no doubt interested in the reports of our missionaries as they appear in our church papers from time to time. These reports, as a whole, are of an encouraging nature and show how the Lord blesses our weak efforts and permits us to gather in a harvest from the seed sown in weakness. It is true, the heathen upon our fields are not coming in masses to accept Christ and His religion. But it can not be denied that the Gospel exercises its leavenlike influence upon the people and that the work done in the Lord is by no means done in vain.

Not only has the Lord blest our efforts in the saying of souls but He has mercifully provided the necessary means for the continuation and the expanding of the work so that, until of late, we never had cause to complain on account of a lack of funds. This, however, is not the case at present. On account of increased expenditures and somewhat diminished contributions our mission treasury has for some time not only been exhausted but, in order to meet the necessary expenses, it had to be overdrawn to the amount of about $4000.00. Thus the Mission Board stands before the question, What is to be done? The work dare not be abandoned nor can it be restrained so as to reduce the present expenses. Our mission workers are by necessity looking for money for their own living and for the continuation of the work. It can not be expected of our beloved treasurer and his assistant to advance the money needed, as they have been doing thus far, for any length of time. There is therefore only one alternative left for the Board, namely, to lay the matter before the Lord and to appeal to our dear mission friends, who have hitherto stood so nobly by our side, for renewed prayers and contributions. We do this with the hope, that the Lord will help by making many willing and capable to assist in delivering us from this our present difficulty. Many have been quite liberal in their prayers and their giving for our mission and we trust that, after being informed of the present condition of our treasury, they will be still more so. And that others, who have been less liberal in their giving will be aroused to a greater amount of activity.

In the name of the Mission Board,
A. B. SHELLY, Sec.

With the Chinamen.

Seventy-two young men from China arrived in San Francisco on the liner China on their way to the leading colleges and universities of the U. S. I had the pleasure of being one of the members of the reception committee to meet these students on board the steamer as they passed into San Francisco Bay, and bid them welcome to the best our country has. We helped them through the intricacies of the Immigration Bureau and the Custom House and then acted as their host for three days. It was an interesting experience to live Chinese fashion and eat a ten-course breakfast with chopsticks. Of course the indispensable rice dish was always the first course. My favorite dish was birdsnests. At the first meal I accepted their offer of a fork but at the second meal I was bound to carry out Paul's principle and be all things to all men or putting it into a little more modest phraseology when at Rome I do as the Romans do. Their special train for the East was decorated with flowers, provided with fruit and a large collection of magazines by the Y. M. C. A.

It is quite a remarkable thing how these Chinese are being sent by their government to this country to acquire an education. We all remember the Boxer troubles in China a few years ago, and that the United States received $20,000,000 indemnity, along with various sums to other nations. America did not need all of that money to pay claims, and, in fact, returned $11,000,000 to the Chinese goverment—something, by the way that no other nation did. It was hinted, however, that in appreciation of this, China might send some of her young men to America to enter college. The young men who reached San Francisco this week are the result of that proposal. The first came last year, 48 in number.

All of the money Uncle Sam returned to the Chinese government from the $20,000,000 indemnity is thus being utilized in sending these young men to America. The government has adopted a comprehensive plan for the expenditure of the money in this manner, and students will continue to arrive for the next 29 years. They are required to pass an examination to obtain qualifications for the honor, and one of the first tests is their knowledge of English. They must speak English in order to be eligible. The course in English was one of the first provisions the Chinese government made when it was decided to adopt the educational plan.

It is the height of the average Chinese boy's ambition to be selected as a student for one of

the United States colleges. Nearly every one of the young men speaks English and all are thoroughly in harmony with American institutions. Up to a month ago none of these young men had ever worn an American suit of clothes. It is really interesting to see them all togged out in up-to-date suits, tan shoes, college hats, queue gone and an up-to-date American hair cut. But there will be greater transformation than that wrought in the five years of student life in our American colleges. Think what an opportunity there comes to us in bringing hundreds of these men who are the pick of the youth of the Flowery Kingdom to the knowledge and acceptance of Christianity and then send them back again to their homeland as leaders in the commercial, industrial, educational and civic life of their country. It is for this reason that the Young Men's Christian Association is anxious to assure these men that the first welcome and that the things most worth while in our country come through the channel of Christianity.

As I was walking down the street with one of the men he turned to me and said, "Oh, how I wish that all these boys were Christians." About ten out of the seventy-two are Christians. But the door is open and no man shall shut it. The director of the Bureau of this Educational Mission, a Chinese official, is even now asking John R. Mott, the General Secretary of the World's Christian Federation of Students, to recommend teachers for the government schools in China—where these delegates are prepared for the American colleges. So it gives us a chance to come into close touch with them even before they leave their mother country. I consider this one of the greatest opportunities that has come to us in sharing God's mighty forward movement in the evangelization of this great Empire with its one-fourth of the world's population.

As I bid them goodby while seated around the table with chopsticks in hand they proposed a rousing three cheers, American fashion. You ought to have heard them lead in their college yell. *)

Welcome and Godspeed to you, our brothers, from the land beyond the seas.

J. E. SPRUNGER,
Los Angeles, Calif.

*) We are not surprised that "heathen" students indulge in "college yells", but we are puzzled to see how "Christian" students or instructors can reconcile such practices in ideal institutions of learning. We pray that these yells may be abandoned or, what is still better, kept from our schools and colleges.—Editor.

Reports of the Middle District Conference

HELD AT FORTUNA, MO., SEPT. 13—15, 1910.

Treasurer's Report.

a. REPORT OF THE CONFERENCE.

Receipts.

From former Treas. S. A. Hoover	$ 1 40
From last Treas. J. F. Lehman	.63
Conference collection, 1909,	17 28

Expenses.

For Charter	7.60
Balance, Sept. 8, 1910	$ 11.71

b. OF CHARITY FUND.

Receipts.

Bequest of Gerhard Vogt, with interest	$3151 73
Expenses	90 00
Balance on hand, Sept. 8	$3061.73

C. A. NEUENSCHWANDER, Treas.

Report of the School Board.

With special gratitude towards our Heavenly Father we can report that the 10th School year, just now drawn to its close, has been a very successsul and blessed year. The ten years since the founding of the school brought many difficulties, yet they were years of blessing for the school and for the churches. Although these years brought forth many things that were discouraging yet also many things occurred that were encouraging to the friends of the school and we can say "Hitherto hath the Lord helped us." Our teachers have worked faithfully and harmoniously during the past year and we believe that the students have given their teachers great pleasure by their diligent work.

The school was attended by 80 students this year. Seven graduated last spring, 4 from the Academy and 3 from the commercial department. The following teachers gave instruction S. K. Mosiman, E. J. Hirschler, Maud Anderson, Catherine C. Cromer and Matilda Basinger in the Academy and in the College; J. F. Jones, Harold Adams and Hazel Axline in Music and Catherine Mitchell in the commercial branches.

As in former years a Bible Course was given again this year besides the regular courses for winter term. This course was planned primarily for S. S. teachers and such persons who ought and wished to become S. S. teachers. A Bible conference was held in connection with this Bible course. The conference was held Jan. 23—27. The now departed Prof. Wedel, of Bethel College, Newton, Kansas, delivered 10 German addresses and Dr. Herbert L. Willett, of Chicago, 6 English addresses. Prof. Wedel's addresses were on the epistles of Paul, and Prof. Willett's on the prophets and on the Life of Paul. Many from the city and the surrounding churches took part in this conference with great profit. Six students attended the Bible course.

Upon the approval of the last session of the conference further efforts were put forth to insure an endowment fund. The city of Bluffton and vicinity, and the churches at Bluffton and Pandora have given $15,000 to this fund according to the plan which had been laid before the conference. Of the $30,000 which were to be procured outside of Bluffton Dr. and Mrs. Mosiman have received $16000 in subscriptions and cash up to the present time. The entire sum of subscriptions and cash money amounts, at present, to $46,000. Besides this, the board can report, with great pleasure and with deep gratitude to God that He has given Bro. John Hirschler, of Ashland, Ohio, the desire and willingness to remember our school with a special gift. This donation consists of 354 acres of land, valued at from $30,000 to $40,000. For this liberal gift we, as a conference, owe Bro. Hirschler a special debt of gratitude. The condition on the notes that $60,000 shall be secured by the 1st of Sept. has been complied with by this gift although the school will have no income from that gift for the present. For this reason the board keeps right on in soliciting the $14,000 necessary to complete the desired sum of $60,000.

Already for several years the need for a girls' dormitory became more and more evident. Many parents would have sent their daughters to Bluffton if there would have been such a home at that place. The Board has succeeded in the past year, to buy a suitable house and to properly equip it for a girls' home. This property consists of two houses and about 7 acres of land situated southeast from the college and bordering on the college campus. This property formerly known as the C. B. Amstutz home, was bought for $4800.00 and can be fitted out suitably for about $1200. Lisette H. Kinsinger, of Collinsville, Ohio, was appointed as matron. Under her supervision of the home we can recommend it to our churches and to the girls who are looking for a school.

At the annual session of the Board in Bluffton last January the following teachers were again appointed for the following school year: Dr. S. K. Mosiman as President and Business Manager of the College with a salary of $900; E. J. Hirschler with a salary of $800; Catherine C. Cromer with a monthly salary of $60; Maude Anderson with a salary of $60 per month; Mathilda Basinger with $50 per month; Catherine Mitchell as teacher of the commercial branches with a salary of $400; Mrs. S. K. Mosiman as assistant teacher with a salary of 75 cents per hour. Prof. Evans, Prof. Adams and Miss Axline will give instruction in music.

A great need of every school, of which the friends of the school must never lose sight, is that it must have students. Without these no school can exist, and our school, too, should be better attended. God has so directed and led everything that in spite of difficulties and hindrances we could continue the school throughout the last year successfully. He has also prepared hearts and hands to give munificent gifts for the continuation of the school. Let us secure the blessing which rests on this work by encouraging our young people to attend our own school.

Report of the Evangelization Committee of the Middle District.

Dear Brethren in Christ: In reporting our work for the last conference year we wish to call attention to two phases of the work that are partly following the plans of former years but in somewhat of a different way as to details. The first is in connection with the work at Sterling, Ohio. Hitherto the work there has been done almost entirely by students studying in nearby schools. We were always fortunate in getting young men of consecrated lives and marked ability. Eyeryone of them is now occupying a place of responsibility in the Lord's vineyard. But because they could be there only part of the time the work necessarily had to suffer from the lack of necessary supervision. The committee therefore stationed Bro. M. S. Amstutz there last fall to devote his entire time to the work there. This new plan proved very satisfactory to the church and the committee would be glad to continue it. But we were but recently informed that Bro. Amstutz intends to continue his studies in school next winter and can therefore not be had for the work again. We hope the Lord will direct our thoughts in this matter, so we may find a worker for that field again. We request the conference to remember us before the throne of grace in this behalf.

The other matter to which we wish to call the attention of the conference will best be explained by a letter which we addressed to the pastors of the churches and which reads as follows:

Dear Brother:—In the name of the Evangelizing Committee of the Middle District Conference of our churches I address you as pastor of your church to inquire whether you desire the help of our committee for the arranging of a series of meetings in your church some time during the current conference year. We would defray the expenses of such meetings out of the evangelizing treasury, but your church would obligate itself to hold a collection for the treasury. In case you do wish a series of meetings please answer, as soon as possible, the following questions:

1. Do you want (a) evangelistic meetings, (b) a series of connected Bible studies, or (c) merely a series of usual gospel sermons?

2. What time would suit your church best and for how long do you desire the meetings to continue?

3. Do you have any brother of our churches in mind whom you would prefer for this work? Name about three in order of preference. What language?

4 In case you have yourself arranged for such a series we would be pleased to hear of it and get suggestions.

Praying for an outpouring of God's blessing, I am,

Yours truly,
J. W. Kliewer, Sec."

(Continued on page 4.)

Home Circle.

Home.

A man can build a mansion
And furnish it throughout;
A man can build a palace
With lofty walls and stout;
A man can build a temple
With high and spacious dome,
But no man in the world can build
That precious thing called home.

It is the happy faculty
Of woman, far and wide
To turn a cot or palace
Into something else beside—
Where brothers, sons and husbands tired,
With willing footsteps come,
A place of rest, where love abounds,
A perfect kingdom, home.

Home Influences.

There is music in the word home. To the old it brings a bewitching strain from the harp of memory; to the young it is a reminder of all that is near and dear to them. Among the many songs we are won't to listen to, there is not one more cherished than the touching melody of "Home Sweet Home."

Will you go back with me a few years, dear reader, in the history of the past, and traverse in imagination the gay streets and gilded salons in Paris, the once bright center of the world's follies and pleasures? Passing through its splendid thoroughfares is one (an Englishman) who has left his home and native land to view the splendors and enjoy the pleasures of a foreign country. He has beheld with delight its paintings, its sculpture, and the grand yet graceful proportions of its buildings, and has yielded to the spell of the sweetest music. Yet, in the midst of his keenest happiness, when he was rejoicing most over the privileges he possessed, temptations assailed him. Sin was presented to him in one of its most bewitching garbs. He drank wildly and deeply of the intoxicating cup, and his draught brought madness. Reason was overwhelmed, and he rushed out, all his scruples overcome, careless of what he did or how deeply he became immersed in the hitherto unknown sea of guilt.

The cool night air lifted the damp locks from his heated brow, and swept with soothing touch over his flushed cheeks. Walking on, calmly, but no less determined, strains of music from a distance met his ear. Following in the direction the sound indicated, he at length distinguished the words and air. The song was well remembered. It was "Home, Sweet Home." Clean and sweet the voice of some English singer rose and fell on the air, in the soft cadences of that beloved melody.

Motionless, the wanderer listened till the last note floated away and he could hear nothing but the ceaseless murmur of the great city. Then he turned slowly, with no feeling that his manhood was shamed by the tear which fell as a bright evidence of the power of song.

The demon that dwells in the wine had fled; and reason once more asserted her right to control. As the soft strains of "Home, Sweet Home" had floated to his ear, memory brought up before him his own "sweet home." He saw his gentle mother, and heard her speak, while honest pride beamed from her eye, of her son, in whose nobleness and honor she could always trust; and his heart smote him as he thought how little he deserved such confidence. He remembered her last words of love and counsel, and the tearful farewell of all those dear ones who gladdened that far-away home with their presence. Well he knew their pride in his intergrity, and the tide of remorse swept over his spirit as he felt what their sorrow would be could they have seen him an hour before. Subdued and repentant, he retraced his steps, and with this vow never to taste the terrible draught that could so excite him to madness was mingled a deep sense of thankfulness for his purpose from further degradation. The influence of home had protected him, though the sea rolled between.

None can tell how often the commission of crime is prevented by such memories. If, then, the spell of home is so powerful, how important it is to make it pleasnt and lovable! Many a time a cheerful face does more to make good men and women, than all the learning and eloquence that can be used. It has been said that the sweetest words in our language are "Mother, Home and Heaven;" and one might almost say the word home included them all; for who can think of home without remembering the gentle mother who sanctified it by her presence? And is not home the dearest name for heaven? We think of that better land as a home where brightness will never end in night. Oh, then, may our homes on earth be the centers of our joys, may they be as green spots in the desert, to which we can retire when weary of the cares and perplexities of life, and drink the clear waters of a love which we know to be sincere and always unfailing. — Saturday Evening Post.

Marriages.

GEORGE—KARNECHEL.—On September 17, 1910, at his residence in Milford, Bucks Co., by A. B. Shelly. Wilmer S. George and Lillian B. Karnechel, both of Quakertown, Pa.

Deaths.

BAUMAN.—On August 30, 1910, near Milford Square, Pa., Viola May, daughter of Samuel W. and Clara Bauman, aged 3 months, 14 days. Funeral services were held and burial made at the West Swamp Mennonite church on September 3. Elwood S. Shelly spoke at the house of mourning and A. B Shelly preached the funeral sermon at the church. Funeral text, Heb. 2:10.

ROSENBERGER.—On Sept. 15, 1910, at Spinnertown, Pa., Sarah nee Bauman, widow of David B. Rosenberger, aged 69 years, 11 months, 13 days. Funeral services were held and interment made at the West Swamp church on Sept 20th. Elwood S. Shelly spoke at the house on Heb. 13:14, and A. B. Shelly at the church on Rom. 8:18

BARINGER On Sept 21, 1910, in Richland, Bucks Co., Pa., Anna, nee Landis, widow of Elias Baringer, aged 84 years, 3 months, 28 days. Funeral services were held and interment made at the Flatland Mennonite church on Sept. 25th. Funeral services conducted by A. B. Shelly who spoke on Rev 2:10 in German, and by H. W. Shelly who spoke in the English language

Contributions.

For the Young Ladies' Hall.

From Vesta Eicher, Trenton, O., $4; Eliz. Schowalder, Summerfield, Ill., $3; Mrs Mary R. Miller, Fort Wayne, Ind., $2; Ladies Aid Society, Bluffton church, $2 57; from a friend, Pulaski, Ia., $1.25; from a friend, Fortuna, Mo., $1 From Berne, Indiana:—Mission Society, $25; Mrs. A. A. Sprunger, $5; Mrs. John Winteregg. $3; Mrs. J. J. Wulliman, $5; C. P. and Lizzie Sprunger, $5; Ida Lehman, $5; Judith Liechty. $5; Lydia Burkhalter, $5; Celestine Depp, $1; Bessie Habegger, $1; Lillie Habegger, $3; Mollie Lehman, $5; Ellen Lehman, $3; Rose Lehman, $5; Ida Moser, $10; Tillie Moser, $5; Adina Sprunger, $1; Helen Sprunger $1; Emma Gilliom, $5; Mary Steiner, $10; Christine Steiner, $1; Amos Burkhalter, $3 75; Emma Sprunger, $8; Bertha Sprunger, $3; Martha Sprunger, $3; Rosina and Rachel Sprunger, $100 (note); Hilda Winteregg, $3; Nellie Luginbill, $1; Lydia Wulliman, $1; Carrie Chappius, $5; Mary Liechty, $1; Emma Liechty, $2; Rhoda Liechty, $1. From J. H. and Lizzie Tschantz, Dalton, O., a beautiful "Baldwin" Piano.

Gratefully acknowledged,
MRS. S. K MOSIMAN.

For Foreign Mission.

In the month of September the following gifts were received:

FOR THE GENERAL TREASURY: Saucon church, Quakertown, Pa. $5.50; Bethany church, do. $13 60; Flatland church, do. $16 25; Caroline Roth, West Swamp, Pa. $25; J. A. Schowalter, Halstead, Kan. $50; Solomon Ott, Bally, Pa. $2; Hereford, church, Bally, Pa. $37.26; Upper Milford church, Hosensack, Pa. $50; Y. P. S. of First Menn. church, Newton, Kan. $70 80; Tabor church, Goessel, Kan. $18 81; Hillsboro church, Hillsboro, Kan. $23 77; Bethany church, Freeman, S. D. $68.40; Summerfield church, Ill. $50; Geary church, Okla. $16 94; Hoffnungsau church at Bubler, Kan. $876.86; Bethany church, Kingman Co., Kan. $14 64; Eden Menn. church, Schwenksville, Pa. $55.21; Bertlett church, Frederick, Pa. $13.86; D. J. Auernheimer, Lehigh, Kan. $5; Brothers and Sisters at Rocky Ford, Colo. $25; Bethel church, Inman, Kan. $16 02; Bethel College, Newton, Kan. $13; Silver Street church, Goshen, Ind. $21; Springfield church, Richlandtown, Pa. $ 8; Alexanderwohl church, Goessel, Kan $36 07; West Zion church, Moundridge, Kan. $20; Sukhwara Soc., Bethel College, Newton, Kan. $20; Salem church, Dalton, O. $26.65; S. S. of Johannestal church, Hillsboro, Kan. $36 44; First Menn. church, Philadelphia, Pa. $24 68; Y. P. S. of First Menn. church, Newton, Kan. $15; Daniel Hubin, Westbrook, Minn. $5; S. S. of Grace church, Pandora, O. $150; S S. of Tabor church, Goessel, Kan. $25; First Menn. church, Reedley, Cal. $2 50; Mennoville church, Okla. $3 57; S. S. of Salem church, Wisner, Nebr. $14 32; Family Herman Sudermann, Newton, Kan. $100; mission friend, Newton, Kan. $50; Christian church, Moundridge, Kan. $13 73; S. S. of Prudential church, Hillsboro, Kan. $42 35; Sewing Soc. of Bethel church, Fortuna, Mo. $50; Garden Tp. church, Moundridge, Kan. $60.66; mission friend, Altona, Man $1 50.

FOR SOCIETY TREASURY: Y. P. S. of West Swamp church, Pa., for the orphan Manalan, $20.

FOR LEPERS: Salem church, Dalton, O. $5; Daniel Hubin, Westbrook, Minn. $5.

Gratefully acknowledged,
GUSTAV HARDER, Treas.
JOHN G. REGIER, Asst. Treas.

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free.

The Mennonite.

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Rev. I. A. SOMMER, Editor,
Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,
3004 N. 11th St. Philadelphia, Pa.

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Reports of the Middle Dis. Conference.

(Continued from page 3.)

Unfortunately the committee was somewhat late in launching this plan so that some of the churches found it almost impossible to arrange their work so as to fit it into this plan. Others could not arrange with the workers anymore to come and do the work. Consequently only a few of the churches had these meetings, but those that did have them reported very favorably about them. The committee would like to know whether the churches wish that kind of work to be done by the committee next year or not. We feel confident that if we make the arrangement in time our plan will work much more satisfactorily than last year with the hasty arrangement. But we would like to get the opinion of the conference on this point whether or not there is a need for this kind of work in our churches.

The committee realizes that it has been negligent in the matter of church extension work. But this neglect was in a measure forced upon it. Any work along this line would mean a considerable outlay. But our churches have been drained so much of late years that we hardly felt like laying new burdens upon them. Now that the immediate and most urgent needs of our school are at least partly met, and the school is also helping to furnish us the needed workers, we may before long find ourselves in a better position to take up this part of the work.

Praying God for further guidance in doing all our conference work, we respectfully submit this report.

The Evangelization Committee,
J. W. Kliewer, Sec.

Treasurer's Report of Evangelization Committee.

Receipts.

Balance, Aug. 30, 1909	$492.20
Berne, Ind , congregation	25.00
Pulaski, Iowa, cong.	5 00
Pandora, Ohio, cong	44.38
Summerfield, Ill., cong	11 40
Trenton, Ohio, cong	17.61
Dalton, Ohio, cong	25 82
Total	$621 41

Expenses.

To J. H. Langenwalter, work at Pandora, O.	$31 00
To W. W. Miller, work at Trenton, O.	30 00
To M. S. Amstutz, Sterling, O.	50 00
To M S. Amstutz, Sterling, O.	50 00
To W. S. Gottschall, work at Dalton, O	38.85
To M. S. Amstutz, Sterling, O.	50 00
Total	$244 85
Balance, Sept. 14, 1910	$376 56

W. W. Miller, Treas.

Correspondence.

DONNELLSON, Iowa, Oct. 3.—On Sunday, September 25th, there were four sons and three daughters baptised and taken in as members of our church and yesterday, October 2nd, they assembled with a large number of the congregation and partook of the Lord's Supper for the first time. May this and the prayers of their parents, pastors and others help them to withstand the many temptations that are bound to come to them now that they have declared themselves for the Lord.

The health of the whole community is good at present. The weather is all that could be wished for. With the exception of fruit our crops were excellent.

F. H. KREBILL.

PERKASIE, Pa., Oct. 2.—A congregational meeting was held on Thursday evening, Sept. 29. At this meeting Rev. H. W. Shelly, of Flatland, was unanimously chosen pastor of the Bethel church of Perkasie. The congregation has been without a pastor since the resignation of Rev. Grubb in May. At the same time an election was held to fill the vacancy caused by the resignation of Deacon Harvey Baum. This resulted in the election of Brother Abram Fretz.

The work here is taking on new life and we hope for a prosperous era for the Church of Christ in this field. Rev. William Grubb, of Quakertown, and Rev. Gabel, of Germantown, were present and assisted in the services. On Sunday afternoon Oct. 2, Rev. Gabel preached an excellent sermon.

On Sunday afternoon, Oct. 16th, the Sunday-school will hold Rally Day services, speakers will be present and an interesting service is expected. We extend a cordial invitation to sister S. S. in nearby towns to meet with us on this as well as other occasions.

Within several weeks after this service installation services for the newly elected pastor and deacon will take place, and closely following this the fall communion will be observed.

Yours in His Name,
F. E. L.

PHILADELPHIA, Pa., October 1.—Last Saturday afternoon the Sunday-schools of Phila. joined in a demonstration such as had not been attempted before in our city. Eight parades of members of Sunday-schools were held in eight different sections of the city. The city was divided into eight districts and each district had its parade and grand rally at the end of the parade. The Kensington section had the largest parade having about twenty-five Sunday-school members in line. All ages were represented in the lines, ranging from the Cradle Roll babies in baby coaches to old grey-headed warriors in the Lord's army of workers. The parades moved to the stirring music of many brass bands as well as the resounding and swelling tones of some of our familiar hymns. Picturesqueness was added by the fluttering in the breeze of numerous American and conquest flags whose red cross and inscription blazoned forth that emblem by which we as a Sunday-school host shall conquer. Added to these were numerous quite handsome school and class banners in large variety. We venture to say that never before has Philadelphia seen the Sunday-school army, in such large numbers, thus publicly march in honor of Him whom they love and serve, whom they honor and uphold, Him, who lived and died and rose again and now sitteth on the right hand in glory, Him, who loves and cares for them, namely,—King Jesus. Such parades are inspiring to those who participate in them and can not fail to impress those who see them. We of the First church Sunday-school had some sixty of our members in the parade. We will have many more another year.

Last Sunday morning, September 25th, we held our Annual Sunday-school Rally Day exercises. Attractive invitation cards had been sent to every member of the school and handsome souvenir buttons were distributed. We had prepared an excellent program of hymns by the whole school, responsive psalms, special singing and three five minute addresses on the subjects, "Missions and our Sunday-schools", "The Bible, its place in our school" and "Forward". These addresses were designed to offer suggestions for the year ahead so as to make our work more efficient. Some very good suggestions were offered. The whole program was rendered in an excellent manner. We gave a prominent place on our program to the old song, "Home, Sweet, Home" which was sung in a touching manner by one of our young ladies. Our double mixed quartet also rendered an excellent selection. A chorus of ladies rendered Prof. Excell's grand hymn, "Crown Him" and our little Primary and Beginners tots, God bless them, sang one of their hymns and recited the beautiful twenty-third psalm. We feel proud of our school and we think justly so. The attendance was good.

Our pastor had arranged a series of special services for each evening during the past week. He had secured visiting ministers for four evenings, Rev. W. Scott Nevin of the Cohocksink Presbyterian church, Monday evening, Rev. S. P. Prieheim of the Allentown Mennonite church Tuesday and Wednesday evenings and Rev. J. M. Isenberg, of Trinity Reformed church on Thursday evening. Our pastor preached the preparatory sermon on Friday evening and also gave a short review of his twenty-eight years' pastorate in our church. The services during the week were indeed a rich feast and our pastor is to be commended for his wise selections. On the morrow we will gather around the communion table of our Lord.

The Phila. County Sunday-school convention will be held on October 3 and 4. This promises to be a good convention. Our school will be represented by regularly appointed delegates. The Ladies' and Men's Adult classes of the city will have their yearly banquets and conferences in connection with the convention on Monday evening. We expect to be represented in large numbers at both banquets. The chorus from The Truthseeke 's Class of our school will sing at the ladies' banquet. We hope to get some helpful pointers for our work from these conferences.

A. S BECHTEL.

Editorial.

They say that church people are easily imposed upon and that pastors are generally "easy marks". The begging fraternity can always turn to church people and their pastors when other fields become less profitable. To be sure one expets to be imposed upon occasionally. Our master never said, "you looked up my record, you reported my case to the society for organizing charity and they after careful investigation gave me a nights lodging and a meal-ticket," what He did say was "I was hungry und ye gave me to eat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye cloathed me; sick and ye visited me; in prison and ye came unto me." The investigator for the charitable society who found one in such a predicament would find a half dozen reasons for rejecting his application. At least a record would be made of the fact and notice would be sent to the other charitable societies in the town that such a one had been in prison. It is no very great folly for one sometimes to make a mistake in giving charity. True the money we give to the beggar sometimes goes for rum instead of for food or clothing but when we have been deceived we may find satisfaction in the thought that God blesses the motive that prompted us to do good, even if our gifts went astray. We do admit, however, that when we have given help to some one and we later discover the recipient to have been unworthy, it does somewhat jar him and make the way harder for next applicant, no matter how worthy he may appear to be. On several occasions we have commented on the liberality of the Mennonite people to beggars and tramps. Generally this liberality has been prompted by feelings of pity and sympathy, sometimes our brethren in farming communities have regarded their barns better protected by feeding the tramps than by having them insured. We are glad that now and then we hear of some case where charity and sympathy of our people has eased some one's hard road or helped some one to make a man of himself. If one out of a hundered is saved our charity is well invested.

We feel it our duty, also to warn our people against a class of frauds and swindlers who use the name of our churches and our people in order to accomplish their end. We have had a number of little experiences along this line of which we shall give a few instances to show how easy it is to use a little knowledge of our churches and people in order to get money without working for it, unless you can say the victim has been "worked". A young man came to our house and asked if he could see the Mennonite minister. He stank of rum, and with the brazen confindence that it gives its drinker he said "Mennonites are my specialty, I have been in Lancaster county for two years and they have always given me enough to eat and a place to sleep and I came to see if I could borrow a quarter from you." When he was told that a man who is full of rum would get nothing he made this assertion: "I don't need money to get rum, people who wouldn't give me a bite to eat would buy rum for me if I asked them for it, I could stay drunk for six months without a penny." The tramp spoke the truth. Every saloon is full of men who think it fun to buy a drink for a "bum". If Mennonite people generally feed tramps it cannot be charged that they are so misguided in their charity as to supply them with drink and thus make the tramp a doubly dangerous man in the community.

A German once called on us. He claimed to come from a Mennonite church in Germany of which we know. He claimed to be related to one of the trustees of our conference who lives in Kansas and to a professor in charge of a Mennonite school in Manitoba. We know both of the brethren very well and gladly gave the stranger a hearing. By some accident his baggage was in another city, and by another unusual combination of circumstances he was unable to get into immediate communication with his friends from whom he could get all the money he needed: would we lend him a small sum of money. We cheerfully did so for the sake of our church and our friends in Kansas and Manitoba. We never saw him again, but a friend in the city whose name we mentioned who knew the two brethren named did see him next day. Fortunately this friend was not quite as easy as we were and the stranger was compelled to go without the loan.

We often wonder where imposters get their informations. Here was a man who could speak familiarly of persons and places widely separated, we have also wondered why he tried, with such a good story to get only a small sum of money. Is it possible that he was a Mennonite gone to the bad?

One night a refined, well spoken, well groomed man and woman came to our house just as we were going to bed. They had a plausible story to tell about having suddenly found themselves friendless and penniless late at night on the streets of our big city without a place to sleep. All they needed was a place to go until morning when their friends in their home city would come to their relief. They had come to us because the man was well aquainted in Berne, Ind.! and knew the Mennonites there. He even gave a fairly accurate description of the town of Berne. We offered them money to pay for a room in a near by hotel. The man wept, shed real tears and plenty of them and declared he could not accept charity. It was the best acting we ever saw. We didn't even suspect that it was acting and insisted that the money be accepted as a loan. The next day we were informed that during the few past days at least fifty preachers in our town had been "stung" as we were. As the imposter left they assured us that they had often thought they would like to become Mennonites, wear a plain garb and settle down to the simple life on some farm. It would not surprise us if some day they would be wearing a distinctive garb and get down to the simple life, but we somehow feel that if it does happen it will not be in the neighborhood of the Mennonites who wear the plain garb but in some nice safe institution maintained by the state for just such people as they.

The Lord's Remembrancers.

". . . Ye that are the Lord's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in earth." Isaiah 62, 6—7. R. V.

The spirit-filled Christian is pervaded by one pimary life-thought and ever does he see before him one principal life-object. The life-thought is Christ, in whom we "live and move and have our being". The life-object is identical with that which Christ himself sets forth: "Go ye, therefore, and make disciples of all the nations;" . . . "not wishing that any should perish, but that all should come to repentance."

This life-object has caused the establishment of two definite fields of work and of two distinct classes of workers. Within the walls of Jerusalem, as Isaiah defines it, are to be found the "Lord's remembrancers" and out on the walls are the watchmen whose field of work lies beyond.

But we linger at the thought: "the Lord's remembrancers". That concerns me and you who are staying at home. In other words, we are the Lord's reminders, we are the intercessors, the mediators between the missionary and the Lord. By reason of the fact that we are the Lord's remembrancers there is imposed upon us a sacred duty and a holy privilege: namely, that of prayer.

Paul, one of the watchmen, has left for us in his rich legacy of thirteen epistles, several very pithy statements relating to prayer. "Pray without ceasing"; ". . . continuing steadfastly in prayer"; ". . . with all prayer and supplication, praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints." The autobiography of this great missionary, as it appears in his many letters, proves that prayer was a reality in his life. When we see before us such a consecrated man we are compelled to say with the disciples: "Lord, teach us to pray." And in answer we have from the lips of the Master himself, the assurance: "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."

The lives of God's workers everywhere reveal the marvelous power of prayer. Who would not like to have attended that midnight song and prayer service in the inner prison at Philipppi with Paul and Silas as leaders and the other prisoners as audience, when "suddenly there was a great earthquake, so that the foundations of the prison house were shaken: and immediately all the doors were opened; and every one's hands were loosed." — It is said of the German pastor Gossner that at no time were there less than twenty missionaries directly dependent upon him for their support, and that during his lifetime he sent out no less than 144 missionaries, all through prayer. Of John G. Paton, the pioneer of the New Hebridees Missions, it is said that he was consecrated to the work of missions by his parents at his birth. — The great David Livingstone was found dead in a kneeling position beside his bed. The Japanese Neesima had the experiences of his own life as a warrant when he said, that "we must advance upon our knees if we wish to be victors. — The work of prayer in God's church would require volumes to relate, and even then but little could be said of all the answers that have come to secret prayers for personal salvation and faith.

Now, we as the Lord's remembrancers, have the special duty of intercession. It has ever been thus that God blesses only through prayer. And even then, man cannot fight the battle alone, "for our wrestling is not against flesh and blood, but against the principalities, against the powers, and against the world-rulers of this darkness, against the spiritual host of wickedness in the heavenly places."

Intercession is necessary from the standpoint of the missionary. In more than one respect he is the most helpless man on earth. For he has not gone out on his own authority; he is only a small part of the big body of Christ; he stands at the battle front where the danger is the greatest; as one has put it, he works on the dark bottom of the deep sea of sin, while we who are at home are buoying ourselves near the surface where the pressure is less and the bright light penetrates far more strongly. — But with God he is the most powerful servant in the service for salvation. It is for us to pray, therefore, that the missionary be a man "after God's own heart".

Again, intercession endows members of mission boards with

that judgment which permits of sending out only such men and women who are chosen vessels. Not seldom do we hear that the fire of enthusiasm has caused members of God's kingdom to be lead astray. And again, oftentimes we hear of fields where great results have been reached by men and women prepared and endowed to do what others could not have done.

Intercession acts like a loaded electric wire. Whoever comes in touch with the man of prayer, is bound to become loaded with the same spiritual power and he will also pray. In a Korean congregation two or three men realized the need of prayer if they wanted new life. They went to their house of worship at four in the morning daily. But soon others noticed them and asked for admission into their secret prayer-circle. They were admitted, but still others came, and before long that church was filled to its utmost for prayer every morning at four o'clock.

As the Lord's remembrancers we can still further expect to have problems solved and difficulties overcome on the mission fields. The excessive heat, the threats from the natives, the unpleasant attitude of Governments, the frequent weakness of converts and a dozen other occurrences of an unpleasant and even dangerous kind can be met and handled properly when God's spirit has been called down by prayer.

Even the missionary who feels weary and exhausted from his years of toil and apparent failures, can be renewed in spirit as he leans against the solid wall of prayerful men and women who are interceeding for him at the throne of grace. Why should the missionary complain of that spiritual emptiness which makes life so hard and wears out the body within so short a space of time? He has done a big task in leaving the homeland for the darkness of heathendom. Should not we who remain at home do our share to keep him upright by means of the wonderful power of prayer?

If the missionaries were able to mould the prayers of the supporters at home, they would, no doubt, unanimously make room for one prerequisite to soul-saving, and that is: intercession for the individuals who are longing for Christ. Here is what one of our own missionaries among the Indians writes:

Dear Brothers and Sisters of the . . .

I come to you with a soul who wishes to become a follower of Christ and yet fears to take the step. Her name is Mrs. Yellow Horse, a sister of one of our Christian women. Would you in your prayer-meetings pray for her, and also that her husband might be persuaded to accept the Lord at the same time?

I remain your humble worker for the Lord,

Signed(.....).

Am I in touch with some mission worker who is giving his time and efforts to win those who realize that they are lost?

The German proverb says: Pray as though no working helps, work as though no praying helps. Prof. Warneck says that God can do nothing without men but we can do absolutely nothing without God. Above all else the work of missions is a work of prayer; if it is not that it is nothing at all.

Have I considered deeply what is God's life plan with me? The work of building up his kingdom is of such a nature that all of its many parts are dependent upon each other. Therefore: ". . . Ye that are the Lord's remembrancers, take ye no rest, and give him no rest, till he establish and till he make Jerusalem a praise in earth."

P. R. Skroeder.

Driscoll, N. D.

Notes on the C. E. Topic.

Oct. 16.

Your Amusements; Do They Build Up or Tear Down.

Rom. 15: 1—3; Ps. 36: 7—12.

God intended that his people should be happy. They are created with a desire for pleasures. And provision is always made that this desire may be satisfied. The Bible begins with the description of a garden created for man's enjoyment. It ends with the description of another Garden provided for man's eternal pleasure. "Early in the history of the race God recognized that it is not good for man to be alone" and provided company for him in order that he might get greater happiness by sharing his pleasures. We get greater pleasure out of life by being in company with our fellows. Heaven is described to us, not as a solitary place away from distresses and sins, merely, but as a city, an institution in which a great many have a part and where each one does contribute to the pleasures of others as well as satisfies his own.

Amusements may be divided into three classes, those which are wrong, those which are questionable and those which are helpful. Any pleasure which has in it the possibility of hurting ones self, ones neighbor, or a violation of God's law is wrong. Our body and our soul are two precious treasures which we must guard and keep pure. To sin against them is always a sinning against the creator and real pleasure cannot come in this way. We are very well warned against this form of sin. The laws for protecting our body are a matter of common knowledge, every one knows what will hurt him and what will do him good. The conscience continually thunders the law of the soul into our ears and the written word ever warns us against the violation of spiritual or physical laws.

Questionable amusements, are those, not altogether wrong, they may even have an element of good in them. A ride through the country may be refreshing and inspiring, but when one neglects his church service to do so he does wrong. A game of chess may be an excellent mental discipline but to become a chess-fiend may make an idler out of one or even endanger his sanity. There are many forms of art which appeal to the sense of the beautiful in men, but in art's name many crimes are committed by those who would . . . "Drag art's temple down — to the level of the show place for the outcasts of the town."

Helpful pleasures are first of all spiritual occupations. Christ the greatest and best of beings found it joy to save the lost. The best we can do is to follow his example. Spiritual exercises provide a variety of pleasures. We have those that are purely devotional and those that call for activity. We get much out of them when we put much into them. Physicals pleasures may be helpful, any exercise that makes strong the body or the mind to resist evil or weakness contributes so much toward making and keeping the body and mind as God created it.

Notes on the S. S. Lesson.

Oct. 16.

The Last Judgment.

Matt. 25: 31—46.

GOLDEN TEXT: Matt. 25: 40.

The lesson presents a picture of the day of judgment as it will be. In a measure we are judged every day: if we do good a reward is certain; if we do wrong punishment is sure. But not all good is rewarded in this life, neither is every evil punished here. Scriptures assures us that, beside our daily punishments and rewards a general judgment day will come. Were we without scripture to tell us so, our reason would assure us that there surely must come a time when unrewarded good must get its just notice and unpunished evil its deserts. The judgment will not be a trial in the sense that we understand trials now, there will be no need of proving who are the good and who are the bad, God knows that, the good will merely be separated from the bad.

God is king. He now sits upon his heavenly throne. Then he will sit upon an earthly throne and all nations as well as individuals will come before him to hear their sentence of doom or joy. The separation of the sheep from the goats is for the good of the sheep. The good can never enjoy the perfect happiness God makes possible for them until they are entirely separated from the bad.

The king's judgment is one of pronouncing blessedness for the righteous, with it goes the inheritance of a kingdom. Not a kingdom that has been earned or even deserved, but one bestowed by grace, given as a gift, which was in preparation from the world's foundation.

The reason that Jesus gives for inviting the blessed to an inheritance of his kingdom is that he is identified with his "little ones" and that they (the blessed) administered to his needs when he was in abject poverty and endured hunger, thirst and nakedness. "Took me in" means not only provided shelter, but made him one of their most intimate circle of friends. The visit to the sick and prisoners were duties new to the Jew and are an evidence of the self-forgetting love of those who truly serve.

Christianity has a message and a remedy for poverty. The hungry, thirsty and naked can find it in the help which not only gives them a new start in life but opens to them the door to treasures in heaven. It has a duty to perform to the stranger, especially to the millions of strangers who yearly come to our shores from foreign lands. It has always regarded the sick as its special care. The greater portion of Christ's public career was given to healing the afflicted. The care of the sick is a work possible to every christian. Medical missions are the most powerful influences at work for the winning of the heathen world to Christ.

Because they had done these things without even a thought of reward the righteous will be surprised and of course supremely happy on hearing the Lord's words of special approval. Good works do not save but good works are the best evidence that one is saved.

The cursed, those condemned to the fate designed for the devil and not for men, go to a fate of their own choosing. No positive wrong is mentioned in their condemnation, simply the good they failed to do, "ye did it not to me". Our attitude toward Christ is shown by our actions toward men.

News of the Week.

Domestic.

37 KILLED IN ANOTHER TRACTION WRECK.

WAITING ORDERS NOT HEEDED AND CARS MEET ON CURVE.

STAUNTON, Ill., Oct. 4.—Thirty-seven persons were killed and from sixteen to twenty-five injured in a collision on the Illinois Traction system, two miles north of here late this afternoon. Three of the injured and possibly more are not expected to survive. One report says that fifty were injured.

The collision occurred between local train No. 14, northbound, and an excursion train, No. 73, headed toward St. Louis and loaded with passengers on their way to view the parade of the Veiled Prophets at St. Louis. The accident, according to present information, was due entirely to the disregard of orders by the crew of local No. 14, which was in charge of M. A. Leonard, conductor, and John Lierman, of Staunton, the motorman.

Train No. 14 had orders to pass train 73 at Saunton. The latter train was running in two sections and the orders given to No. 14 were explicit that it should pass both sections of the southbound train at Staunton. The first section of No. 73 had passed when the crew of No. 14 pulled out onto the main track, heedless of the second section, and started north. At a sharp turn in the road called Dickerson's curve, which is two miles north of this place, the trains came together in a splintering crash.

Dickerson's curve is a sharp bend in the road and is at the bottom of a decline both from the north and from the south. Train No. 14 and the second section of No. 73 were both on the down grade and moving at a speed of forty miles an hour when they met. The collision occurred right at the bottom of the double incline and at the sharpest part of the curve. The cars were so close that it was impossible for either of them to stop or slow down or able to do nothing except set the brakes and jump for their lives.

The crew of No. 14 and the crew of No. 73, which was composed of W. V. Duncan' conductor, and E. J. Young, of Springfield, Ill., leaped for their lives as soon as they saw that a collision was inevitable, and all four men escaped without serious injury. They were badly shaken up but were able to lend assistance to the injured an instant later.

None of the passengers had a chance for life, as the crash between the cars followed immediately the cries of warning issued by the conductors and motormen as they jumped from the trains.

The cars came together with a terrific crash and both were entirely demolished, being piled in one hugh mass of wreckage through which the bodies of the dead and injured were scattered. Information available at the present time does not state how many of the passengers escaped uninjured but it is certain that by far the larger portion of those on both cars were either killed outright or desperately injured.

Four Sugar Convicts are Pardoned by Taft.

WASHINGTON, October1.—President Taft has pardoned Edward A. Boyle, John R. Coyle, Patrick J. Hennessey and Thomas Kehoe, four sugar weighers who are serving sentences for connection with the customs frauds at New York.

Each was sentenced last January to serve one year in prison. With allowance for good behavior their terms would have expired on November 9. They will be released immediately because they gave information against Gerbracht and Heike, officers "higher up" in the trust.

The President less than a month ago refused to pardon the men. Henry L. Stimson, special attorney for the government in charge of the customs prosecutions, later made representations to the President that the four convicted men had given him very valuable information which he used in the trials of Gerbrecht and Heike. The President reconsidered the case and pardoned the four men on Mr. Stimson's recommendations.

News Paper Plant Wrecked; Many Lives Lost.

LOS ANGELES, October 1.—The building and plant of the Los Angeles Times, one of the best known newspapers of the southwest and of which General Harrison Gray Otis is editor and principal owner, was completely destroyed by an explosion and fire soon after 1 o'clock this morning, resulting in the death of upward of twenty of its employes and a financial loss of half a million dollars.

The management of the paper lays the blame of the explosion to the labor unions, with which organizations the paper has long been engaged in bitter warfare. It is charged that unknown persons set off a charge of dynamite in a blind alley which ran into the center of the building, completely wrecking the interior and setting it on fire from roof to basement.

The force of the explosion was terrific. It was heard for miles and all the windows in the vicinity of the Times building were shattered. Between fifty and seventy-five employes were in the place at the time and until the whole list of employes of the paper can be checked over it will not be known how many lives were lost.

Rob Ship of $23,000.

SEATTLE, Wash., Oct. 3.—Sixteen thousand dollars in gold bulletin and a large sum in Canadian and American bank notes, estimated by the postoffice authorities at $5,000 formed the prize that prompted the looting of the mail room of the steamer City of Seattle last night as she was approaching this port from Skagway, Alaska.

Postoffice inspectors assert that three men were in the conspiracy to rob the steamer. Tom Buckley, alias Williams, mess man on the vessel, was arrested to-day and $8,000 in gold and a large roll of bills were found in his possession.

Three Killed in Vanderbilt Race.

MOTOR PARKWAY, L. I., October 1. Three persons were killed and nearly a score injured, some fatally, on or near the course, today, over which Harry Grant drove his 120-horse power Alco to victory in the Vanderbilt cup race, the American classic, defeating thirty other machines.

Twenty-nine American Sailors are Drowned.

NEW YORK, Oct. 2.—There was given out from the battleship New Hampshire to-night a list of twenty-nine men who were supposed to have perished by the swamping of a barge or whaleboat, which was being towed to vessel at anchor in the Hudson river last night. Appended the list are the names of eighteen men who are still absent, but who were not recognized as having been in the swamped boat.

72 Miners Dead in Mexican Mine.

EAGLE PASS, Texas, Oct. 1.—72 miners, possibly more, are entombed and believed to be dead in mine No. 2, at Palau, Mexico, in the Las Esperanzas mining district, operated by the National Railway lines of Mexico, as a result of two explosions, presumably because of an accumulation of gas, last night and early today. The men entombed are mostly native Japanese miners, although the number includes several Americans.

Typhoon Devastates Philippine Provinces.

MANILA, September 30.—A typhoon of unusual severity swept over the valley of Cayagan river in the provinces of Cayagan and Isabela, northern Luzon, on September 24. Four towns, including Ilagan, the capital of Isabela province, were practically demolished, A thousand persons are still homeless and destitute, but the dispatches so far received indicate that there were no casualties.

The tobacco crop was seriously damaged. The government is making relief plans.

Steamer Lost With 70 Persons Aboard.

PANAMA, Oct. 3.—The steamer Chiriqui, belonging to the Pacific Steam Navigation company and plying between Panama and Buenaventure, is reported lost by an explosion of her boilers off Garachine, in the Gulf of Panama.

Two steamers have been sent out to investigate the report. The Chiriqui carried 27 first class passengers. Including the crew, there were 70 persons aboard. She was of 344 tons register.

Foreign.

REVOLUTION IN PORTUGAL.

WAR-SHIPS FIRE ON PALACE. KING MANUEL A PRISONER.

LONDON, Oct. 5.—According to the Daily Mail, a revolution broke out in Lisbon yesterday (Tuesday). The dispatch adds that King Manuel is a prisoner, that street fighting has occurred, that the warships are bombarding the palace and that all communication with the capital is cut off. Shortly the revolutionists hauled down the royal standard over the palace and replaced it with the republican green and blue flag.

The long awaited revolution in Portugal has broken out. Lisbon is in the hands of the republicans, the royal standard has been torn from the palace and the flag of the revolutionists raised in its place. Some reports have it that King Manuel is a prisoner. Army and navy have added their support to transforming the monarchy into a republic and the movement which began Tuesday in the capital is likely to spread quickly throughout the country.

The warships began bombarding the king's palace at 2 o'clock in the afternoon with small show of resistance and soon the supporters of the monarchy were forced to capitulate.

It is believed that the killing of Prof. Bombara, the republican deputy and anti-clerical by an army lieutenant was the direct cause of uprising, although ever since King Manuel ascended the throne there has been plots for the overthrow of the monarchy and against his life.

The republican party has been planning for a complete change in the government and King Manuel according to the republican leaders by his disregard of the rights of the people and his blind insistence on a dictatorial system, has added to the fires of the people's wrath.

As is usual under such conditions, telegraphic communication with Lisbon has practically been cut off, but wireless dispatches from vessels lying off Lisbon have amply confirmed that the revolution is a serious one.

LONDON, Oct. 5.—The announcement of the death of Prof. Bombarda, the republican deputy and anti-clerical, who was shot by the army lieutenant, Rabello, at Lisbon Monday, may possibly have started a revolution. Bombardo was a distinguished educator. He recently was elected to the Portuguese parliament in the republican interest. His assailant, according to some reports, was a madman.

The people saw in the murder of the liberal league an act of clerical vengeance. Nothing more was required to set loose popular indignation and precipitate a revolution."

150,000 Workmen Locked Out of Cotton Mills.

MANCHESTER, England, October 1.—Because George Howe, a workman in the Fern cotton mill at Oldham, refused to clean his machinery when ordered to do so by the factory superintendent, 150,000 cotton workmen in the Manchester district were locked out at noon to day. If the lockout continues a week, and there is no sign of an early compromise, 200,000 workers in allied industries will be thrown out of employment.

After desperate attempts at a compromise of the trouble, both sides admitted failure to day and at noon seven hundred mills were shut down.

Both sides were willing to arbitrate the Howe case, but pending the arbitration the Fern mill demanded that Howe be laid off, to which the workmen objected. It is admitted that the demand made upon Howe was not in the line of his employment.

Flies Over the Pyrenees.

BIARRITZ, France, October 4.—M. Tabuteau made a splendid flight over the Pyrenees from Spain to France last evening. The aviator rose at San Sebastian, and directing his course between the lofty peaks of Haya and Palzquibel, followed the valley of the river Bidassoa to the sea, over which he passed to Biarritz.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, October 13, 1910. No. 40.

Nightfall.

The dear long, quiet summer day
Draws to its close.
To the deep woods I steal away
To hear what the sweet thrush will say
In her repose.

Beside the brook the meadow rue
Stands tall and white.
The water softly slips along,
A murmur to the thrush's song
To greet the night.

Over and over, like a bell,
Her song rings clear;
The trees stand still in joy and prayer.
Only the angels stir the air,
High Heaven bends near.

I bow my head and lift my heart
In Thy great peace.
Thy Angelus, my God, I heed.
By the still waters wilt Thou lead
Till days shall cease.

—Alice Freeman Palmer.

Items of News and Comment.

Elder Isaac Peters, of Inman, Kan., has moved back to Henderson, Nebr.

On October 6, 1910, four couples were married in the Salem church at Childtown, S. Dak.

The result of our choice will be at some future day, "Come ye Blessed" or "Depart ye Cursed."

"The thought of judgment will sometimes cause a man to stop and think when everything else fails."

The Kansas Ministerial Conference will be held in the Tabor church at Goessel, Kan., on Oct. 18, 1910.

The construction of the Peace Palace at the Hague, provided by Mr. Carnegie, is proceeding apace. It is proposed to have it finished by 1913.

The Western District Conference will convene in the Alexanderwohl church at Goessel, Kan., on Oct. 19, 1910. Among the important subjects for discussion is that of erecting an Old People's Home.

On September 11th there were received by baptism 11 persons into membership of the Nordstern church at Drake, Sask. At this occasion the ministers Moses Huber, of Ontario, and Isaiah Rosenberger preached in the English language, and Elder Gerbrandt, pastor of the congregation, in German.

There are now 69 children at the Orphanage near Flanagan, Ill., with Rev. Ben Rupp as Supt., under the auspices of the Defenceless Mennonite conference.

Editor M. B. Fast, Scottdale, Pa., has resigned. After several calls and stop-overs on his way he will move to Reedley, Cal. He is succeeded by C. B. Wiens as editor of the Rundschau.

Both are truly unending, the life everlasting of the righteous and the eternal punishment of the wicked. It is foolish to ignore plain Bible facts, because no human being can change them.

The strongest demand for the "repeal" of prohibitory laws, especially the county local option law, comes from the brewers, distillers and the liquor dealers in "wet" counties.

Work, Pray and Study. The following statement needs to be earnestly pondered. Let every pastor settle down to his legitimate work in good earnest with the purpose as the Apostle Paul puts it, "By all means save some." —"The true revival spirit is not created by large choirs, newspaper advertising and elaborate machinery, but by prayer and study of the Word of God."

Mennonite Mission Work.

(By request of the Berne Young People's Society Bro Steiner has kindly compiled in giving this interesting and encouraging information, and by permission is now published in the MENNONITE.—Ed.)

Both the Mission (Home and Foreign) work and the charitable work of the Mennonite and Amish Mennonite churches of some seventeen Conference districts of the U. S. and Canada *) is entrusted to the care and general supervision of the Mennonite Board of Missions and Charities. A Mission Manual given out by the Board will give you much valuable information.

We have three stations in Chicago under the direct control of the Board and two more stations that are conducted with the support of several other Mennonite bodies.

*) Or in brief "General Conference B".—Ed.

1. *The Mennonite Home Mission* located on 643 West 18th Street was opened in 1892 and is the oldest station supported by our people. There are 7 workers, a church of about 60 members, a large S. S., sewing circle, Y. P. meetings and other services conducted weekly by this station. The building and grounds are worth $15,000.00.

2. *The Mennonite Gospel Mission* opened in 1906, on 610 W. 26th Street has four workers, a S. S. of several hundred, and a membership of some 30, with meetings well organized for all departments of city mission work. We are this fall completing a new building for this station costing $12,000.00.

3. *The Mennonite Rescue Mission* opened 1907 on 2259, 35th St. has four workers, a S. S. of 50, and other services, and several converts received into fellowship.

4. *The Mennonite Gospel Mission* opened 1903, on 1209 St. Marys Aye., Ft. Wayne, Ind., has four workers, a S. S. of 100, eight services weekly, about 35 members, a building worth $5,000.00 with some funds on hand to build larger.

5. *The Kansas City Mission* opened in 1905 200 S. Seventh St., Kansas City, Kans. has four workers, S. S. of 75, with other services and a membership of about 30. The building and grounds are valued at $4,000.00.

6. *The Canton Mission* opened 1904, on 1934 E. Tuscarawas St, Canton, Ohio, and a rescue station down town called "Happy Hour Mission", have 5 workers, a large S. S. and other services suited to the work, a membership of 60, and buildings and grounds valued at $5,000.00 which includes a home for workers which is under process of construction.

7. *The Toronto Mission* opened 1906, 1368 Danforth Aye. Toronto, Ontario, Canada, has four workers, S S. of 70, other services well attended and membership of 20, a building valued at $3,500.00 is under process of construction.

8. *The Lancaster Mission* opened 1896, on 112 E. Vine St. and a Slum Station on 310 Rockland St., Lancaster, Pa. have three workers, two S. S., and other meetings, and property valued at $5,000 00. The members of these stations commune with the regular Mennonite church of the city which holds a membership of 300.

9 *The Philadelphia Mission*, opened 1900, 2151 N. Howard St., Philadelphia, Pa. has 3 workers, a S. S. of 70, with other services, membership 60, and building worth $12,000.00.

10. *The Youngstown Mission* opened 1908, 950 W. Federal St., Youngstown, Ohio, has 3 workers, a S. S. of 60, other services and membership of 30, with some funds toward a building.

11. *Mennonite Gospel Mission* opened 1910, (Feb. 6th) of 1712 Eleventh Aye., Altoona, Pa., has 3 workers, a S. S. of 50, there have been 16 confessions.

This is a brief sketch of our city mission work. Aside from this we conduct (12) an *Industrial Mission* among the colored people of *Welsh Mountain*, Lancaster, Co., Pa., by 3 workers in charge, S. S. and other services and lands and property valued at $1,200.00.

13. Our foreign work at *Dhamtari, C. P.*, India, *The American Mennonite Mission* was opened 1898, and has 15 workers, with a membership of 550, orphanages, Leper Asylum, a Normal School, which care for several hundred each, and stations as follows: *Sunderganj* with 26 acres; *Rudri*, 50 acres; *Leper Asylum*, 12 acres; *Bologhan* 834 acres, *Igatpuri* rest home, 23 acres, a total valuation of $50,000.00.

The charitable work of our people consists of work done as follows:

14. *The Mennonite Orphan's Home*, West Liberty, O., has 6 workers, 70 children, property valued at $15,000.00.

15. *The Mennonite Old People's Home*, Rittman, Ohio, has 6 workers, 30 inmates, and valued at $16,000.00.

16. *The LaJunta Sanitarium*, LaJunta, Colo., a home for consumptives, has 7 workers, 50 inmates, and property valued at 40,000.00, including the farm of 160 acres.

17. *The Mennonite Home for the Aged*, Lancaster, Pa., has 7 workers, 40 inmates and property

valued at $30,000.00 including lands.

18. *The Mennonite Children's Home*, Millersville, Pa., under construction has a valuation of $15,000.00 and is to be dedicated before Thanksgiving.

Would say that all of our stations are free of debt and that we hold a number of thousands in reserve and for new stations.

Hoping this may be of service to you and may lend your meeting a ray of hope and good cheer, I remain, Fraternally,

M. S. STEINER,
Pres. of M. B. of M. and C.

Let's Be Fair.

The readers know that the Rev. H. A. Musser, of Nagpur, could not be prosy though he tried even so hard. He continues to fill his Nagpur Christian Advocate each quarter with bright breezy news and articles. The new issue for June is no exception. Some one other than an Englishman has given him a text this time: 'A voice comes floating across the water "you are not sent out to enter society but to save souls," Yes, "friend of the voice," but listen: The missionary must be above all things else a diplomatic soul-saver. The missionary is in the lime-light out here. Perhaps the only American in the place, he is a sort of sample of the lot at home. We read in these papers out here enough written to tickle the palates of American-haters about the "fools across the water," and we somehow want to put up a decent appearance to sort of show them we are not all long-whiskered drawlers with a belt full of pistols and knives. We are expected to be diplomats, and a good suit of clothes and a good suite of furniture goes a long way with some folks. To keep up a decent establishment with a decent "rig" takes all the cash that comes in. One would almost think he had been having a hard time." Some one has evidently accused him or some one he knows under the old exclamation: "My, but the missionaries do live fine!" Mr. Musser says quietly to such an one: "Friend, give that old saw a rest. It makes us weary out here to have it trotted out by cheap globe trotters who visit our homes enroute and generally, or at lerst quite often, forget to pay for what they were glad to get from the generous souls who foraged near and far, and killed the fatted fowl to make 'em feel at home out here; only to hear later on of cruel remarks as to the amount and quality of the food, which at the time was far above the average of food that the memsahib ate herself the day after they had gone! Let's be fair, we are not on exhibition out here, we are up against it daily; and if the memsahib wants to bake a good old sponge cake and trot out a pumkin pie and some fine doughnuts to tickle up your appetite, don't go off like a big goose and tell all creation that the missionaries live too high!—Indian Witness.

For the Mennonite.

"Church and State."

The Uniting of the Two is Heathenish, Popish, and Rationalistic; Therefore Anti-Christian.

To the *Heathen* there has never been anything higher than the state. Therefore his religion often develops into a state religion. Often, too, such a state religion rises and declines with the state (poor religion!), and sometimes is extinguished together with the state—as it deserves. The state usually strives to influence the religion, and it has good mediums to do this, namely the religious (even Christian) subjects. Antichrist will be a very religious heathen!

Since the *Pope* does not know that the kingdom of Christ is a spiritual kingdom at this time, he is seeking to gain worldly supremacy. And since he cannot today command the fire and the sword, he still claims this supremacy above all monarchs and other rulers on the earth. In all lands his faithful ones seek to influence politics. No wonder that by far the great majority of Bible students of all times have thought and are now thinking that a Pope will be the Antichrist. Such will be the policy of that person.

The Rationalistic sentimentalist, of course, does not want a religious despot (a pope) to rule. But since he lets his reason speak louder than the Word of God, he sees the salvation of the church in her getting things in hand on this earth, just as the Antichrist will do, only under a different name, mixing church and state. He looks upon the church as an institution where people are to be helped to become better so that outward conditions in the world will be better, and all will be helped. Thus the two, church and state, continually strive, each one for the supremacy—like Pope and Emperor in the Middle Ages. As long as the church has the supremacy, she uses the state to carry out her commands. And as long as the state is the stronger, it employs the loyal subjects (the Chrtstians) to exert their influence upon the people in behalf of the state.

Herein the Rationalist and the Antichrist agree again perfectly in their policies. Thus it must be, for their points of starting, their means, their aims are the same. They both start with a legal mind (grace has not her place) their means are power and might ("but by My Spirit", says the Lord); their aim is to be great in the earth (while "our conversation is in heaven"). Therefore their beginnings and doings are "foolishness" and will perish with the world, for they are "of the world"!

Conditions are everywhere preparing for the Antichrist! E.

Sympathy.

For one soul to measure the anguish or the sorrow of another there must be much in common. There must be community of nature and of thought and of life. No formulas are sufficiently true for world-wide application. All scales of human invention are too coarse, and their poise too uncertain to weigh tears and pains and heartaches. It is impossible to sympathize fully with even the very poorest and the lowliest of our fellows, and the great have great griefs into which it is not possible for another to enter. No human insight is sufficient to penetrate the depth of another's soul. Only one can enter from without the Holy of Holies of another's heart. He who suffered in all points as we suffer, and who knows us better than we know ourselves, can enter fully into all our griefs, all our sorrows and all our heartaches. The one who said "now is my soul troubled" in prospect of what He was to suffer can know and enter into the sorrow of any human soul. Therefore He is to be trusted and confided in, for He is the only sure help. In Him is rest.—Ex.

A Remarkable Fruit Producer!

Contributed.

The time for the gathering of fruits is here. Look at that peach tree laden with its wealth of luscious golden tinted spheres of edibility.

But you expect nothing from it but peaches, and are willing to await its yearly crop, and to tolerate its barren condition for the greater part of the time.

Then again, if you want apples, you must plant another tree; if plums are desired, still another, until to satisfy our varying appetites will require a regular orchard.

If you were offered one tree yielding peaches, apples, plums, pears, etc. whenever needed, and the claims proved true, you and everyone else would want that tree; in fact, you would not be without it.

While such a producer of bodily satisfying fruits is not available yet, what is of still more importance, just such a tree is to be had bearing fruits for the soul of man.

"But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." Gal. 5:22—23.

Here we have nine different fruits from one source and each one just when needed *most*, and *every* time needed!

A clear perception of this will surely cause us to "praise the Lord for His goodness and for His wonderful works to the children of men,"—also to awaken within us a desire for such a tree.

Repent; believe; throw wide open the entire being to the blessed Holy Spirit and start a one tree orchard right away!

But do not expect to sit under a tree with wide open mouth expecting the fruit to drop in—climb up and get it!

God did not plant our fruit producers in man's mouth to make things real handy, but expects us to do something ourselves.

So with the fruits of the Holy Spirit, when things all go wrong and the flesh feels like saying "it never rains but it pours," lose no time in idly "holding open our mouths underneath the tree," but pick that fruit called long-suffering—eat—and be satisfied.

A Reasonable Explanation.

A correspondent asks as to an article in a secular weekly, descriptiye of the Edinburgh Conference, in which the assertion was made that all Christian denominations were there except the Roman Catholic, and the hope was expressed that in time all Churches, including the Catholic, would be united, great pleasure being expressed at the hearty applause which greeted the reading of a letter from a Catholic bishop. Our correspondent questions whether the paper has not a Roman Catholic on its staff.

This is very probable. Rome makes vigorous efforts to control the press. In many papers the news is doctored to suit its wishes. Its literary bureau announces that it is ready to help editors, authors and publishers by revising articles on subjects affecting Roman Catholicism. Under its revision the massacre of St. Bartholomew becomes only a trifling affair due to disorderly Protestants. In some States it has ruled reliable histories out of the schools and introduced books favorable to its claims.

Our correspondent laments the ignorance of the Bible manifested by some scholars in the public schools. This ignorance is the result of Rome's war against the Bible. It complains that the schools are godless, and itself makes them so by excluding God's Word. Many papers are fair both to Protestantism and Romanism, but others are abject instruments of the Roman propaganda.—Herald and Presbyter.

Home Circle.

What the Home Means to the Nation.

A noble nation of ignoble households is impossible. Our greatest peril to-day is in the decline of domestic morality, discipline and piety. The degradation of the poor by overcrowding in great tenements and the enervation of the rich by seclusion in luxurious palaces threaten the purity and vigor of old-fashioned American family life. If it vanishes, nothing can take its place.

Show me a home where the tone of life is selfish, disorderly, or trivial, jaundiced by avarice, frivolized by fashion, or poisoned by moral skepticism; where success is worshipped and righteousness ignored; where there are two consciences, one for private and one for public use; where the boys are permitted to believe that religion has nothing to do with citizenship and that their object must be to get as much as possible from the State and to do as little as possible for it; where the girls are suffered to think that because they have no votes they have therefore no duties to the commonwealth and that the crowning glory of an American woman's life is to marry a foreigner with a title—show me such a home and I will show you a breeding place of enemies of the Republic.

To the hands of women the ordinance of nature has committed the trust of training men for their country's service. A great general like Napoleon may be produced in a military school. A great diplomatist like Metternich may be developed in a court. A great philosopher like Hegel may be volved in a university. But a great man like Washington can come only from a pure and noble home.—*Henry van Dyke, in Essays in Application.*

Why Mother Was Tired.

Dinner was over, and mother had cleared the table and was washing up the dishes. Emma had made a half-hearted offer to wash them, but her mother had told her to go on with her lessons, for she must not get behind so near examination. Emma knew quite well that the half-hour required to wash the dishes could well be spared, and that she could easily get her lessons afterwards. But she was only too ready to accept her mother's view of the question, and industriously applied herself to her history and grammar. Now and then the clatter of the dishes from the kitchen disturbed her, not as a mere noise might, but as a faint reminder that she had neglected her real duty.

Dick was reading an interesting book, for he very much enjoyed those hours of leisure after the hard day's work clerking in the shoe department of a large, busy store. Little Nellie, who was in the second grade and as yet brought home no work, was cutting out paper girls and ladies, and coloring them with her pencils. All about her the whittlings of the frequently sharpened pencils and the scraps of paper littered the carpet, some of them even drifting back under the lounge and table. This was a jolly hour for her, too, and her mother invariably had to clean up the disorder left behind her when she was sent to bed. Rob and Evart were deep in a game of chess, and the jackstraws they had just pushed aside to make room for the chessboard were scattered at their elbows.

Father was reading his evening paper, at the other end of the table, his feet propped restfully on an upholstered chair, from which he had carelessly pushed the protecting cover. His cold pipe lay upside down on the table, spilling aches all over the clean cloth, and the shoes he had discarded for his slippers had been tossed into a corner.

Presently mother came in, and with a sigh, so deep, so profoundly weary and hopeless that father involuntarily glanced up, she sank into her low sewing rocker and drew the big mending basket toward her. The others read, played, joked and chatted. Altogether it seemed a happy family circle, if one did not know that it was utter weariness that kept the mother herself silent, that her eyes and fingers were so tired that she could scarcely take the tiny stitches in Emma's torn skirt, or darn the staring holes in Rob's and Evart's hose.

At last Emma finished her task, pushed aside her books and went toward the piano.

"Shan't we have some music before we go to bed?" she asked.

"Come, mother, father, boys, and you, too, Nellie. We'll sing 'Home, Sweet Home.'"

The rest rose to join in with alacrity, but mother, who had put aside her basket of neatly-mended clothes, only folded her tired hands in her lap and shook her head.

"Mother, why is it you never sing with us any more?" queried Dick.

"I am always too tired, dear," was the low answer.

"I wonder where you find so much to do, Mary," her husband remarked, frowning a little. "Seems to me, with the washing and ironing done away from home, and a good seamstress to do up the sewing fall and spring, you ought not to be so tired, just keeping up the house and getting the meals. How is it?"

For a moment his wife made no reply, while a pained look came into her patient brown eyes.

"Ask me to-morrow night," she said at length, a light of determination growing in her face, a red spot burning on her cheek. "I will have my answer ready for you then."

This enigmatical remark aroused the family curiosity, but to all questions and entreaties she would only say, "I will have my answer ready to-morrow night."

The next evening, when the family were at last seated around the table, mother came in and took her place beside the fire. In her hand she held a sheet of paper closely covered with her own neat handwriting.

"Is that your answer, Mary?" her husband inquired, a twinkle of amusement in his eyes. "It looks like a lawyer's brief.

"No lawyer had a hand in this, but I hope it will plead my case with you, at any rate," she aswered as she handed him the paper. "You may read it aloud, if you please."

Her husband smiled a little as he reflected on the unreasonableness and whimsicality of women in general, and what a tempest in a teapot they can raise over a trifle. But he held the paper near the light and read;

"Why I am tired to-night. One day's program:

"Rose at 5, and built a fire in the range, in order to get father and Dick off to work in time. Got breakfast, at which three kinds of cereals are required to suit different tastes, as well as meat for father; built a fire in the dining room and laid the table. Called the family to breakfast, having to make three trips upstairs to get Rob and Evart out of bed. Swallowed my own cup of coffee in such haste that I scalded my tongue, and ate a cold egg and a lukewarm biscuit after the rest were served.

"Dressed Nellie and combed her hair for school. Hunted father's rubbers and gloves, sewed on two buttons for him and fixed him up some cough medicine. Made three trips upstairs to find Dick's tie, his purse and some other trifles he had mislaid and which no one else can find except mother. Then sewed up a rent in his coat.

(To be concluded.)

Marriages.

BILLMAN—CALBETZOR.—On Oct. 6, 1910, at the home of the bride's parents, Wadsworth, Ohio, by Dr. N. C. Hirschy, of Redfield, S. D., Frank W. Billman and Leda L. Calbetzor, daughter of Mr. and Mrs. W. L. Calbetzor.

Deaths.

NUSSBAUM.—On September 29, at Berne, Ind., John Nussbaum, almost instantly from the kick on his head by a shied horse, aged 45 years, 10 months and 25 days. On August 16, 1891 he was married to Mary Ellen Baumgartner. This union was blessed with 14 children, of which 1 died in infancy. The deceased is survived by his wife, 13 children, father, 6 sisters and 4 brothers. Funeral services on Oct 2 were conducted by Rev. J. W. Kliewer.

LEHMAN.—On October 1, at Berne, Ind., Cleophas Lehman, aged 38 years, 8 mo. and 17 days. He was born at Langnau, Switzerland, and came to Berne, Ind., in April, 1894, where he united with the Mennonite church. On Oct. 24, 1905 he was married to Emma Kneuss. The deceased fell from a tree in January, 1908, from which he received injuries that caused his death. He leaves his wife and two sons. Rev. J. W. Kliewer conducted the funeral service, and spoke from Ps. 27:14.

ELLENBERGER.—On October 1, 1910, at the hospital in Ft Wayne, Ind., Amos Ellenberger, aged 38 years, 1 month and 1 day. He was married to Della Flory on Oct. 13, 1901, and joined the Mennonite church on March 4, 1906. On Sept. 21, 1910, he was in the awful wreck that occurred on the Interurban road near Kingsland, Ind. He was among the few injured who were taken to the hospital. There he was most of the time unconscious. The deceased leaves his wife, 5 children, his parents, 3 brothers and 5 sisters to mourn his sudden and unexpected death. The funeral services took place on Oct 4, from the Mennonite church, conducted by the ministers C. P. Maas, of the Evangelical church, and J. W. Kliewer of the Mennonite church.

Contributions.

Home Mission

a) GENERAL TREASURY.

From Geary church, Okla., $5; Salem S. S., Wisner, Nebr., $14; Bethesda church, Henderson, Nebr., $38; collection taken at mission festival, Schmidtsburg, Can., $50; Sister J. Wall, $2; Netta and Anna Friesen, $.10.

b) CITY MISSION TREASURY.

From Mabel Wright, Los Angeles Cal., $ 01; Wanda Isaac, Freeman, S. D., $2 50; mission friend, Dallas, Ore., $ 36.73; H. H. Wedel, Goteho, Okla., $25; S. S., Wisner, Nebr., $14 64

Gratefully acknowledged,

M. HORSCH, Treas.

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What Can the Sunday-School Do for Home Missions?

Paper by NEWTON S. Gottschall, read at the S. S. Convention of the Eastern District Conference, held at Schwenksville, Pa.

The Sunday-school is simply a modern title for an ancient and apostolic service of the church. It is a school with a text-book. It is a school with lessons. It is a school on Sunday. All this the Sunday-school is and this also is the church.

The Master with the disciples about Him, by the seaside, on the mountain, in the desert, in the temple, in the synagogue, and in the upperroom,—that was Sunday-school in the first century. The Sunday-school is a preparatory institution in which the young people receive a systematic training, which qualifies them to carry on the church work more thoroughly and successfully.

Now in speaking of the work that the Sunday-school may do for home missions, I think that I am safe in saying that the Sunday-school is doing a greater work in the line of home missions, than any other organization of its kind. So it is very important that the work of the Sunday-school is carried on right. The success of a Sunday-school depends largely upon the method by which the work is carried on.

The Sunday-school must be regarded as a most inviting field of Christian effort. In no other position within reach of most private Christians can diligence and faithfulness accomplish so much for the advancement of the Redeemer's Kingdom. Quite humble literary attainments and a very limited portion of time well improved will accomplish wonders in a Sunday-school.

It would be difficult to find the post in which larger and more favorable opportunities are afforded to minister to the temporal and spiritual necessities of families and neighborhoods, to cheer the despondent, enlighten the ignorant, and confirm the well disposed, than in that which the Sunday-school teacher occupies.

The Sunday-school teacher is to the children what the laborer is to the field, to prepare the ground and sow the seed. He is what the parent is to his household, to instruct and train them for the service of God and their fellowmen. He is what the miner is to the mine, to bring forth hidden treasures.

In discussing the power of the Sunday-school as an instrument of elementary Christian education the phrases that are used are a good Sunday-school and the exercises properly conducted. These are not words of mere form, but they indicate rare qualities and represent a great achievement.

There never was a time when such an institution as the Sunday-school was more needful than it is now. The way was never more completely open for the full measure of its influence to be exerted than it is now. The means of making such an agency for diffusing Christian education were never more ample and appropriate than now. There never were more reasonable grounds to anticipate their complete and uniform success.

The things that prevent so powerful an institution, so favorably situated, and so appropriate to the time from a full development of its power, is the want of faith, skill, diligence and devotion in those who are called to administer it.

The teacher of the Sunday-school is doing the work of or really is a Home Missionary. His work may be likened unto a man working in a stone quarry, who is boring a hole in the firm rock, and is preparing it to be broken by the powder. The teacher must cut a hole into the very rock of heathendom and fill it up with the powder of divine truth. What more he needs is fire from Heaven to touch it and God is doing this. He is preparing the people. By and by we shall have a mighty upheaving in this rock of heathenism, and from it obtain polished stones to adorn the temple of our Lord. The man or woman who is to serve God as a leading missionary must be a man of teaching power and personal influence.

It is of no use to send out into this world a man who cannot speak. If you want to speed the gospel he must be one who can preach. Our Lord had this grand capacity in the highest degree. Our Lord was a man who could toil. He never preached a sermon without weaving his soul into it. Now if the Sunday-school would see souls saved, the work will never be accomplished by persons who are half asleep, but by those who are wide awake and make use of every opportunity. For a home missionary we also want a man who can pray as the Master prayed. He was as great with God in prayer as He was with man in preaching. To briefly state all, He knew how to die for our sins.

Speaking of the reasons of missions we find that missionaries came first to us. Our duty is to send the gospel to others who have equal need and equal claims, and we have the ability to do it. It is easily proved that we are to imitate the example of our Redeemer. For what reason was the history of His life written? Not that it might gratify an idle curiosity. Not that it amuse us by its wonderful event and produce a barren admiration. Not that it might afford scenes on which we might carelessly gaze and subjects on which we might coldly converse.

They recorded the actions and the words of Jesus, that a living, lustrious, obligatory rule of conduct, that a visible commentary of God's law might be presented for our imitation, that a light unerring as the pillar of fire and clould that led the Israelites, might be given to us to conduct us through this wilderness to the promised land on high.

The reasons for imitating Christ are: Because His example is the exactest that we can follow. It was the design of God in sending His Son into the world that He should be an example to us.

The Sunday-school should ever by striving to carry on its work more successfully. This it can do by using the best methods of conducting the classes and exercises in general, and also by trying to get the scholars interested in the work as much as possible, so that they will work all the more for the success of the school and in this way will help to bring new members to the Sunday-school and bringing souls to Christ. They then also become missionaries. When scholars are taught to feel themselves responsible, to some extent, for the success of the Sunday-school they will try to do all in their power to make it a success.

It is not only necessary to send missionaries to foreign fields but they are also greatly needed at home in the church and Sunday-school. It is necessary that we are always striving to lead others to Christ because down in the dust of the arena of this world are Satan and man. It is a deadly conflict. Man is smitten and is undermost. He appeals to the King of all, for help and strength. But before the appeal to the King is made He sends His only Son on a mission and rescues man's soul from Satan's power. And we as Sunday-school workers are the instruments through which Christ speaks to those who are yet in darkness and have not yet put on the armor of God to fight the battles of this life.

Editorial.

That the standards of Christian living are rapidly changing cannot be denied even though there may be some who are not ready to admit that they are lowering. The Puritanical straightners in which our fathers lived and served the Lord is, in the estimate of certain leaders in Christian thought, fast finding its place with the burning of witches and the law against kissing wives on Sunday and other things for which historians apologize. The last twenty years or so have indeed witnessed concessions, if not in words, at least in attitude. There are people who as late as a dozen years ago would never have thought of riding on the trains on the Sabbath now manage to get to church twice as often because they do use the cars to get there. Preachers once thundered against novel reading, theatre going, the dance, card playing, etc. To day they have either lost their thunder or lost confidence in its power. We have in mind a clergyman of a denomination whose book of discipline sounds a note against the amusements just mentioned, in no uncertain tone, yet when he announced to his parish that he would preach a series of sermons to show that the devil is still in these things his large, wealthy and cultured congregation made it plain to him that his resignation would be in order. Perhaps people prefer doing their own thinking on these matters instead of accepting the judgment of their preachers as final. Whatever it is that influences them they certainly (we speak of church people generally) do wink at these things. The atmosphere in which one lives has much to do with one's attitude toward questionable amusements. The good people of Geneva thought nothing of it that Calvin should choose to patronize the ten-pin alley on Sunday but it did certainly shock the great and good John Knox to find him so engaged. We admit that there are some exemplary men and women who cannot look upon certain questionable things with the same degree of horror that others can but we are convinced that for the sake of safety it is best to be on the strict side. The boy who cannot play cards certainly will not waste his money at the poker table and the girl who cannot dance is not exposed to the dangers that all must admit dancing is likely to expose some to.

Americans are changing their standards because America is changing. Its towns are becoming great cities and the moral and social evils of great cities are alike everywhere. Americans once were the children of either British or German stock, most of it influenced by the strict influences of the religion which cost blood to maintain. To-day every race in Europe is sending its thousands to our shores to mix with the population, the result is that the vices and virtues of all Europe are getting a foot-hold. Nations, religions and customs are to-day familiar to every one which two decades ago were as little known as though they existed only in the heart of Africa. What will be the end of it all? Prosperity it certainly brought but "What shall a man be profited if he gain the whole world and forfeit his own life."

The Protestant church, if it has a mission, must increase in activity and earnestness in order to do its full duty to America and the present age. Its people must show by the sincerity of their lives that the faith they profess is a real faith that makes them different from the world and the men among whom they live. G.

Reminiscences of the Late Bishop Moses H. Gottshall.

BY HIS GRANDSON, H. G. ALLEBACH.

Now and then a man in the pulpit is known and read of all men as sent of God. There are no dissenting opinions. Power and fitness are stamped upon every utterance, and subdue all hearers. Such a man wields a tremendous influence because his messages have an angelic sanctity and authority. And it must be borne in mind, too, that all this power and sanctity and influence are so great not by virtue of what the man says, but by virtue of what he does: so that if his life is at all consistent, it is his character that clothes his word with these attributes. Men say his speech is eloquent: even so; but it is because the whole man is eloquent that the speech can be. The stream cannot rise higher than its source.

My maternal grandfather, Rev. Moses H. Gottschall, was a man of this type. Gone to his reward twenty-two years ago, well-nigh forgotten by most of those who were not in close touch with him, his memory is still potent and blessed to those who sat and moved under the spell of his personality on and off the pulpit. I have spoken about him to many of the latter class, and have noted how invariably all seemed to be thrown into a sort of rapture at mention of his name. "Moses Gottshall!" they would exclaim with transfigured face, "I never can forget him!"

For forty-one years—1847–1888—he preached the gospel at Schwenksville, Pa., in connection with several other preaching points. He built up those various congregations, and founded several additional ones, among them the First Mennonite Church of Philadelphia. He was one of the pioneers in the organization of

the General Conference, and a close friend of and co-worker with the late John H. Oberholtzer. I remember the high tribute Father Oberholtzer paid to him while both were still living. "There is no man among us that can match him," was in substance the eulogy then spoken in private. It was Oberholtzer that melted all hearts at Gottshall's funeral by indulging in a flood of personal reminiscenses, revealing the David-and-Jonathan friendship that had existed between them so long, and setting a halo of glory upon the crown of esteem the departed had already worn before death.

I asked one of the twenty-seven ministers that were present at the funeral, "What did you think of grandfather?" "He was one of your straight up-and-down men," was the prompt rejoinder. This was a reference to his fearless preaching. Like John Knox Moses Gottshall did not fear the face of man. He spared no one in his fiery zeal for righteousness against iniquity. I well remember, as a boy, the significant nods and glances exchanged between pews after some besetting sins of the day and the neighborhood had received the most merciless flaying and excoriation. At such times the guilty one would often be so cowed by the legion of eyes turned upon them that their humbled consciences were forced to exclaim in the language of Hagar, "Thou God seest me!" It was a judgment day in miniature.

His pulpit manner was intensely dramatic. He repeated conversations between men, mimicked their attitudes and expressions, conventions and mannerisms, and heightened the realism of the scenes by making use of the Pennsylvania-German dialect. He employed the homely language of his neighbors with a force similar to that commanded by Hosea Biglow in the Yankee dialect and by Ian McLaren in "A Doctor of the Old School," and could thus most effectively drive home a wholesome lesson. With singularly telling effect he would weave into his scripture references the sturdy common sense of his stock and people expressed in the most pithy and happy way.

Most vividly recal ed by me after so many years are the climaxes of his dramatic periods. His earnestness would gather momentum, his eyes would flash fire, his delivery would double its speed, his voice would awaken reverberating echoes throughout the building, his toil-crooked, brawny right hand would be poised above his head and tremble ominously like the dreaded lull before the storm, and presently come down with terrific force into his left palm, or upon the pulpit or the Bible. Every eye would be busy winking in anticipation of the crash. Every one felt relieved when the tension was over. As a child, I was almost afraid of these outbursts.

After the services, which in those days were bi-weekly, his home became the Mecca of a file of carriages, all rolling along as if in funeral procession. Men loved to hang upon his words in private as in public. He was no double personality, a mere sour-faced monk at church, and a mere jolly friar at home. His ordinary conversations were sermons. It was the only thing he could do. He was thoroughly himself whether before one man or a thousand, and this every one appreciated. The preacher's home on a Sunday afternoon would be bursting with cheerfulness and life. Dishes rattled, children ran in and out, men were gathered in knots, singing accompanied by the organ filled the air by fits and starts, yet no unseemly noise or disorder would outrage the sanctity of the Sabbath—nothing suggesting a picnic. The table groaned under the load of wholesome farm produce, and usually there were several tables. After dinner all gathered in the parlor and prepared for religious discussion. The preacher furnished the theme, as every one expected. Then sometimes for hours together he poured out the originality of his mind and the richness and fulness of his experience. This was the after-dinner feast, more keenly relished by all than the food upon the table.

It is difficult to decide whether he loved the children more than they loved him. He generally had one or more upon his knee, while at work edifying the parents. Often he would interrupt the serious part of the program to sing some amusing ditty to the little one or dance it to and fro or up and down. It is safe to say that he filled a large niche in the conscious life of the children that had enjoyed his geniality.

His presence in the sick room was a benediction. If the truth were acknowledged, he cured as many people as the doctor—cured them by mental suggestion, as we love to put it in these more scientific days. He came to minister to the needy soul, but God often mysteriously used these ministrations for the healing of soul and body. When he repeated those oul-stirring words (in German, of course): "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and staff do comfort me," it was as though the Good Shepherd Himtelf was by the sick man's side.

One more reminiscence and I close. He was given to singing—singing at his work and in his periods of leisure. Passionately fond of the rare old German hymns, and endowed with a strong, true, melodious voice, he nearly always had a song in his mouth. While hoeing corn under the summer sun he would repeat over and over in a kind of undertone, some old melody. Often while seated in the rocker near the fire, when the winter sun was at its setting, he would hold an old hymnal in his hand and sing stanza after stanza, throwing his heart into the music while seemingly lost in the visions opened up to him by the noble sentiments of the hymn. I loved my sainted grandfather for his singing, and there is nothing in my memory of him that can possibly be sweeter or more sweetly haunting.

Disadvantages a Mennonite Student of Theology Finds in the Seminary of Another Denomination.

The aim of all Theological Seminaries is the training of ministers and supplying of pastors for the particular denomination which it represents and to provide for

the ever expanding necessities of missionary operations in our own and foreign lands.

Most Protestant denominations open their doors to students of other denominations and welcome all to its privileges, who are sincerely desirous of preaching the Gospel of Christ. But the *chief* aim of course is, and justly so, for its own sons.

It would hardly be fair to speak only on the one side of this question. The writer presumes that most of our ministers, who received the theological training in Seminaries of other denominations were treated with civility and respect and due credit must be given.

I. The Class Room.

In the Junior year the student in his studies will not find any difficulty in Bible History, nor New Testament Isagogics. The Greek is the same for all and so is the Hebrew. Exegesis finds some slight differences, Homiletics none. Dogmatics, the main study, will often put such a student in a wkward position, causing him to recite and explain what he knows his own church would widely differ on.

The middle year finds him in about the same sphere, where dogmatics does not enter he gets a training equal to anyone. But how can the dogmatical teaching and views of a denomination agree when there is no main head (Seminary) from which it is taught? Every minister must differ from his brother minister in points where they would otherwise agree.

The Mennonite Confessions and Catechism a student must study as a side issue by himself, if he wants to get it. The study of the one in use will help him to find differences by comparison and thus help to settle questions. But the training and minute explanations in detail he misses. Mennonite church History is hardly referred to except here and there a paragraph or footnote signifies their existence.

The Senior year brings Pastoral Theology, History of Preaching, Delivery of Sermons, Outlines, Apologetics, Symbolics, Ethics, Old Testament Theology and Isagogics. In all these our students find no difficulty but derive all benefits. The conducting of Public Worship is a drawback for outside students because only students belonging to the denomination are sent to supply and thus that practical part is not given to the outsider.

The Professors out of respect and to avoid embarrasments (no argumentation allowed) will hardly call on an outside student in reference to 'Child Baptism", "The Real Presence" etc. but the student must through his own medium try to solve all those questions.

II. Is a Seminary Needed?

One of the foremost divines of our church when confronted with the question "Should the Mennonite church have an educated clergy?" replied "Are the Mennonite people more ignorant than others that they should be satisfied with an uneducated clergy? Would the church not be far stronger in membership if that were the case?"

Progress and advancement seem to be the watchword in all lines and so in the church. There is hardly a congregation amongst our people where not several college graduates are to be found, teachers and professional men.

"It seems the Mennonite church cannot hold her people when they have sons who have risen to a certain height" said the late Prof. Wedel to the writer. "The reason must be that our pulpit is at fault. We should have a first class Theological Seminary." Prof. Wedel was right.

To cope with the different denominations we must be able to not only hold our own but win others.

The question is often asked: "Should Mennonite students enter other Seminaries?' They should as long as we do not have our own, but may that day not be far distant. Truly,

A Minister.

Notes on the C. E. Topic.

October 23.

The Chances We Miss.

Gal. 6:1—10.

Restore, bear, prove and help are four very practical lines of effort suggested in the scripture assigned for this topic. They are opportunities. Not to use them is to miss many excellent chances to do good to self and others.

1. *Restore.* Let us have Luke 15 in mind. Let it suggest our duty to the "down and out", of which there are 3 classes, those who go astray through ignorance, as in the case of the sheep, those who are lost because of carelessness of others, as in the case of the coin and those who are lost because they deliberately choose a downward course. Every one of them is in great spiritual and physical danger. Our duty only begins with bringing them physical comforts and is not completed until we have brought them the salvation that causes the angels of heaven to sing with joy. Let us remember that both the physical and spiritual needs of our fellow men demand our attention. We must care for body and soul.

2 *Bear one another's burdens.* Life imposes many burdens upon us. Some we are well able to bear alone but most of them only grow light as others help us bear them. Sorrow is a burden we all have to bear at times. We know the value of sympathy and knowing it we should bring our sympathies to those who have troubles or miseries of any kind.

Some are so unfortunate as to need the necessities of life. We may only have enough to get along with, yet it will be a blessing for us to give up some of what we have, or even think we must have, in order that others who have nothing at all may benefit by it.

3. *Prove your own work.* You owe it to God and to your neighbor to do your own work well. It is not enough to build a house, you must build it upon a rock so that when the storms come they cannot wreck it. The house that endures inspires confidence and wisdom. Many suppose that they have done their work when they have made a profession of religion. They have only commenced their work. They must, by a righteous and useful life, prove these professions to be true. A testimony in a prayer-meeting may be a helpful thing to the brethren but it becomes a thousand times more helpful and infinitely more inspiring when it is backed up by a loving, active, Christian example.

4. *Communicate (give) unto him that teacheth.* Share with him who preaches the word. Support your ministry. It is necessary and reasonable that you do so. You demand his time, his efforts and his talents, he can rightly demand that you provide for his needs while he is giving these things to you. You think it right to provide as well as you possibly can for your family. He has the same right.

Notes on the S. S. Lesson.

October 23.

Review.

Golden Text: Luke 9:51.

Lesson III. Christ the divine son of God the leading fact. This confession the rock upon which the church is built. Jesus teaches the lesson of the cross which He must bear. All who would save their souls must too take up their cross and follow Him. Lesson IV. A glimpse of heavenly things to qualify three disciples to be more efficient witnesses. The Father publicly acknowledges Jesus as His son. The coming troubles a subject of conversation. A desire to remain on the Mt. They must not stay too long with visions. There is real work down in the valley. Lesson V. Importance of forgiveness emphasized. If God can put up with our serious faults should we not be willing to endure the little differences between us and our fellows. Lesson VI. He who was a child loves children. Childlike faith and innocence a necessary part of Christian character. Possessions do not always satisfy. Having everything but lacking the one needful thing means ruin. Wealth has its dangers to the soul. Lesson VII. God calls men to serve. The reward is by His grace and is just and liberal. Murmuring against God is usually against His goodness. Lesson VIII. Jesus again foretells His coming suffering. His disciples too much occupied with their own ambitions miss the warning. Two presume on His former favors and ask another to the disadvantage of their brethren. The ten prove themselves as selfish. Jesus finds time to relieve two blind men. Lesson IX. The Great King goes to the city of the King. He accep's kingly honors. Prophecy is fulfilled. Palms are emblems of triumph and peace, characteristic of His kingdom. The Lord purges the temple of the Lord. Do our temples need to be purged? Lesson X. An illustration of God's long-suffering. God's severity toward those who despise His goodness. Lesson XI. A gracious invitation. Rejecting it proves that the human heart is foolish and wicked. Invitation accepted by those who are regarded unworthy, accepting Gods invitation makes us worthy. There is no room for the self-righteous, unprepared guest. Lesson XII. Jesus answers three questions designed to injure Him and His questioners put to silence and shame. He asks the most important question of all. Lesson XIII, Spirit versus flesh. The horrid works of the flesh named. The victory in Christ is obtained by belonging to Him, crucifying the flesh, living and walking in the spirit and seeking the good of others. Lesson I. The lessons of the wise and foolish, the lamps, the delay and the meaning of too late. The need of watching. For what and against what? Lesson II. Talents to be invested. They must increase. The penalty of neglect. That which one uses grows, that which one does not use is lost. Lesson III. The great gathering and final separation. The destiny of the blessed and why they are blessed. The external curse and the reason why it is pronounced.

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News of the Week.

Domestic.

Disastrous Forest Fires in Minnesota.

Winnipeg, Man., Oct. 8.—Word received late to-day from the burning towns along the Canadian border is that at least thirty lives and millions of dollars in property have been lost by forest fires. The Canadian Northern cancelled all trains out of Winnipeg and Port Arthur to-day and word has been received by the company that many bodies have been found along the tracks.

Two thousand people are crowding into Rainy River and the Canadian Northern is sending a special train of box cars and provisions from Fort William.

Superintendent Wilcox's train on its way from Port Arthur is reported to have gone through a bridge and this will delay relief.

The entire Rainy river is enveloped in a dense pall of smoke and cinders. A mile or two up the track of the Canadian Northern from Williams the smoke is so dense that it is almost impossible to breathe. The Canadian Northern officials admit that the train from Duluth due in this city this morning is still in the fire zone and it is impossible to say when it may be gotten through. All wires are down for a considerable distance.

Wagon Loads of the Dead.

Warroad, Minn., Oct. 9.—Beaudette, Spoones, Hitt and Graceton, Minn, were wiped off the map by a forest fire. The bodies of 85 settlers have been located and it is thought the death rate among the settlers will be upwards of three hundred.

Wagon loads of human bodies are being brought into the railway station at Beaudette.

It is reported that many settlers, crazed with grief at the loss of families and property, are roaming the woods and searching parties are constantly going out looking for the injured, the dead and the demented. One family of nine, one of seven, and one of five were destroyed on Friday night.

Flames are Under Control. About 300 Dead.

Warroad, Minn., October 11.—Reports from the forest fire zone between here and Rainy River indicate that nearly 150 bodies have been located, and of these ninety have been recovered, but only sixty identified. So scattered are the bodies that have been reported that it is almost impossible to estimate the number of dead. It is expected that Rainy River will have to take charge of three hundred charred bodies, which it is believed will be recovered soon.

The fires were brought well under control by noon to-day. The work of feeding and housing the thousands of refugees and gathering the dead is now engaging the attention of the authorities, although men are kept on duty to report any renewed activity of the fires.

The wind had dropped to a calm to-day and the fires are no longer dangerous, under the conditions, but another high wind would again start it spreading.

Early to-day the loss resulting from the fires was estimated at $10,000,000. Thousands of settlers have been made homeless.

Cholera in New York Harbor.

New York, Oct. 9.—A case of cholera developed to-day in the steerage of the Hamburg-American liner Moltke which has been detained at quarantine as a possible cholera carrier since Monday last. Dr. A. H. Doty, health officer of the port reported the case to-night with the additional information that a cholera patient from the Moltke is under treatment at Swinburne island. This makes three cases of cholera which have actually reached this port.

Deitz Surrenders.

Winter, Wis, Oct. 8.—"If papa comes out will you promise not to shoot him? He is shot through the hand and wants to surrender."

These words spoken to Sheriff Mike Madden at the edge of the clearing surrounding the besieged home by little Helen, the youngest daughter of John F. Deitz, brought to an end this afternoon the stubborn resistance of the man whose stand for the last six years against what he considered injustice has attracted widespread interest.

The surrender did not come, however, without death and bloodshed. One man is dead, four men and a woman are wounded, and much property has been destroyed.

The surrender of Deitz was dramatic. The alert lumbermen, leaning on their rifles at the edge of the clearing and gazing intently at the windows of the log cabin, suddenly saw the flutter of a white handkerchief at the door. Then little Helen appeared and, advancing with the cloth over her head, walked to the edge of the clearing, where she announced that her father was willing to surrender.

In the trim little cabin where Mrs. Deitz was still at work putting things in order, broken jars and dishes lay scattered on the floor, they having been struck by bullets, of which more than 2,000 had been fired during the day. Bullets lay on the bed, having bounced back after striking against the hall. It was a miracle that the entire family was not wiped out.

It was reported this afternoon that Leslie Dietz was dying from a rifle ball wound in the groin and that John Dietz was shot in the neck, but not seriously wounded. Dietz is reported to have said that before he was taken dead or alive he would kill all the members of his family. One thousand shots were fired between 12 and 1 o'clock this afternoon.

History of the Case.

John F. Dietz came into the limelight about four years ago when he defended Cameron dam on Thornapple river against one of the largest lumber companies in the state. He claimed the dam was on his property and tied up several winters' cuts of logs valued at thousands of dollars, by refusing to allow them to pass the dam without paying toll. He was fought in the courts by the lumber company, but defied the order of judges and held off at the point of a gun all officers who attempted to serve papers upon him. Dietz won. The lumber company paid him a large sum and he allowed the logs to go through.

The sheriff deputized men from all the state to make the arrest of Dietz, and several people were shot. In one engagement, Dietz's son was shot in the head, but recovered.

The latest controversy between Dietz and the authorities of Sawyer county dates from September 6, when Dietz shot and seriously wounded Bert Horrel, in Winter, Wis., in a wrangle, it is said, over rent due on a schoolhouse. Dietz first quarreled with C. G. O'Hare, president of the Winter school board, it is said, and Horrel, taking O'Hare's part, struck Dietz. Dietz then shot and since has declared it was in self defense.

Since that shooting Dietz defied the sheriff to serve a warrant on him.

Census.

Washington.—The census office today announced the 1910 enumeration of the following cities with changes: Kansas City, Kas., 82,231; increase, 30,912, or 60.1 per cent. Butte, Mont., 39,165; increase, 8,695, or 28 5 per cent The increase in Kansas City, Kas., makes the population of the two Kansas cities 330,712.

900,00 Church Goers in Chicago.

Chicago, October 10.—An estimate of Chicago's church census, taken Saturday and Sunday, was made today. It shows:

Number of persons reached, 2,000,000.

Number without church preference, 175,000.

Regular church attendants, 900,000.

Irregular attendants, 475,006.

Members with membership letters, but out of touch with churches, 450,000.

Refused to give information, 1,000.

The complete classification of the data will require another week. The census was taken by twelve thousand workers, representing eight hundred churches.

Foreign.

THE PORTUGUESE REVOLUTION

Religious Orders Must Leave Within Twenty-Four Hours.

Lisbon, October 8.—Provisional President Braga and his associates every day feeling more secure in their newly assumed authority, are drawing tighter the reins of government, and began actively today to put into practice the principles for which they have stood and which they have promised shall be the bulwards of the new republic.

It is apparent that no time is to be lost, not only because of the necessity of meeting popular expectations at home, but as well for the moral effect upon other nations, the recognition of which is anxiously sought.

King Manuel and the other members of the royal family have been declared in exile.

The first step was the publication today of an official decree ordering all religious bodies in Portugal to leave the country within twenty-four hours.

The government had promised the separation of church and state and the suppression of the religious orders.

Dr. Alfonso Costa, the minister of justice, also issued a decree ordering the release of all persons detained by the monarchy on the charge of belonging to secret societies. This is in fulfilment of the projected policy of political freedom.

The expulsion of undesirable Catholics is to be pushed with the greatest vigor. In the belief that many of the monasteries and convents are storehouses of wealth that should be appropriated by the government, many of these institutions are being searched and their valuables confiscated. More than a score of priests, accused of seditious utterances against the provisional government, were arrested today. The police raided their homes in rough fashion.

In confirmation of the stories that the revolutionists had no designs against the life of Manuel and the other members of the royal family, it is learned that the only demand made of the duke of Oporto, when he was captured early in the fighting in Lisbon, was that he leave the country. Promising this, the duke was not only permitted to go, but was escorted to the royal yacht Amelie, on which the revolutionists knew it was intended to convey the other members of the family to Gibraltar.

Details of the death of Dr. Bombarda, whose assassination by Lieutenant Rebello was the spark that set off the revolution show that a bit of heroic strategem on his part in his last moments, prevented the possible miscarriage of the revolutionists' plans. Bombarda had in his possession at the time he was shot documents revealing the complete plans of the revolutionists. His first thought after being shot was that these papers should not fall into the hands of the royalists and with his rapidly failing strength he tore the documents to bits and scattered them.

Victory for Education.

Paris, October 8.—Theophile Braga, the provisional president of Portugal, in an interview with the Matin's Lisbon correspondent, emphasizes what he calls the "philosophical" source of the revolution. The men who have been spreading the doctrines of republicanism, he says, are professors, mathematicians, writers and men of learning. The result, he thinks, is first of all a victory for the cause of "education"—an effort to restore the Portuguese people to the intellectual rank lost for so long a time.

Young King is Hopeful.

Gibraltar, October 8.—King Manuel made his first known reference to the revolution today when he is reported to have said that he had every confidence that he would be able to return to Lisbon, as he declared most of the army and the bulk of the people were loyal at heart.

Quiet Restored. Fighting at Lisbon Cost but 100 to 150 Lives—Orders Flock to Spain.

Lisbon, Oct. 11.—Although the city remains under martial law pending a reorganization of the administration the soldiers have been gradually withdrawn from the streets. Hardly anywhere to be seen to-day. The people have resumed their business occupations and perfect tranquility prevails. Several churches were re-opened this morning.

The casualty list from the recent fighting falls below the most moderate of previous estimates. The official estimates gives the number killed as between 100 and 150. Unofficial estimates place the number still lower.

Madrid, Oct. 11.—Spanish monks and nuns who have fled from Lisbon are arriving at points on the frontier. Premier Canalejas said to-day that the government was moved with pity to receive the exiled, but that a permanent invasion could not be tolerated.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, October 20, 1910. No. 41.

Finish Thy Work.

"Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things enter thou into the joy of thy Lord."

Finish thy work, the time is short,
The sun is in the west,
The night is coming down: till then
Think not of rest.

Yes! finish all thy work, then rest;
Till then, rest never:
The rest prepared for thee by God
Is rest for ever.

Finish thy work, then wipe thy brow,
Ungird thee from thy toil;
Take breath, and from each weary limb
Shake off the soil.

Finish thy work, then sit thee down
On some celestial hill,
And of its strength-reviving air
Take thou thy fill.

Finish thy work, then go in peace,
Life's battle fought and won;
Hear from the throne the Master's voice:
"Well done! well done!"

Finish thy work, then take thy harp,
Give praise to God above;
Sing a new song of mighty joy
And endless love.

—H. Bonar.

Items of News and Comment.

We are looking for trained teachers in the Sunday-school; the world's great teacher is Christ.

Monday, October 31, is the date of the Canadian Thanksgiving Day this year, a few weeks sooner than that of the States.

Rev. Wm. H. Grubb will hold communion services at East Swamp, Pa., on Oct. 23 at 10:15 a. m. Preparatory services on Saturday afternoon at 2:30 when a class of five will be baptized and received into the church.

Bro. Eddison Mosiman informs the readers of the "Bundesbote" that he found Bro. H. Ummel's Pension — "Chalet de la Grande Pature", Valanvron, Chaux-de-Fonds, Switzerland, to be a very good place to stay, and recommends it to those who intend to make a trip to Europe.

Ely, son of Pastor A. M. Fretz, aged 21 years, a member of the Deep Run church, together with a cousin of his has been working and traveling on the Pacific coast for over a year. From January to July they were in the vicinity of Reedley, California. From July to the present they have been working in the Sierra Nevada mountains lumbering. In this issue we print an extract from a letter home, as it appears in his home paper, showing how his home training sustains a young Christian in his vicious surroundings.

FROM OUR MISSIONFIELDS

Missionary J. B. Frey writes from Moencopi, Ariz.: "It is a testimony of love for the Lord and of faith when Christians are willing to leave all for a few years and devote themselves to mission-work without any pecuniary remuneration, (referring to Brother and Sister Schroeder who are thus working at Moencopi). We find it invariably the case when persons from our churches at home come to the mission field, that their hearts beat more warmly for the mission on leaving than they did before, and it seems to me that if people in general knew more of the work done they would have more to spare for it. Upon the missionfield we stand before a mirrow which reflects the picture of our heathen ancestors and shows us what we would be if others had not been willing to sacrifice life and possessions in bringing the light of the Gospel to them. Some of those, who have been here, said: "Our conscience accuses us for not having done more for the work, and we now return home with the resolution of doing more than we ever did before." What we do not know we can not love.

"Our Sunday school and church services are variously attended. At times the attendance is quite good and at others only a few come. There is at present quite a little excitement in the village on account of a young girl and a young woman, who desire to become Christians. The whole village is up in arms against them. The young woman's husband has left her, taking every thing away from her, not even leaving her a bed to sleep on. The girl, Luella, they threatened with a whipping. Both of them told us with tears of the cruel treatment to which they are subjected. We ask the special prayers for these two. They are in need of them. Satan uses all his efforts to regain his power, which he is gradually losing. The Hopis too see that they can not keep their people together on account of the power the gospel exerts amongst them. They regret very much that they could not keep Bessie, knowing that those from among themselves, who know the condition of the Hopis, can accomplish more in overthrowing their religion than we strangers can. Bessie, our Hopi sister, is accused from all sides, but she works on without becoming discouraged. Sister Joanna gathers the young people, who seldom come to our services, and instructs them in singing. There is much to be done for Jesus here. What a great harvest field we have! No one needs to be idle. The Lord has work for all of us to do!

"We of late studied the account of Christ's sufferings, placing emphasis upon the words of Jesus spoken on the cross, when He said, 'I thirst'. It seems to me if our churches would take these words more to heart and consider that the issue is between eternal life and eternal death, that our mission treasury would be more overflowing. The work which we are permitted to do is a precious one. Threats have been uttered to murder both us and sister Bessie. But we are not afraid. We do not believe that they mean it, and besides, we are the Lord's."

Missionary G. A. Linscheid writes from Busby, Mont., that their services were quite well attended during the months of July and August. During September the attendance was not as good on account of the unfavorable condition of the weather. The Indians have to come from 2 to 10 miles and if the weather is not favorable many of them will not come. On August 24, they had snow and a heavy frost so that nearly all the garden vegetables were killed. On September 25, snow fell to the depth of a foot. Both at Busby and at Lame Deer candidates for baptism have offered themselves. These are now instructed by Brother Linscheid at both places. Work amongst the school children was begun again since the opening of the school. The morning services for the children have to fall out as long as Brother Linscheid has to attend to the instruction of the baptismal candidates at Lame Deer, whither he is going every second Sunday. Later on he will go to Lame Deer only every fourth Sunday, he and Brother Kliewer, from Birney, alternating in the services there.

Sister Linscheid commenced her sewing hours with the Cheyenne women again on October 3rd. Quite a number expressed their willingness to come and join in the sewing. The money which was sent them for this purpose, out of which they also bought medicine, has all been used and brother Linscheid had to use upward of $20.00 of his own money to defray the necessary expenses. The money thus sent is now divided between the two stations, Busby and Lame Deer, and after the third station at Birney is finished there will be three stations to be supplied.

BAPTISM AT CHAMPA.

Sunday, August 28, was a happy day for our missionworkers at Champa, India.

On this day ten lepers, all but two young persons, who had been under instruction for some time, were baptized and added to the Christian leper congregation. Missionary P. A. Penner writes: "I was more strict in my examination this time than before. After having had such sad experiences with some of our Christians in the asylum we endeavor to be more careful. This does not say, that these now baptized will prove to be model Christians. But I will have less cause to accuse myself in case some of them should prove to become unfaithful."

Baptism was administered on Sunday August 28th, a rainy Sunday, in the spacious leper church. Brother Wiens read the Scripture lesson, and Brother Penner preached the sermon, after which baptism was administered to the ten candidates, 7 males and 3 females. Brother Penner writes: "It filled our hearts with joy to admit this number to our small congregation." In all 72 lepers have now been baptized in the asylum at Champa. Of these 22 either died or ran away. Those who ran away are now on the streets of Calcutta. We thus have a congre-

gation of 50 members in the asylum at Champa, for which the workers solicit the prayers of the churches. Bro. Penner writes: "The work in the asylum goes on in its accustomed way. There are times of joy and times when everything seems to go against us. But in the whole we have no cause to complain on account of the deportment of the lepers, especially of that of the Christians. I sometimes wonder how 75 white Christians would get along together if they had to live in the same house year in and year out!"

A Young Man's Moral Abutments.

How a Souderton boy meets temptation in the "wild and woolly west"—smoking, drinking, gambling and kindred vices have no charms for him. From a letter written by Ely R. Fretz, working in a lumber camp in the Sierra Nevadas, to his parents Rev. and Mrs. A. M. Fretz, recently, we make the following extracts: "I gather from what you write from time to time that you are very much concerned about my welfare and anxious to have me follow the paths of righteousness and truth no matter where I may be. It may be a comfort to you and I trust it may relieve you of much anxiety to know that I am constantly endeavoring to heed your teachings and do what is right only though I am at times ridiculed for it.

"That does not affect me in the least but rather if anything makes me more determined to do what I know to be right. I try to live a pure clean life, no matter what the surroundings. I find little trouble to live up to my standard of morality and purity.

"Some wonder how I manage to keep from bad habits but I always tell them that as I never started it is quite easy to refrain from them. I shall always remember that it is to the strong home training that I owe my determination to do right and hate the wrong. I shall always look upon these days of 'roughing it' as an important epoch in my life as I am learning many valuable lessons thereby."—Souderton (Pa.) Independent.

The Leading American Amusement.

What is the main American amusement today? Two words answer: "Moving pictures."

Let us note a few of the statistics: New York has a population of 4,766,883 and has (estimated) 450 moving picture theaters with a seating capacity of 150,000. Chicago with its 2,200,000 people has 310 (estimated) of these theaters, and the seating capacity is 93,000. Philadelphia has 1,549,008 in population and has 160 (estimated) with a seating capacity of 57,000. Next comes St. Louis with a population of 637,000 and 142 (estimated) with a seating capacity of 50,410. Then Cleveland with 600,000 and 75 (estimated) and seating capacity of 22,500. Then Baltimore—a city of 600,000—with 83 (estimated) and seating capacity 24,900. Then San Francisco with 400,000 and 68 (estimated) moving picture theatres and a seating capacity of 32,4000. Then Cincinnati with 350,000 and 75 (estimated and the seating capacity of 22,500. Then last New Orleans with 325,000 and 28 (estimated) moving picture theatres and a seating capacity of 5,600. Here are 1391 theatres (estimated) with a seating capacity of 458,310! Is it not plain that the world is going crazy on "moving pictures?"

In New York City—the center of the world for moving pictures—there are 250 "shows" against 76 regular theatres. Mr. Edison's royalty amounts to $8,000 per week. "The chief combination of manufactures produces 20,000 feet a week of new films—of which 80 copies apiece must be made." "The middlemen or 'exchanges' pay manufacturers $9,000,000 for films, which the former rent at about $18,000,000 a year to the actual exhibitors or showmen. They in turn collected nickles and dimes in 1909, at their 10,000 ticket-windows, amounting to $57,500,000. These audiences numbered more than two and a quarter million souls per day—three times the audiences of all the regular theatres in America put together!"

We are indebted for the above figures to the American Review of Reviews, September, 1910.

Much could be said of the disastrous influence these moving picture shows have upon the minds of the young. Thefts and unnameable crimes have been committed because the suggestions came from these miserable shows. But what shall we say to the professing church here and there endorsing this instrumentality of the devil? In several places "churches have rented the airdomes" (moving-picture exhibitions in the open air) to hold their services there and make the summer Lord's day evening meetings attractive by moving pictures. Of course the pictures are of a "religious" nature, nevertheless the whole is an endorsement of these places. Last year while south, in a small southern Georgia town, we were told of a preacher who offered for an inducement to attend the prayer meeting a free moving-picture show at the close of the prayer meeting. When the service was concluded he took the people across the street to the show and treated them, old and young. He belongs to the largest evangelical denomination on this continent. And what about Christian men and women being stockholders in these concerns? But such is the case. Corruption increases on all sides. An insane desire for pleasure and a good time seems to have seized all classes.—Sel.

Be Sure You Are Right.

In very many cases the propriety of an act seems to depend greatly upon its issue; and needs to be estimated in view of the final outcome. But it is not given to mortals to see the end from the beginning; and so they are exposed to various dangers, and sometimes hesitate, hardly knowing what is best or right for them to do. A very good rule is, "When you do not know what to do, do not do it." Often hasty action brings permanent trouble of the gravest kind.

But we have one resource amid all our difficulties and perplexities, and that is this, "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." And if we sincerely wait on God and seek to know His will; if we are careful to devoutly study His Word, and accept its teachings; if we watch the indications of His providence, and if our ears are open to hear His voice; we shall not be likely to go far astray in the path in which we may be called to walk; and delay, when we do not know what to do, is far safer than action which may result in positive wrong-doing.

There are certain acts the results of which may concern us all our lives, the decision of which may be demanded in a moment. But it by no means follows that we are bound to comply with such demands, or give heed to such requests. We have something to do beside giving answers or making decisions to please others. We have our own conscience to regard our own Bible to study our own God to obey, our own souls to save; and hence we should wait and seek guidance from on high, and let God lead us, so that we may be under the direction of One who knows the outcome of every enterprise, the result of every act, the consummation or failure of every purpose. And we should be so certain of the approval of our heavenly Father, and so certain that we are doing His will, that whether the issue of our course be light or darkness, joy or sorrow, peace or trouble, we shall be prepared to bear and endure everything which may come upon us, in the calm assurance that we are doing and suffering the righteous will of God.

It is exceedingly bitter to endure afflictions, sorrows, and disappointments, feeling that we have *brought all this trouble upon ourselves* by our rashness, by our stubbornness, by our willfulness, but if we can have the certain assurance that we are doing the will of God, then,

"Though troubles assail and dangers affright,
Though friends may all fail, and though foes all unite,
Yet one thing secures us, whatever betide,
The promise assures us, the Lord will provide." —The Armory.

A Look Within.

I say, beloved, let us have a good square look at ourselves. "Verily, verily, I say unto you, He that believeth hath eternal life." John 6:47.

But when Christ spoke of belief, He had in mind a heart belief quite different from that so generally accepted today. The five foolish virgins were wise in as far as they went, namely, believing on the coming bridegroom and making some preparation, yet they were left behind. A true heart belief transforms a man inside, outside, and all the way through and sets him to loving "the Lord thy God with all thy heart, and with all thy soul and with all thy mind!" Matt. 22:37.

I think we shall now expose one of Satan's favorite tricks to rob God's chosen people of their rightful inheritance. A man is working for a large concern. He does their work, is recognized and paid, yet love enters into the transaction in neither instance. Furthermore the employee may be *extremely zealous* in rendering a good day's work and all possible dues, while still without love on either side. 'Tis just plain necessity, honesty, and respect. Their hearts do not burn with love for one another, not in the least.

Love is an intense *feeling*—a sort of inner fire fanned up by pleasing qualities. 'Tis more than respect, 'tis more than business honesty, 'tis more than fear, 'tis more than paid service, and more than duty!

An honest, respectful "Christian" is still in danger. Read Matt. 7:22—23. "Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name have cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you".

This reminds us of those who believe in a way, who obey the commandments in a way, and who declare their intention to be a Christian, and never to directly disobey God in anything.

They are just like the shop worker—rendering an 'honest' day's work and receiving proper wages in return.

God's heart burned with sacred *love* for man else Jesus Christ would not have endured so long an absence from heaven among a stiff-necked people, and *love* will have nothing but *love* in return! Love changes the whole life, it burns fiercely upon the heart's altar, it adores, praises, and worships its object of admiration; it drives us closer to God, in His revealed abiding personality, closer to His word, and makes us to be more costant in prayer!

It will be fanned into greater intensity and a whiter heat as God reveals His gracious and beautiful and ravishing self more and more to our expectant hearts! All hail the power of Jesus' name!

Imagine a home wherein is a loving wife, who receives nothing in return but her food, clothing, respect, and spending money! Ask her how she likes it. Ah, she says, my heart is breaking, the old love for me is gone, nothing remains but necessity, honesty, and respect!

Beloved are we among these business-like, twentieth century, honest, respectful, zealous, Christian heart-breakers!

Behold the mercies of God, and resolve now, right away, to love Him in return. Ask Him to give us that white-heated love—that consuming, ravishing, heart-burning, soul-inspiring love, for this endureth forever.

HOWARD D. YODER.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1912.

Home Circle.

Why Mother Was Tired.

(Concluded.)

"Buttoned Emma's waist, curled her hair, mended the glove she had forgotten to attend to and helped her find her wraps and books. At the last minute she called back that she had forgotten her history. Made another trip upstairs after it.

"Put on Rob's and Evart's mufflers myself, because they always neglect it. Helped find their books.

"The milkman and the butcher's boy called while I was doing this, and I stopped long enough to settle the former's bill and to give the latter the order for the roast for dinner.

"Saw everybody off safely at last, having put up a separate lunch for each of the school children, and doctored Nellie's sore throat, and passed a few remarks with Mrs. Brown, who always runs over during the morning to borrow or return something.

"Half-past 9. Everybody disposed of, including the laundryman, who called with Dick's shirts and collars; the solicitor, to whom I gave the usual order for groceries; the woman who brought back the week's wash, the man to read the electric metre and another who brought a load of coal. The kitchen and dining room also in order, and the porches swept, I now had time to turn my attention to the living room.

"Such a room! Everything was topsy-turvy, and I hardly knew where to begin. Chairs and tables were pushed about in reckless confusion, Nellie's scraps littered the entire corner that she had occupied, the chessmen sprawled awry over the board and the table, the jackstraws were scattered promiscuously, books and magazine covered tables and chairs, loose sheets of music lay on the top of the piano, on the stool and on a chair. I picked up by hand the scraps the carpet sweeper would not take up, folded the music and placed it in the rack, gathered the chessmen and jackstraws into their respective boxes and placed them where they belonged. Then I straightened the chairs and tables, picked up slippers and Rob's soiled handkerchief and Nellie's scissors and colored pencils. Then I swept, dusted and opened the windows to air the room.

"Bedrooms next. Made Emma's bed. Hung away her nightgown which lay across a chair, put her soiled garments in the wash, set her bedroom slippers in the closet, cleaned her comb and brush and straightened her dresser. Gathered up her crumpled hair ribbons, a collar or two and a waist that lay on a chair. Dusted the room and put down the windows.

"Made Dick's bed, gathered up his discarded collar and cuffs, straightened his collar box, which he had dumped upside down to hunt a collar button, scattering the contents over the dresser. Hung away his pajamas, put his slippers where they belonged, laid away a letter he had left open, dusted the room and put down the windows.

"Made Rob's and Evart's bed. Put back on the shelf the books they had been reading after bedtime against my strict orders, picked up the scraps left from cutting out pieces for their scrapbooks, put away their slippers and night clothes, cleaned off the dresser—on which I think they had dumped the contents of their pockets—gathered up their soiled garments for the wash, picked up a pocket knife and two pencils and a piece of string from the floor, dusted the room and opened the windows, which they had neglected to do on rising.

"Went into mine and father's room. Made the bed, hung up father's pajamas, put away his Sunday shoes and coat, gathered up his soiled garments for the wash"—

"Mary, I won't read another word. I'm ashamed to."

Her husband's voice had grown husby, and Dick's face was red. Emma's eyes were full of unshed tears, and the two younger boys looked as they felt, exceedingly uncomfortable and ashamed.

"But that is only the program up to 11," objected mother, trying to keep from smiling. "In the afternoon I pressed Emma's waists and ribbons, lengthened a dress for Nellie, entertained two tiresome callers and three agents, answered seven 'phone calls, got the roast and some fresh pies ready for dinner, read a chapter in the Bible, trimmed over my old hat, wrote a long letter to mother, slipped on a clean wrapper and ran around to auntie's for a pattern I needed, helped Mrs. Brown fit a dress and"—

"Mother, don't say another word. I can't bear it!" exclaimed Emma, bursting into tears and burying her face in her mother's lap. "And then I came home, after lingering half an hour at Edith's gate, threw off my school things and tossed my books on the lounge and sat down to read, while you went on with the meal you were getting. And then I let you wash the dishes, and wondered why you were 'cross' enough to refuse when I wanted you to help me with my composition. Oh, mother, I'll do better hereafter, indeed I will. We could have saved you at least one-half the days's work by attending to our own things, and lightened the other half by at least a word or a look of gratitude."

"Yes, mother," Dick put in, slipping his arm around her slight shoulders, "we're a bad, thoughtless, unthankful lot, and we know it now, but we'll turn over a new leaf to-night, won't we, boys?"

"You'd better believe," was the answer, while Rob added, "And I always thought we were quite a model family!"

"I'll pick up every scrap after this, mamsey," murmered a little voice, as Nellie's small, tearful face was pressed to her mother's.

"And I guess there's room for me to reform too, dear," said father's deep voice, with an unusual tremor in it.

And they kept their word.—*Daisy Wright Field, in The Interior.*

Strange Happenings.

The mother of a disappointed young woman was asked by a friend whether the daughter had succeeded in passing a teacher's examination.

"No," was the reply in mournful tone. "Jinny didn't pass at all. Maybe you won't believe, sir, but them examiners asked the poor girl about things that happened years and years before she was born."—Selected.

A German peddler rapped timidly at the kitchen entrance. Mrs. Kelly, angry at being interrupted in her washing, flung open the door and glowered at him.

"Did yez wish to see me?" she demanded in threatening tones.

The peddler backed off a few steps.

"Vell, if I did," he assured her with an apologetic grin, "I got my vish; thank you." —Exchange.

"The Mennonite" from now until January 1912 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

Marriages.

DENGLER—SCHNEIDER.—In Philadelphia, on October 12, by Rev. N. B. Grubb, Mr. Carmon G. Dengler to Miss Elsie C. Schneider, both of Philadelphia.

Deaths.

RIZOR.—On Sept. 29, in Bluffton, Ohio, Anna Elizabeth, daughter of John and Ella Rizor, aged 2 years, 2 months and 29 days. Funeral services were conducted by Rev. W. S. Gottshall, interment at Ebenezer Mennonite cemetery.

WELTY.—On Sept. 28, near Bluffton, Ohio, Frederick Welty, aged 79 years, 7 months and 25 days. Interment at St. John's Mennonite cemetery. Rev. Christian Zimmerly spoke at the house and Rev. W. S. Gottschall conducted funeral services at the church.

AMSTUTZ.—On Oct. 8 in Pandora, Ohio, Katie, wife of Philip Amstutz, aged 33 years, 1 month and 18 days of peritonitis. Funeral services were conducted by Rev. W. S. Gottshall. Interment was made at the St. John's Mennonite church.

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free.

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Correspondence.

SOUDERTON, Pa., Oct. 17.—Pastor A. M. Fretz of the Deep Run, Pa., church will celebrate the Lord's Supper with his congregation next Sunday, Oct. 23. On Saturday afternoon will be preparatory and baptismal services when quite a number of new members will be received into the congregation, among which will be a class of eighteen catechumens, all young people, that have been receiving regular instruction for the past two months.

Religious Instruction.*)

Does the Sunday-school adequately supply the lack of religious instruction in our public schools? If not, how can we supply it?

Is there a lack of religious instruction in our public schools? In some schools the Bible is read, a prayer offered and a religious hymn sung; but there is no religious instruction in the public schools. The Supreme court of Illinois lately decided against the reading of the Bible and any form of worship in the public schools. Since our public schools are for all American citizens, whether Christians, Jews, Mohammedans or even Atheists, no religious instruction ought to be in the public schools, at least it has no right there if anybody objects.

But is it necessary to supply this lack of religious instruction? The Word of Truth says: "The fear of Jehovah is the beginning of wisdom. A good understanding have all they that do his commandments." The experience of the ages verifies this truth.

Milton says: "I call a complete and generous education that which fits a man to perform justly, skilfully, and magnanimously all the offices, both private and public. But here the main skill and groundwork will be, to temper them (the learners) with lectures and explanations upon every opportunity, as may lead and draw them in willing obedience, inflamed with a study of learning, and the admiration of virtue; stirred up with high hopes of living to be brave men and worthy patriots, dear to God, and famous to all ages."

By the grace of God the secret societies, powerful as they are, have in this country not yet attained to such an influence as in France, where they force atheistic and anti-Christian schoolbooks upon the children and punish and imprison the parents, who dare to object to such teaching.

The secret societies have in Madagascar introduced their rites and closed nearly all mission schools because they taught the Christian religion, though they had no teachers to supply the places vacated by the Christian teachers, and they rather leave thousands of children, (if I mistake not, 40,000) without instruction, than to allow them to go to Christian schools.

In this country so far the schoolbooks are generally not anti-Christian and not injurious, yet the public school is without God, without religion; and religion is the most powerful moral agent.

The governor of Pandshab says, referring to the increased number of perjuries: "One should have expected, that with the progress of education and the immense increase in the number of lawyers the custom to aid lawsuits by perjury would have decreased decidedly; but nothing indicates that these influences have helped any to suppress this evil or to make it discreditable." A national teachers' magazine adds to this: "These words confirm the assertion, that we need more than mere intellectual learning."

The same is true of our country and many of our foremost educators and best patriots are trying to find ways and means how to supply religious teaching to our public schools without interfering with the religious liberty of the people.

Young says: "Religion crowns the statesman and the man, sole source of public and of private peace."

The Duke of Wellington said: "Educate men without religion, and you make of them but clever devils."

The Latin says: "A man devoid of religion, is like a horse without a bridle."

The Earle of Beaconsfield says: "Religion is civilization, the highest."

Burke says: "Religion is the basis of civil society, and the source of all good and of all comfort."

Religion is necessary, yet Schaff says: "Religion and liberty are inseparable. Religion is voluntary, and cannot and ought not to be forced."

We need religion for the true education of our children for time and eternity; our public schools do not afford the children the necessary religious instruction; where shall we find it?

In the S. S.! Here is the proper place for religious instruction, and here we find in most cases the needed religious, Christian instruction.

The S. S. at the present time is a necessary factor and a source of immeasurable blessings. Its Its development in most churches has been adequate and its efficiency has been greatly improved. We could and would not do without our Sunday-schools.

But the question is, does the S. S. adequately supply the lack of religious instruction in our public schools?" It supplies the lack, but whether it does it adequately is the question. Our children go to the public school, which has no religious instruction, for five days a week, for 7–9 months a year. They receive religious instruction for one or really for half an hour every Sunday. Is that enough, even with the most competent and enthusiastic teacher and diligent home study and family worship? Shall we give our children the least possible instruction in the most important part of character and life?

In some congregations we have parochial schools, I believe all German schools. These, when they are what they ought to be, supply the lack indicated above; giving in a six years' course, if not a thorough, at least a fair instruction in religion; making the children acquainted with the Bible history, catechism, the use of the Bible and perhaps some of the best hymns.

But how long will we continue to have German schools, when our children go 6–9 months to English, and at the best 2–3 months to German school? And when the language of the family becomes English instead of being German, or a German dialect, how long will it be, until our family worship has to be in English and our public worship will follow?

Do our children, when they become English, need less religion? Surely not, on the contrary they will need a good, solid, Christian foundation to withstand the influences which tend to superficiality and indifference. There is danger that our children, in losing their German language, will also lose their home-religion.

What can we do besides having the S. S.? We can have catechumenal instruction, but if we can only have one or two hours a week on Saturday or Sunday, we ought to have different classes for different ages and gradually develop the religious thoughts and feelings of the children.

But wherever it is possible, and it can be made possible where the parents have the true love to God and to their children, we ought to have a religious school for at least two months, for half a day if not for a whole day, even if this calls for some sacrifices and occasions some inconveniences.

Our church has been noted for its thoroughness in religious training from its beginning, and I hope we will live up to this inheritance, which we have received from our fathers.

Priestly says: "I hesitate not to assert, as a Christian, that religion is the first rational object of education. Whatever may be the fate of my children in this transitory world, about which, I hope I am as solicitous as I ought to be, I would, if possible, secure a happy meeting with them in a future and everlasting life." I can well enough bear their reproaches for not enabling them to attain to worldly honors and distinctions; but to have been in any measure accessory, by my neglect, to their final perdition, would be the occasion of such reproach and blame, as would be absolutely insupportable."

*) Paper by C. van der Smissen, read at the Middle Conference held at Fortuna Mo.

The Preacher.

He held the lamp of truth that day
So low that none could miss the way;
And yet so high to bring in sight
That picture fair—the World's Great Light,
That gazing up—the lamp between—
The hand that held it scarce was seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink when sick and faint.
They drank — the pitcher thus between—
The hand that held it scarce was seen.

He blew the trumpet soft and clear,
That trembling sinners need not fear;
And then with louder note and bold
To raze the walls of Satan's hold.
The trumpet coming thus between
The hand that held it scarce was seen.

But when the Captain says, "Well done,
Thou good and faithful servant, come!
Lay down the pitcher and the lamp,
Lay down the trumpet, leave the camp!"
The weary hand will then be seen
Clasped in those pierced hands, naught between.

—Selected.

Lessons to be Learned from the History of the Persecutions of Our Forefathers for Their Religion.

"The history of the Mennonite church," as a modern writer puts it, "smacks with fire." Do facts warrant such an assertion? To write the history of any cause we must look up its antecedants and find the things that influenced its beginning. Our faith was born amid the bitter travail of persecution. Our spiritual ancestors wrote theirs in their own blood. Their blood-written expressions of faith are the articles of our confession.

There is a sort of traditional method of writing Mennonite history. All of our historians from Van Braght until those of within a few years ago have labored to prove an ancestry for us that began in apostolic times or at least in the time when Constantine made Christianity a state religion. From them the knowledge of divine truth is supposed to have been passed down to us by successors who kept themselves aloof from state churches and were known at various times by a variety of names. The Waldensians, because of the important part they played in the development of religious life and thought in the middle ages are generally claimed as our immediate ancestors. There are Waldensians to-day both in Italy and in the United States. If protestantism is to gain a foothold in Italy in our time it will probably come through the Waldensian church—the historic body of dissenters, which, since the Eleventh Century has testified earnestly against the errors of Rome. The present revival that is carrying the Waldensian movement into every part of Italy is an encouraging sign showing that even in the heart of the Papal see Protestantism may yet have a future. The present day Waldensians are not of our type of protestantism. They baptize children and claim always to have done so. Their history shows that at times they were not bothered with scruples about bearing arms and they are committed to the Presbyterian system of church government. Yet their fathers and our fathers must in some way have been related. Their missionary efforts were in the countries and about the time our fathers began to assert themselves in favor of the doctrines propagated by their missionaries.

To establish historical facts documentary evidence is necessary. Things may be presumed with every degree of reasonableness in their favor but presumption proves nothing absolutely. One may safely assume that the movement about the French city of Lyons under the heroic lead of Peter Waldo had a vital connection somewhere with the persecuted body of Christians hidden away in the fastnesses of the Piedmont but we have no papers to show for it. The same may be said of the Albigenses, the Catherites, the Leonists and others. Persecutions offer a reasonable explanation why records are wanting. No man or body of men would preserve a record of their doings, knowing that such a record where ever it would be found would be used as evidence that would condemn them to torture and death. Neither can we suppose that their persecutors, anxious to wipe the very memory of them from the face of the earth, would be careful to preserve records that might go to show that their zealous persecution was all wrong. Perhaps the danger that the keeping of records involved may have exercised a sort of pre-natal influence upon the subsequent Mennonite descendants which would account for the feeling entertained by the fathers of our church that the keeping of minutes and records is sinful.

It is not the purpose of this paper to go into details concerning what the Waldensians had to endure. They are none of us today. Their connection with our fathers may have been remote and besides we have sufficient material to work upon from Menno's time on.

Menno became a protestant leader on account of the severe persecutions to which all heretics in Holland whether fanatical or rational were subjected at that time. First he heard of the beheading of Sike Snyder for being —re-baptized. He tells us that he never before heard of such a thing as one being dissatisfied with the baptism given him in his infancy and therefore the fact that one suffered death on account of it came as a jar to him—the Catholic priest. Another shock, one severer than that was to overwhelm him with grief. His own brother identified himself with the fanatical Ana-baptists and with them resisted the civil authorities. There could be but one end to such folly. The day soon came when the cloister in which he and his associates had taken refuge fell before the onslaught of the soldiery and he and the other leaders were led to execution. But it was a death for a principle and it came home with such force to the frivolous young priest Menno that his life immediately took a serious turn. He too was soon ready to endure for principle. True, there was a difference in principle. Menno's stand was for a sane type of Christian reform while his brother's had been for one that was extremely fanatical. Both men may have been very much alike,—intensely religious and extremely vigorous in asserting their stand for what they thought was right —there was this difference, however, for which circumstances more than personalities were to blame, Menno was a trained churchman, educated for his position and accustomed to weigh and analyze religious emotions before acting upon them, his brother was a laymen with none of the advantages that education, experience and observation gave to Menno. Two types of character in Menno's family crop out again and again in those who call themselves Mennonites. On the one hand you find the stern, deliberate and conservative type standing for principle in spite of everything. On the other you find a type which seems to throw sanity to the winds and, guided solely by emotions, it plunges into excesses that unsettle some and disgust others.

The death of the two widely different men Sike Snyder and Menno's brother produced in Menno the impressions that changed the worldly, pleasure seeking, feasting, drinking and gaming young priest into the reformer who preached more, traveled more, wrote more, sacrificed more, loved more and was persecuted more than all of the other reformers. He became a Luther in vigor, but not the kind of a Luther who would condone the sins of princes and advise them to kill without mercy their poor starving people who looked to him for help. He became a Calvin in his accurate knowledge of the word and his clear conception of scriptural truths but not the kind of a Calvin who would find pleasure in the damnation of infants and steel his heart against mercy and demand the death of a fellow reformer who differed with him in interpreting the word of God. He became a Crammer the persecuted, but not a Crammer who weakened when the stake was waiting for him. He became a Wesley in evangelistic zeal but not the kind of a Wesley who would quarrel with his wife and finally forget that he had one, for, with it all, Menno's great concern was for his Gertrude and the children. There is but one biography of Menno written in English and that one is a very poor source of information; beside, the author, J. Newton Brown, supposed that Menno was a Baptist. His estimate of Menno, however, is worth repeating, I quote:

"To be a Baptist in the United States in 1836, it is true, may cost a little. To become one after being bred otherwise, and bound by ties of endearing association to a different communion costs more, and proves more, as the mental agony of Judson and others may testify. But to become a Baptist in Europe in 1536 was more than this. To pass like the other great reformers from the bosom of Rome to the banner of reform, even though men of letters, magistrates and princes were gathering there, cost much, but to be compelled by conviction clear and irrisistible, founded on the word of God, to go still farther and beyond them, beyond Luther, beyond Zuingli, beyond Calvin himself, to stand alone as none of them ever did, or worse still, to be identified with a "plebean sect" scattered and peeled and calumniated as no other ever was, the scorn and horror of all living Christiandom, condemned by both Papists and Protestants without exception, to wear out a whole life in labors and perils and privations of all sorts with the absolute certainty of no earthly recompense, to thirst for sympathy with the whole Evangelical body of Reformed and to be repelled from all approach and consolation because in this century, says Mosheim "the denial of infant baptism and consequent baptism of believers were looked upon as flagitious and intolerable heresies,' this was the case of Menno. This was his severe but sublime probation."

Our people have always been willing to endure much and risk more for one another. Mennonite brethren of the old days made it a rule to loan money to the brethren without interest or security. Not to do so was regarded as a breach of discipline. It is to our shame that this is one of the things we left behind when we went out of the old church. Our people have learned to exercise a confidence one with another in their business relations such as Mr. Dooley aptly expresses in the much quoted phrase "Trust everybody, Mr. Hennessey, but cut the cords." Getting away from a brotherly basis to a business one may be excellent policy but it is neither brotherly nor Christian. If we cannot risk a few dollars what would we do when called upon to risk a life for a brother as we see in the following instance?

Menno's name first appears in the martyr book in connection with that of his friend Kynerts, the martyr who died in 1539. He had taken refuge in the house of his friend and brother Leonard Kynerts who lived near Harlingen

and although he himself escaped the vengeance of his pursuers who had tracked him there, yet this small act of Christian hospitality cost his good host his life. For by the law of the times to shelter and aid or comfort a so-called heretic was a capital offense. This kind host was admitted by his adversaries to have been a very pious man. Notwithstanding he was carried to Leewarden, where he was cruelly tortured to make him disclose the place where Menno was concealed. But he chose to sacrifice his own life in order to save that of his friend: thus literally fulfilling the words of John "We ought to lay down our own lives for the brethren." Menno in his reply to Faber gratefully mentions this touching death of his friend.

Our American Mennonite ancestors came largely from three localities, viz. Holland, the Palatinate and Switzerland. Persecutions involving bodily sufferings practically ended in Holland when William of Orange drove out the Spaniards although annoyances continued for some time after that. Both William and his successor Maurice of Nassau were repeatedly petitioned to suppress the Mennonites. The Synod of Dart 1574 asked the States General to compel Mennonites to baptize their children. After a public discussion between the leaders of the Mennonite and Reformed churches in Friesland both sides, as is usually the case with such discussions, claimed the victory. At school we used to say "the fellow who gets mad is licked" and the Reformed party showed their anger by petitioning the State to withdraw all toleration from the Mennonites. Another Synod in 1603 sought an injunction to prevent Mennonite bishops from making proselytes or baptizing. In 1604 an attempt was made to prevent the ordination of ministers. In 1605 efforts were made to induce the State to prohibit the building of Mennonite meeting houses. In fact during that whole century the Reformed divines busied themselves in petitioning the government to annoy the Mennonites in some way or other. The government, however, continually ignored such requests. Nevertheless these conditions were far from pleasant, for the Mennonites were thrown upon the defensive and were compelled to be continually on their guard lest they might lose some of the rights they had gained. (See Smith's Mennonites of America).

Persecutions in the Palatinate were the result of political disorders growing out of a union of church with state. The rule that "the faith of the king must be the faith of his people" naturally caused trouble, especially when every change of sovereign meant a change of faith and when every sovereign regarded it his most sacred duty to rid his realm of those of another faith. The story of the Palatinate is written in large characters of blood shed in the name of religion. For the other faiths this is to be said, Catholics had peace as long as they had a Catholic ruler, Lutherans were let alone when Lutheranism was in the palace. Reformed were safe when the country had a Reformed head but Mennonites being regarded as dangerous enemies to Catholic, Lutheran and Reformed were never let alone. It was not until very near the beginning of the 18th century that a Mennonite in the Palatinate was at least safe from bodily injury.

(To be concluded.)

The Signboard that Says "Be Kind."

If I can't make people feel better, I certainly am not going to make them feel worse," remarked a lady, recently. I thought: "What a fine motto to live by!" I know a young woman who is a positive terror to her best friends because of her sharp tongue. She believes in "speaking her mind." She says caustic things about her best friends, and then wonders why she has not more friends. She complains that she is not popular, but does not realize that she alone is the cause of her lack of popularity. She "drives tacks," so to speak, into everybody she meets, her sharp tongue being the hammer.

"Words fitly spoken are like apples of gold in pictures of silver," we are told by the sage of olden times; and no truer words were ever spoken. Like the dear woman who said, "If I can't make people feel better, I certainly won't make them feel worse," we can always find something pleasant to say if we try.

Notes on the C. E. Topic.

October 30.

My Denomination at Work in Other Lands.

Ps. 2:1—8.

Our church is well established in many lands. In Holland where persecutions were first to cease the church was first to gain a firm footing. Many of the congregations there were established centuries ago and are located in cities. The stranger in Holland can find a "Doopsgezinde Kirk" within easy distance of almost anywhere he happens to be. The Dutch Mennonites had a theological school established almost a century before our Wadsworth school was ever thought of. The library in connection with the seminary at Amsterdam is noted for the wealth of historical material on its shelves. The Holland Brethren have missions in Java and Sumatra which are supported by "The Mennonite Union for the Propagation of the Gospel in the East Indian Possessions of Holland." This society has headquarters in Amsterdam and was founded in 1848. Its yearly income amounts to about $20,000. The Rev. K. J. Leedertz is its president and Mr. J. B. Bierens de Haan its secretary. The Queen of Holland has lately conferred the cross of the knightly order of Orange-Nassau upon missionary P. A. Jantz for distinguished service on the mission field. Many years ago his father, missionary A. Jantz received this same honor in appreciation of his missionary work in Java.

Switzerland has given America many Mennonites. The ancestors of a large portion of our people living in Penna., Ohio, Ind., Ill., and several other states came from there. Both north and south Germany as well as several of the German cities contain many Mennonites. Missionary interest has been aroused among them and they are regularily contributing money for this purpose.

Were you to make a list of all the missionaries employed by our Gen. Conf. and find out from where they or their parents came it might surprise you to discover that the Russian Mennonite churches in America have given us the most missionaries. There still remain large colonies in Russia. From these other colonies have swarmed, some to U. S. others to the western part of Canada, others to Keva, others again to the rainless slopes to the mountains of Turkestan or the newly opened settlements of Asiatic Russia. In all of these localities the Mennonite spirit and Mennonite ideals are maintained and taught to the growing generation.

The American Gen. Conf. B. is at work in India as well as our own conference and its work has grown to noteworthy proportions. It was opened in 1898 and now includes 15 workers on the field. The valuation of its property amounts to $50,000.00.

Notes on the S. S. Lesson.

October 30.

The Anointing of Jesus.

Matt. 26:1—16.

Golden Text: Mark 14:8.

The lesson contains a statement by Jesus concerning His betrayal. The present tense is used. Then follows a meeting of the priests to deliberate when and how He shall die. A friendly hand anoints the victim for sacrifice. The secret correspondence between Judas and the priests shows that one has been found to relieve the priests of their perplexity, the way is paved for their wicked purpose. Hatred and baseness on either hand and true love in the midst.

The disciples disapprove of Mary's action, Judas on hypocritical grounds while his fellows were mistaken in their judgment and motives. Their criticism secured for her a mighty defender, who declared that in future ages her sacrifice would be spoken of wherever the gospel would be preached. When the apostles wrote their gospels they helped fulfill this prophecy and made amends for the wrong done Mary by including in them the story of this event.

I. The breaking of the alabastar jar supplies us with a symbolic act through which we may better understand the death of Jesus. As she, prompted by love, broke the box of precious ointment and poured it out so Christ broke His body and shed His blood.

II. Mary's good work resembles Christ's in its self-sacrificing character involved in doing much. "She hath done what she could." The Christ, too, did what He could, denied Himself of all His divine power and privileges, emptied Himself, became poor, became "a curse" and died for those whom He loved.

III. The magnificence of Mary's good work suggests the Saviour's work. The quantity, (a pound John tells us) and its cost prove the amount of ointment to have been very much more than was really needed for such an act. Jesus did not measure His blood in proportion to the number to be saved, nor limit His sympathy to the elect. "With Him is plentious redemption."

The lesson suggests: 1st that noble love inspires fearless liberty in the children of God. 2nd. True love does not ask how much but gives because it loves. 3rd. Being found fault with is not an infallible evidence of being wrong. 4th. If we cannot be Christians like Mary, let us not be disciples like Judas. 5th. A great sacrifice brings a great appreciation. "Wherever this gospel shall be preached in the whole world that also which this woman hath done shall be spoken of." (Condensed from Bruce's "Training of the Twelve".)

News of the Week.

Domestic.

WELLMAN'S CROSS-ATLANTIC CRUISE FAILED.

WELLMAN AND CREW RESCUED BY THE STEAMER TRENT OFF NORTH CAROLINA.

NEW YORK, October 18.—The attempt of the Wellman airship America to cross the Atlantic ocean came to a thrilling and disastrous close today when the British mail steamer Trent picked up Wellman and his crew of five from the wreck of the airship, 375 miles off the North Carolina coast.

Captain Down reported that at 5 o'clock this morning he first sighted the airship in distress. Signals of distress and calls for help were given. For three hours the Trent maneuvered in the heavy sea to get alongside of Wellman and his wrecked companions. The entire party was finally taken aboard, and the cat also, which was taken along as the mascot, shared in the rescue. Captain Down reports all the members of the crew well. The America was abandoned where the rescue occurred, in latitude 35.43, longitude 68 18

This brings to a climax one of the most remarkable flights by an airship ever undertaken. That the climax was not accompanied by a tragedy is considered a matter of exceptionally good fortune, as the dirigible had been blown far away from the usual lanes of trans-Atlantic travel and was almost outside the range of the coast steamers plying between ports of the United States, Cuba and South America.

WALTER WELLMAN STARTED WITH AIRSHIP SATURDAY.

ATLANTIC CITY, October 15 - Walter Wellman's airship America has at last started on its long planned attempt to cross the Atlantic ocean.

After weeks of delay news was flashed at 4 a. m. to day that a start would be made this morning.

The crew aboard the America when she left the ground included Walter Wellman, a chief engineer and two assistants, a navigator and a wireless operator.

It was 8:03 a. m. when the big craft left the ground, bounding upward and floating right into the fog off shore. The balloon, within five minutes, was lost to sight. About one thousand persons saw the start.

When the big airship left the ground Mr. Wellman did not know whether only a test would be made or whether the trip to Europe would be started at once. It depended on how he found things when he got into the air, he said. Later the aeronauts flashed back that they were off for Europe.

Wellman intended following the route of steamers up to Nantucket and then turn eastward and follow the tracks of the trans-Atlantic liners across the ocean.

International Balloon Race.

ST. LOUIS, Mo., Oct. 16.—In addition to the James Gordon Bennett trophy for the winner of the international balloon race, which starts from here at 4:30 to-morrow afternoon three prizes were announced to-day by the Aero club, of St. Louis, which has charge of the local arrangements. The first prize will be $1000, the second $500 and the third $250.

The ten balloons were laid out at the aerodome this afternoon and the task of inflating them will begin to-morrow morning at 4 o'clock.

BALLOONS CO NORTHEAST CROSS LAKES.

ST. LOUIS, October 18.—One balloon, the Million Population Club, landed near Racine, Wis., this morning. It had not enough ballast left to cross Lake Michigan. "Grasehoppers had eaten big holes in the balloon, letting out the gas.

Another of the balloons, a French one, landed north of Milwaukee, another, an American, in northern Michigan. Seven of the balloons are reported to attempt crossing Lake Huron tonight.

Cheyenne and Arapahoe Lands in Oklahoma for Sale.

Superintendent James W. Witten, Washington, D. C, made on August 10, 1910, the following announcement:

10,576 acres, part of the former Cheyenne and Arapahoe Indian Reservation, situated near the city of El Reno, Oklahoma, in a good farming community, will be sold at public auction, at that city, on November 15, 1910, in eighty acre tracts at not less than five dollars an acre. No person can purchase more than one tract, and each purchaser must be qualified to make a homestead entry, must establish his residence on the tract purchased within six months after the date of his purchase and must reside upon, cultivate and improve it for five years, or he may, after fourteen months' actual and continuous residence and cultivation, pay all the unpaid purchase money and obtain patent.

Bids may be made either in person or by agent; but each purchaser must, on the day of his purchase, pay one-fifth of the purchase price of the land and the usual land office fees and commissions and make homestead entry in person at the United States land office at El Reno The balance of the purchase money is to be paid in six equal annual instalments, without interest. Improved farms in the vicinity of the these lands are worth from $40 00 to $75.00 an acre. Maps showing the tracts in which these lands will be offered for sale can be purchased at twenty-five cents each from the register and receiver of the United States land office at El Reno, Oklahoma, after October 1, 19.0, but not before that date. Brother C. Ramseier, pastor of the Mennoville congregation, calls attention to the fact that this land offered for sale is located two miles west and south from the Mennoville (Mennonite) church, El Reno, Okla.

56 Victims of Mine Disaster Found.

STARKVILLE, Colo., Oct. 16.—All of the fifty-six bodies of miners entombed in the local mine of the Colorado Fuel and Iron company by an explosion October 8 have been recovered. Twenty-seven were buried to-day. The rest of the bodies will be buried to-morrow.

Senator Dolliver Dead.

FORT DODGE, Ia., Oct. 15.—United States Senator Jonathan Prentiss Dolliver died of dilation of the heart, caused by an attack of acute indigestion, at his residence at 7:30 o'clock to-night while being rubbed by an osteopathic physician. Senator Dolliver's sudden death was wholly unexpected by his relatives and close friends, who thought he had almost entirely recovered from the attack of indigestion with which he had been suffering for a week.

HURRICANE IN GULF.

MANY LIVES LOST IN CUBA.

HAVANA, October 17.—The hurricane that struck the island yesterday raged furiously today and its velocity was appalling. Beyond doubt it was more serious than the hurricane of 1906, which cost many lives and damage to the amount of millions of dollars.

FLORIDA IN GRIP OF HURRICANE.

JACKSONVILLE, Fla., October 18.—The gravest fears were entertained today for the safety of the people at all points along the east and west coasts of the state. The worst hurricane in years raged and it was not known when its fury would abate. The wires were all down south of Titusville, and the southern part of the peninsula was cut off from communication. The loss of life and damage to property can not now be even conjectured.

All efforts to reach Tampa by wire and wireless today were futile, and at last reports the wind was blowing eighty miles an hour over that city. Heavy damage undoubtedly has been done there.

Foreign.

European Governments Aid Farmers and Laborers.

ROME, October.—The uplift movement among the farmers of southeastern Europe is attaining wonderful proportions. Scientific agriculture is being applied to the vast and historic plains that slope from the Alps to the center of the Italian peninsula in one direction and far over into Hungary in another. Not only are the various governments selling or giving virgin lands to the peasants on favorable terms, as is being done to new settlers in the United States, but the paternal European monarchs are aiding their agricultural classes with financial schemes.

In Italy the National Savings Bank is insuring laborers against accident or sickness, with a provision for a pension after the age of sixty. The state yearly contributes a certain amount for every portion insured. The highest premium required is $1 93 a year, the lowest is $1 15. A farm worker who pays the last named sum for five consecutive years is paid $23 when sickness stops work. Payment of $1 15 a year for twenty-five years from the age of twenty insures a pension of $28.72 for the rest of life. The highest premium, $4 25 a year for twenty five years, brings a pension of $70 a year.

GOVERNMENT SCHOOLS.

The farmers in the province of Venice are organizing co-operatively in the production of raw silk, fertilizers, cheese, butter and market vegetables. Government agricultural schools are springing up in every Italian province. Each of these schools has an experiment farm, the one near Venice having fifty fields. Trained educators are sent through the rural districts, lecturing to the farmers. Each county or province holds a fair once a year.

In northern Italy there is arising a great cry over the tide of emigration which has begun to flow to the United States. More than 25,000 young and able bodied Italians from the agricultural districts of the northern half of the peninsula are now yearly setting out for America. These persons leave Italy at Modane and thence proceed across France to Havre in two weekly parties. These reach Havre every Saturday morning soon after midnight and are inspected and put on ship, bound for New York.

Airship Flies from France to London.

LONDON, Oct. 16.—Another chapter was added to the history of aviation to-day when the French dirigible balloon Clement-Bayard made the voyage from Compiegne to London in the remarkable time of six hours, a journey requiring seven hours by the fastest express trains and boats. Compeigne is forty-five miles northeast of Paris and about 195 miles by air route to London.

This is also the first occasion on which a dirigible baloon has crossed the English channel. The Clement-Bayard with seven men aboard, left Compeigne at 7:15 this morning and reached London without a stop at 1:15 in the afternoon. The atmospheric conditions were perfect and the big airship traveled with a slight breeze behind. The behavior of the dirigible was splendid. The passengers experienced no discomfort and were only troubled by the haze and mist in crossing the channel.

An altitude varying from 300 to 700 feet was maintained and all along the flight over the land the aeronauts were cheered by thousands of spectators who had gathered at various points.

NEW REPUBLIC BANISHES THE HOUSE OF BRAGANZA.

Lisbon, October 17. — Portugal today took the final steps to wipe out all traces of royalty and forever separate church and state. By a decree issued by the provisional government, the royal house of Braganza of which King Manuel was the titular head, is forever banished from the republic of Portugal. All orders of nobility are abolished and all titles revoked.

The government also decreed that all state functions heretofore handled by the church shall be taken out of the hands of the representatives of Rome and ministered in the future by the government. The church is to have no voice in the management of any of its co-ordinate branches. Especially is the school system of the country taken out of the church domination.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, October 27, 1910. No. 42.

Precious Jesus.

Precious Jesus! how I love Thee,
More than any earthly friend;
Thou dost satisfy my longing
And wilt keep me to the end.

When I'm sorely tried and tempted,
And the darts come thick and fast,
Thou dost safely guard and shelter,
Till the storms of life are past.

I am weak but Thou art mighty,
In Thy hand Thou holdest me;
I shall never, never perish,
But Thy glory I shall see.

Soon the blessed day is coming,
When Thy face I shall behold;
I shall be with Thee forever,
Sharing joys that can't be told.

Oh what rapture! Oh what glory!
When I see Thee face to face;
I will cast my crown before Thee,
Praising Thee for saving grace.

—Sel.

Items of News and Comment.

One is worthy of our gifts. Who is he?

The Mennonite Convention of Oklahoma, to be held at Medford, is announced for November 13—15.

To speak well of others is worthy of a friend, but to express true love in cordial and grateful service is more like the pattern of Christ.

The dedication of the new Mennonite church at Tiefengrund, Sask., is to take place on October 31, the Canadian Thanksgiving Day.

The home of Lazarus, Mary and Martha in Bethany was one of the dearest and brightest spots on earth for Jesus. How dear He must have been to all of them we can not express. But all that Jesus was to that household He is or is ready to be to the home of every one of us. Do we realize it?

Hon. W. J. Bryan, with many powerful reasons for standing closely with his party, refuses to support the Democratic candidate for Governor of Nebraska this fall, because of his opposition to temperance local option. Mr. Bryan is not the less a Democrat because he stands thus for good morals and temperance and no one will dare to read him out of his party. But if Mr. Bryan dares to thus stand in reference to a candidate for governor, surely every good man in the nation will do well to scan his election ticket carefully and vote only for men who will vote for temperance in the legislature this winter. One does not leave nor injure his party by voting against unworthy and dangerous men.—Herald & Presbyter.

Endorsement of Synod.—"Resolved that the Presbyterian Synod of Indiana pledge our hearty co-operation with, and support of, the Anti-Saloon League of Indiana in their effort to retain the county local option law and secure a state-wide prohibitory law.

The corner-stone of Bethel College, Newton, Kan., was laid on October 12, 1888. Since that time many changes have taken place among the faculty and students. Prof. G. A. Haury is the only member of the faculty, who has served the college in this capacity up to the present time.

The Thirty-seventh International Y. M. C. A. Convention of North America in Toronto, Ont., on Oct. 28 31, bids to be one of the great gatherings of the year in Canada. Many prominent speakers are on program. From those abroad appears the name of Christian Paidius, Geneva, Switzerland.

German students in England.—A very interesting international visit has been that of the German students to London, Manchester, Birmingham and other English cities the past month. They were given opportunity not only to see the universities and technical schools, the places of historic interest, the factories and shops, the ship canal, etc., but also to see something of private life in England through the hospitality of private homes extended to them. They expressed themselves as greatly pleased with their reception, and some of the English people who met them frankly confessed that these students gave the impression that the Germans were not so bad a people as they had been led to believe. Such a friendly visit as this is worth more to the two countries than any number of Dreadnaughts constructed on either side of the North Sea. English students are planning to return the visit.—Advocate of Peace.

When one considers that it requires about ten pounds or five quarts of milk to make one pound of cheese one may gain some idea of the enormous quantity of milk required to make a cheese weighing over two tons. Such a cheese has been made ot Appleton, Wisconsin, for the National Dairy Show, to be held in Chicago, Oct. 20-29. The cheese is so big that the maker built it upon a flat car, using a great hoop of galvanized iron 15 feet in circumference. It required over twenty tons milk to furnish the curd for the cheese, which is four feet and eight inches in diameter and three feet 9½ inches in height. It is of fine quality and is believed to be the largest cheese ever made.—Inglenook.

The Passion Play.—As 1910 is the year for Passion Play (it being given every ten years), articles on this subject appeared recently in many secular and religious papers. Probably some of the readers were somewhat perplexed by reading articles of different shades, some writers even recommending this "play" to Christians, while others firmly protest. Rev. S. E. Wishard, a minister of the Presbyterian church, concludes his article in The Herald and Presbyter thus: —"Will the Protestants who fought their way out of all the idolatrous worship of Rome turn back at this late day to this last invention of a sensuous religion? Will they give countenance to a play that mocks the sublime sacrifice of God for our redemption? He who overthrew the money changers' tables will certainly not be pleased to have His sufferings and death put on the market for what they will bring, either in excited emotion or the cash. What would the people of our nation say if some political party should dramatize the assassination of Mr. Lincoln, and put it on the stage for the purpose of making votes and raising the cash? And shall our Lord be subjected to a like indignity? To most Protestants "The Passion Play," as a religious service, can be little more than idolatrous. As a theatrical performance it can be scarcely less than blasphemous."

His Mother's Prayers.

A great man relates how on one occasion he suddenly opened the door of his mother's room, and saw her on her knees beside her chair, and heard her speak his own name in prayer. He quietly withdrew with a feeling of awe and reverence in his heart. Soon he went away from home to school, then to college, then into life's sterner duties. But he never forgot that one glimpse of his mother at prayer, nor the one word—his own name—which he had heard her utter. He well knew that what he had seen that day was but a glimpse of what was going on every day in that secret closet of prayer, and the consciousness strengthened him a thousand times in duty, in danger, and in struggle. And when at last death came and sealed those lips, the sorest sense of loss he felt was the knowledge that no more would his mother be praying for him. — Ram's Horn.

Help us to secure new subscribers by sending us the names and addresses of your neighbors and friends who are not yet readers of THE MENNONITE. $1.50 will pay the subscription to a new subscriber from now until Jan., 1912.

Clean Collars and Character.

Too much attention to dress argues a small mind; too little care for the personal appearance is almost proof positive of shiftlessness. There is in this, as in all things, a happy medium.

There have been men, Horace Greeley, for instance, who have been sloven in dress but whom nobody would accuse of constitutional laziness. The Greeleys are few and far between, however, and the imitation Greeleys are legion.

The poet Byron set the fashion for poets with low collars and flying ties; a sartorial hall-mark by which poets are identified today as the professional man was marked by his top hat and frock

coat a few years ago. And as the poets have followed Byron, so have the *intellectuals* followed Greeley. The young man who goes in for philosophy or political economy appears to think that clean linen and deep thinking are incompatible. The idea that even a fop must necessarily be a fool is without foundation in fact. Robespierre, the idol of the proletariat, was as dainty a dandy as any aristocrat whom he sent to the arms of Madame LaGuillotine; Julius Cæsar, who in the words of the political orator, "needs no introduction," was always immaculate in his apparel, and even partial to perfumes and cosmetics; Cesare Borgia was dazzling in his dress.

To make of fashion a religion is, of course, a foolish waste of time and effort. Though Beau Brummel won for himself a place in history for no other reason than his success as a leader of fashion and setter of styles, he is, perhaps, no more widely known than half the statesmen, warriors and philosophers and men of science, who were his contemporaries. He has been novelized and dramatized until there is small chance that he will be forgotten for centuries to come. With him, to be in the mode was the ultimate end of all human endeavor. And so to the dandy, the fashion becomes an obsession; he considers nothing else of great importance. The most solemn moment of his existence is when he decides upon the color of a new cravat, or consults with his tailor concerning the cut of his trousers. In a way he is unselfish. It is his aim to make himself beautiful in the eyes of others. As Carlyle suggests in his *Sartor Resartus*, man probably donned clothes in the beginning, not so much for the purpose of protecting himself from the heat and sun and the inclemency of the weather, as from a desire to add to his natural attractions by decoration. It is well-known that the first symptom of the æsthetic instinct in the savage is evidenced by his tattooing. The American Indian considered a breach-clout a sufficient concession to the proprieties, but when he wished to look at his best he painted himself, and decorated his head with feathers. The king's crown was originally designed more for the purpose of making the king more brilliant than his subjects, than as a mere symbol of his sovereignty. It was the same desire to flatter royalty which led the early artists to paint the king twice the size of any other figure in a picture.

Considering the king as a leader of fashion, by virtue of his kingship, it is easier to understand the state of mind of Charles I, who called for his hair-dresser on the morning of his execution in order that he might go to his death properly curled.

The instinct to "dress up" is common to all of usin childhood. Many outgrow it with the passing years, but we all have it in the beginning. By "dressing up" I do not mean putting on one's "Sunday-go-to-meeting" outfit; most children feel decidely uncomfortable in their best clothes. But where is the boy who does not delight in a uniform? And where is the little girl who is not happiest when playing lady with her mother's featheriest hat perched uncertainly upon her vain little head? It is not the fashion we aspire to as children, but the beautiful. In these days of pomp and puffs (false) and parade, fashion is anything but beautiful. Man has carefully eliminated every element of the picturesque from his wardrobe, and woman is running riot in the grotesque. Woman is not satisfied with the natural *grace* and *beauty* with which she is endowed, but seeks to assist nature, and improve upon the work of God. This she does by going to our five and ten-cent stores, and investing a few cents; she comes home triumphant in the possession of a few pounds of hair, shaved from the heads of dead Chinamen and imported to this country. Another aid to beauty is the talcum powder now so extensively used. This clogs the pores of the skin, poisons the blood and causes the user to *break out* in little pimples and blackheads. The *rats*, made out of wire and old hair, keep the air from the roots of the hair and scalp, and soon cause the hair to fall out: Then there is the tight-fitting dress, the shoes that pinch, and *hat* that is a nightmare. There is no decency whateyer and the sense of shame seems to have left our American womanhood.

But, what's the use? Women never question the beauty of their ridiculous modes, so long as they are in style. These styles, by the way, are imported from the sewers of Paris. But all this is a digression, so to resume: after all, we have done away with most of the frills and furbelows which made our ancestors look so well in their full-length portraits. But we have put no ban on cleanliness. Our suits may be solemn, but they need not be stained. Our collars are quite as uncomfortable, and unsightly as the Elizabethan ruff, but we may yet appear neat in them, if we cannot be handsome. To be sure, there are extremes in man's dress, and some dress right up to the limit, but let us pity them, rather than censure their lack of taste. It's a matter of education—time heals everything. Perhaps some day the majority of our youth, who wear *loud clothes* and walk with a swagger and affect an air of—*look at me, am-I-not-to-be-admired?*—will awaken to the fact that simplicity is a poem in dress, and quietness in colors that harmonize is more admired than a trumpet blast of vividness.

But to return: The man who has not self-respect to keep his clothing clean is likely lacking in something else. When a man comes to me and tells me that the country is going to the demnition bow-wows and never will be saved until we turn it over to him and his friends to experiment on, I look at his collar. If he will not take the trouble to keep his collar clean—how clean will he keep my city, or town? If he does not care to look decent, what reason have I to suppose—O! I know a man may be clean, and not godly, and I know a man may be slovenly and yet be a Christian—but I cannot look into anyone's heart and worse luck, I can't help seeing his linen.

When a woman gets up in a missionary meeting, and reads a paper about the *dear heathen* and how immortal they are, and how naked, and how this and that they are, I look to see if there is powder on her face, or if the hair she wears is her own, or whether she is all dressed-up, and at the same time her shoes run over at the heels, or the bottom of her dress drags, and is dirty. Somehow or other I just can't help seeing these things. The wealthiest man or woman can be untidy—the poorest can be clean.—Richakd Braunstein, in The Inglenook.

"The Mennonite" to a new subscriber from now until January 1912 for $1.50.

Our Responsibility as to Drink.

Ugly Facts in the World.

"As a student of disease I have come to realize that there are some ugly facts in the world. Such facts do not obtrude themselves in all lives at all times and are consequently often overlooked in the discussion of problems in which they properly figure.

For example, if discussions as to the efficacy of vaccination for the prevention of smallpox could always take place in the ward of a smallpox hospital with unvaccinated children dying before the eyes of the disputants while vaccinated children played about in the same ward in perfect health for weeks at a time, unanimity of opinion would soon prevail. Similarly, if discussions on the liquor problem could begin in a saloon while a drunken brawl and stabbing affray was in progress; continue in the back room of a Chinese restaurant or a dance hall while girls were being plied with liquor as the readiest means to their seduction; adjourn to the delirium tremens ward of a general hospital, go from there to an alcoholic psychosis ward in an insane asylum; and be concluded in the corridor of a "murderers' row" in a prison; I think there would be few anti-prohibitionists and more abstainers among the disputants.

There are ugly facts in the world and one of the ugliest of them is that much of the suffering in the world is preventable, but not be prevented.

It can be taken as proved that the use and abuse of alcoholic beverage is the direct and the indirect cause of much suffering.

Drinking is admitted!y a voluntary act and therefore the suffering due to alcoholic beverages is in the class of preventable suffering.

Every indiyidual is bound to do what he can, to prevent suffering, just as he is bound to avoid voluntary acts which cause needless suffering. I see, therefore, no escape for the individual from his responsibility to do all that he can to prevent the use of alcoholic beverages which are a well-known cause of suffering.

License a Subterfuge.

I can see no valid reason for trying to evade this issue by advocating a license system, for inasmuch as such a system means that the community sanctions the use, the manufacture and the sale of a cause of much suffering, an acquiescence in such a system by the individual, means consenting to the production of suffering under sanction of law. The logic of the situation then forces me to be not only a total abstainer, but also an advocate of prohibition, provided, of course, that we still admit the premise of individual responsibility on which this argument is based.

The above discussion is in abstract terms and invites the cry of "visionary." This does not disturb me, for the things that are called "vision" in the discussion of social problems perform the same function there that the hypotheses do in scientific work, without which no progress can be made in either science or social betterment.

I wish to add certain rather practical points which even a proved visionary, who believes in total abstinence and in prohibition on logical grounds, may advance as pleas to be considered a common sense and hard-headed practical person.

Personal Liberty Versus Public Good.

It is often claimed that the use of alcoholic beverage can be safely left to the will of the individual, as is the consumption of beefsteak. This would be true if it were not for the ugly fact that alcohol is a poisonous habit producing drug from the insidious effects of which the individual should be protected by the community for his own good and the safety of his family, associates and the public at large.

It is claimed that prohibition, even if a logically correct method of reducing the suffering due to the use of alcoholic beverages, is subversive of the doctrine of personal liberty. To those who would advance this objection I would suggest that for practical purposes, in a self-governing community, personal liberty consists in those voluntary acts which the community does not consider it necessary to limit or forbid. If the community consider it expedient to forbid the voluntary act of drinking alcoholic beverages for the public good, I don't see what one is going to do about it, personal liberty or no personal liberty. This disposes of the personal liberty argument and emphasizes the responsibility of the individual to use his power as a law-maker to prohibit the voluntary act of drinking alcoholic beverages so that suffering be decreased.

Matter for Individuals.

It is likewise claimed that prohibition does not prevent the use of alcoholic beverages. This, if true, is not an argument against the obligation of the individual to do all in his power as an individual and as a voter to prevent the use, the sale and the manufacture of alcoholic beverages, by example and by law, and so I might justly disregard it, except that I would like to point out, as a practical person, that the prevention of suffering through the effective prohibition of the voluntary act of drinking alcoholic beverages by processes of law is simply an executive problem, intricate and difficult if you will, but like all executive problems, it will find its solution by trial and not by discussion. Every time a community endeavors to prevent suffering by preventing the voluntary act of drinking, the solution of how to do this good thing effectively, comes appreciably nearer.

I rest the case for total abstinence and for prohibition upon the ugly fact that the suffering in the world, due to the use of alcoholic beverages, is inherently preventable and that we must attempt to prevent this suffering due to the promiscuous dispensing of a poisonous habit-producing drug as a beverage.

The argument which runs through this communication is the result of some years of careful thought and epitomizes the mental steps by which I have reached a position where I feel that to be logical and consistent I must be a total abstainer and an advocate of prohibition.—Walter R. Brinckerhoff, M. D., in the Christian Conservator.

If the saloon is so bad that laws have to be enacted to curtail its evils why not abolish it entirely.

Man is alive to sin as long as he is disobedient to one of the commands. We can quit disobeying only by obeying unto death.

Birmingham, Alabama, has broken all census records for increase of population. Ten years ago her population was 38,415 and now it is 132,685, an increase of 245.4 per cent. Birmingham is a saloonless city in a saloonless state.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1912.

Home Circle.

A Place for Boys.

Ma, she says, "S-s-h-h!" Pa he says "Don't!"
Aunt Lou, she says, "Kee-ee-eep still!"
An' grandpa says, "Oh, go outside
If you mus' wissle, Bill!"
An' even Jane, the hired girl,
Says, "Goodness! hush that noise!"
It's plain enough to me 'at home
Ain't no fit place for boys.

'En pa says, "S-s-h-h!" an' ma says, "Don't!"
An' grandpa says, "Land sakes!"
An' 'en Aunt Lou says, "Gracious me!
What noise one youngster makes!"
An' Jack, the hired man, he says,
"My——! W'at a noise!"
So I jist have to go outside,
'Cuz home's no place for boys.

'En I go down to Uncle Jack's,
An' he says: "Gracious me!
Here is that nevey boy of mine.
Come on, Aunt Moll, and see!"
'En we go inside, an' make
Such a big lot of noise
It seems to me 'at Uncle Jack's
The only place for boys.

Nobody ever says, "S-s-h-h!" there
Or "Don't!" an' Uncle Jack
'St cuts up capers like a boy
Till it's time to go back.
An' 'en, jist like it was before,
Aunt Lou says, "Tush, boy, tush!"
Pa says, "Now, Bill, don't slam the door!"
'An ma, she jist says, "Hush!"

My, but I'd like to live somew'eres
W'ere people don't say "Tush!"
Or "Goodness me!" or "Sakes alive!"
Or "Don't!" or "S-s-h-h!" or "Hush!"
W'enever I jist squeak a chair
Or make a little noise,
Cuz such a place as that would be
A mighty fine place for boys.

—Ex.

Prayer is the Wish of the Heart.

A story is told of a little shepherd boy who was obliged to keep watch over the sheep, and so could not go to church. But in his heart there grew up a longing to pray to God, as they were doing in church. He had, however, never been taught any prayer, and so, kneeling down, he began with closed eyes and folded hands saying the alphabet, "A, B, C. D," and on to the end.

"What are you doing, my little man?" said a gentleman passing by.

"Please, sir, I was praying," replied the boy.

"But why are you saying your letters?"

"Why," said the little fellow, "I didn't know any prayers, only I felt I wanted God to take care of me and help me to take care of my sheep. So I thought if I said all I knew he would put it together and spell all I wanted."

"Bless your heart, my little man! He will! When the heart speaks right, the lips can't say wrong," said the gentleman.—The Christian.

How He Quit.

"No thank you, I don't smoke," replied a bank president, quoted by a Chicago paper, as his host at luncheon tendered him a cigar. "Yes, I used to," he continued, "but I quit it because I wouldn't be annoyed by the craving for tobacco at times when it wasn't proper for me to smoke.

"I made a rule in the bank, you see, that none of the clerks should smoke during business hours. And, of course, I had to keep the rule myself. And I would all the while be wanting a cigar so bad, and be so anxious for business hours to be over so I could get at my cigar, that I was miserably uncomfortable all the time. I could hardly hold my mind to my work.

"So one day I got completely disgusted at the everlasting annoyance of it, and I said to myself: 'Here's where this nuisance quits,' and I haven't smoked since. I stopped with a half a boxful of cigars in my desk, and they are there yet.

"No, it wasn't as much of a hardship as I expected. When once I made up my mind that there wasn't any more smoking for me, the wish for it didn't last long. In just a few days I was working along without any bother whatever."—Exchange.

"The Mennonite" from now until January 1912 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

Marriages.

Overholt — Schaub — Miss Ida Overholt, daughter of Mr. and Mrs. A. M. Overholt, left Wadsworth, Ohio, for Los Angeles, Cal, where she was united in marriage to Mr. Walter Schaub, on Oct. 16, 1910, at the residence of the officiating minister, Rev. E. F Grubb, formerly of Wadsworth, O. They will reside in Los Angeles.

Deaths.

Bucher—Olemens.—On Oct. 20, 1910, by Rev. J. W. Schantz at his home in Schwenksville, Pa., Herbert S. Bucher and Elma B Clemens. The couple left for Niagara Falls for their wedding trip.

Devert —On Oct. 6, Schwenksville, Pa, Alvin F. Devert aged 21 years, 7 months, of typhoid fever. On Aug. 19, 1910, he was married to Hannah R. Wismer. He was an active church and Sunday-school worker, always willing to work in the vineyard of his Lord. He has left a good example for us as Christians to follow. He was esteemed by his many friends and admired by all those who knew him. The deceased is survived by his wife, his parents, 4 sisters and 2 brothers. Funeral services were held Oct. 9th, in the Eden Mennonite church conducted by Rev. J. W. Schantz, who had for his text James 4:14 The church was crowded. It was the largest funeral held here for a number of years. The numerous organizations and friends contributed many floral tributes.

Beiff.—On Oct. 5th, at Rudy, Pa., John D. Beiff aged 73 years, 9 months, 4 days. On Jan 8, 1865 he was married to Mary L. Gottshall. This union was blessed with 9 children, two having preceded the father in death. He was a consistent member of the Eden Mennonite church, Schwenksville. The deceased was stricken with paralysis, Sept. 30. He leaves his wife, 1 son, 6 daughters and 1 brother who resides in Michigan. Funeral services on Oct. 10 conducted by his pastor.

Contributions.

For Any Sufferer.

From J. Wiebe, Altona, Man., $2; A Friend, Altona, Man., per J. F. Lehman, $1.50.

Gratefully acknowledged,
Harrison Landis Treas.

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Correspondence.

SEERLING, Ohio, Oct. 24.—The services at this place on Oct. 23 were in charge of Rev. Shelly, pastor of the church at Wadsworth, O. A powerful sermon was preached such that strikes home to the listener's heart. Text, Eph. 5:18. At the conclusion of these services the Lord's Supper was celebrated with 38 communicants. We were again pleased to welcome to these services several of the members of the church at Canton, O.

The C. E. Society was also well attended in the evening. A very interesting program was rendered, after which Rev. Shelly again occupied the pulpit and preached a very interesting sermon to the young people.

SCHWENKSVILLE, Pa.—On Oct. 16th Rally Day was observed by our Sunday-school members. All church members were also invited and by 9:45 a. m. a nice sized audience had assembled in the auditorium of our church. A large number of boys and girls occupied the front seats to learn more about Rally Day so as to apply it to every day in life. Rev. H. G. Allebach favored the audience with a most interesting address followed by another address given by the pastor. Both addresses were interesting, but more than that, instructive to both old and young, boys and girls. Remember to rally each day of your life.

Communion will be celebrated in the Bertolet church, on Sunday morning, Oct. 30th, 10 a. m.

Zion Mennonite, Souderton, Nov. 6th, 10:15 a. m.

Eden Mennonite, Schwenksville, Nov. 13th, 9:45 a. m.

Preparatory and baptismal services Saturdays previous in the afternoon.

To the Pacific Conference.

In the early morning hours of Oct. 8 a happy crowd of 16 persons left beautiful Upland, Cal., for the 15th Annual Conference on the Pacific coast. This early morning ride was full of rich delights as we rushed along past lemon and orange groves, through alfalfa fields and walnut orchards —many of these being bordered by rows of palms or acacia trees, or by beds of roses, geraniums, dahlias or other blooming plants. At Los Angeles we were joined by our city missionary Grubb and wife and by Y. M. C. A. State Field Secretary Sprunger and his sister. Only a few minutes waiting and we are out of the city through a stretch of rich vegetable gardens which yield their fresh table products every day of the year, past the largest pigeon farm in the world, and then the winding climb up through shadowy canyons. To the north is our course as we are carried back and forth over many a trestle and through many a tunnel until an altitude of nearly 4000 feet is reached, when the road stretches out straight before us for many a mile across Antelope valley and the deadly Mohave desert. This vast dreary expanse is without life—human or animal —except on a few oases along the R. R. where by digging deep they have succeeded in bringing small quantities of water to the surface. The beautiful lake seen distinctly from the R. R. some miles to the east should make this desert "to bloom as the rose" but on our return trip the waters have entirely disappeared and only the dreary desert sands remain.

It was only that deceptive mirage of the desert which has lured many a sun-scorched traveler to a tragic death. The north side of this desert is bordered by the Owens River aqueduct which is to bring from a distance of over a hundred miles the clear mountain waters to the "Angel City" for domestic use. After the desert is crossed a little more mountain climbing and then tortuous descent begins. Nowhere else does the S. P. make so many crooks and turns in so short a space or pass through so many tunnels. Again and again the road turns back upon itself. At Tahachape the road makes two complete loops passing under itself twice in descending a small peak. At last as though being weary of its awful contortions the train shoots out like an arrow into the beautiful San Joaquin valley. This vast level plain—from fifty to a hundred miles wide —extends some three hundred miles to the north.

As far back as the memory of man goes this plain has been a vast pasture field. It is in this valley where some of the world's largest and most productive wheat ranches are found. Reedley, the place of our destination, is a prosperous village, of about 1500 inhabitants, situated near the mountains, about 250 miles southeast of San Francisco. This is one of the most fertile and most promising spots in all the valley. Very few conference guests ever before received a more hearty welcome than was accorded us in the late evening as we left that day the cars, dusty, tired, travel stained, but happy.

Sunday, Oct. 9, was a scorching hot day but the beautiful Reedley church was filled to its utmost capacity both morning, afternoon and evening. Ten churches were represented, one being added to the number this year. The extremes of the district are over two thousand miles apart. The conference delegates and guests traveled over thirty thousand miles going and coming. Nine persons living at Paso Robles drove across the country with horse and carriage over hundred and forty miles.

Rev. J S. Hirschler, of Upland, preached the conference sermon. His theme was Moderation. With his old time energy and fervor he emphasized the thought that moderation need accompany the child of God into every detail of the daily life. Every session was preceded by prayer service.

Most beautiful harmony prevailed throughout. Rich spirituality was manifest. The presence of City Missonary E. F. Grubb did much to add enthusiasm to the mission spirit. It was resolved to make special effort to do work in new mission fields the coming year. One hundred dollars were voted for city missions. Conference declared itself decidedly opposed to the liquor traffic in all of its forms. A committee was appointed to look into the advisability of building, somewhere in Southern California, a sanitarium for tuberculosis patients. This committee is to inform itself as to the needs, the probable cost, the value of such an institution to the General Conference etc. and to report at our next conference, which is to be held at Pratum, Oregon.

It was resolved that "Revival Meetings" can be made a great blessing both in winning souls for the Master and in deepening the spirituality of those who already have chosen the better life. A large sacrifice of comfort, time and money is required to hold a conference in a district that covers so much terriory, but it is surely "worth the while." Toward the close of the session, and since, we heard again and again expressions of joy as to the harmony that prevailed, the riches of the themes discussed and the beautiful Christian spirit that prevailed throughout. To Him who overrules these feasts be all the honor and the praise.

J. C. MEHL.

Testimony.

BY HOWARD D. YODER.

A regimental reunion of the fighters of long ago has much of truth applicable also to the Christian!

As they build their imitation camp fire and gather about as in former days, what is more dear to their hearts than to relate the old experiences of how they fought, charged, endured, and scattered the enemy before their onslaughts. No other subject would be quite so fitting and interesting.

And so the circle of war and time scarred faces, lit up by the flaring fires, betrays a deep interest, a heartfelt interest, as one by one they relate their days of trying times. But here is one who has no experience to relate, and wonder and surprise overspreads the eager faces.

Finally the story is out, the facts are revealed and it becomes known that the silent one had been hiding in the woods beneath the leaves while his fellows were out on duty!

Coward! Coward! Coward! escapes from the disgusted circle about the fire, and coward be is branded for all eternity. Of course he has no story for he has not been out against the enemy!

And then I think of that grand old reunion of the soldiers of the cross—how they will gather about the light of glory and relate the old conflicts down there upon earth.

No other theme will be quite so interesting, I believe, for the same reasons as given for the regimental reunion above noted. Battle, privation, fatigue, mighty effort, and final victory, glory to God, what a subject that will be!

But now, we find a soldier without a story. Ah, another coward from the leaves, fled disgracefully, fearful instead of brave! (Read Rev. 21:8 about these fearful ones.) No wonder they would be dumb, while those who marched on to glory would be reveling in the victory over sin!

Friend, which sort of a Christian are you? Surely any Christian who gives allegiance to his God and in obedience to the Mighty Commander charges the foe (sin) in his own heart and in the world; who dares to stand before the persecuting fire; who does not run off to shelter, will have experience, scars and battles to tell of every day of faithful service.

Friend, if you have no testimony and do not *love* to give it at every suitable opportunity, *obey God*, and you will get on in a hurry!

Editorial.

Theatre people sometimes imagine that they should get some encouragement from the pulpit. There are certain plays with a moral, written to appeal to the church people as those who do not approve of the general type of plays that appear on the boards. These plays managers sometimes ask clergymen to recommend to their people. Here is a sample communication recently received:

"Reverend and Dear Sir:—

"Will you allow me to draw your kind attention and consideration to the fact that Mr. Forbes–Robertson will be seen here on Monday, Oct. 24th, for a limited engagement in a play which in the history of the drama has done more than any other to show the power of the stage and the noble uses to which it can be applied.

'Both in London, England, New York and Canada, this wonderful play has attracted the whole-hearted attention of numberless ministers and clergy, amongst whom I might mention the Bishop of London, Archdeacon Wilberforce, the Rev. R. J. Campbell, of the City Temple, London, and the Bishop of New York, Dr. C. F. Aked, and many others, who have taken this play as the subject of their sermons, while editorials upon it have appeared in many of the leading papers of both countries.

"Might we ask if you could similarly help us during the coming engagement by recommending this play to the members of your congregation, and need hardly say that we shall be only too happy to welcome you personally at the theatre.

Yours respectfully, (Signed)."

In the theatre from which this communication comes a "clean play" does occasionally appear sandwiched between plays of the kind that an ordinary self-respecting man would not take his wife to see and in all likelyhood would knock down the man who took his daughter. The reputation that most theatres have for unclean plays is the strongest argument why one should not want to go there to see clean plays. It must be admitted that some plays are worse than others and that every now and then one appears, which, taken by itself, might appeal to the better part in man's nature. But one or a few respectable plays in a season do not give the theatre a license to go on making a display of sin, suggesting immorality and mocking all that is good and sacred.

That some ministers give the theatre their support from the pulpit is a matter between themselves, their churches and their God. We prefer not to be mixed up with anything so questionable as a play enterprise and, if our advice counts for anything, we would say that a minister should keep his hands off. If a single play has any good in it we are sure it was produced more from a desire to get the money of the people who generally do not patronize theatres than to do good. The good that gets our support should be backed by good motives. In the communication just quoted you will notice that the manager invites the minister to his theatre to see the play, of course. What a low estimate the manager must have of the minister when he hopes to win his support by simply opening the door of his house for him to enter free. We are sure that the average minister's estimate of his calling is too high for him to sell himself for the price of a ticket or two which the box office will charge to advertising. G.

"The Passing of the Old Family Bible" was the startling title given to an article appearing in a secular sheet which came to our notice the other day. The writer pointed out that the huge family bibles, handed down from generation to generation, for a hundred years or more, sacred, not only for their printed message, but because they contain a record of highest authority of the births, marriages and deaths in the family, are rapidly becoming a thing of the past and are to be seen only in dusty garrets or on the shelves of collectors. It is true that the family bible as we once knew it, an item of furniture in the well ordered parlor keeping company with the stiff-backed chairs, the stately sofa and the waxflowers has disappeared. Any publisher will tell you that there is very little demand for big unhandy bibles except in a few rural sections and among the negroes of the South and there the demand is for cheaper and less substantial bibles than were those over which our grandfathers and great-grandfathers used to pore. The writer of the article named concludes that the reason for this change "the fact that the family bible like the stiff-backed furniture and wax flowers of our grandmother's day has long been out of style for there is such a thing as style, even when it comes to bibles."

Style may account for a number of ridiculous things but it does now and then bring in something really good. Some things do get to be in style because they are an improvement on the things they have banished. So it is with bibles. We do not need them as family records any more. The bureaus of vital statistics as established by law in the various states, counties and cities can furnish a safer, more accurate and more reliable record of the events that once were only revealed in family bibles. For use in personal and family devotions the old fashioned bible was so heavy as sometimes to tax the strength of the one using it. It had one advantage, however, which the modern bible has not, the print was big and black and did not try the eyes. Our handy editions are bibles for a practical age. It is not the family bible we need today but a bible for every member of the family. Once the purchase of a bible was a severe drain upon the finances of the family. Now it is possible to buy one for every member of the family at a fraction of the cost of the big unhandy one which needed dusting as often as the parlor furniture. When our fathers came to America all their personal baggage was carried in a chest. It is a testimonial to goodness to our ancestors that while in New England and Virginia old families treasure the guns and swords and other military junk brought over by their ancestors, we, of German descent, can, in nearly every family, have the satisfaction of treasuring as heirlooms the bibles which came to America in the chests of our pious ancestors. Today when we make a journey we can take a handy edition of of the bible with us in our smallest grip, or even in our vest pocket. If the old fashioned bible with its family record and sometimes absurd illustrations is disappearing we can yet congratulate ourselves in the fact that more bibles are now printed in one year than there were printed in the whole generation in which our grandfathers lived and these bibles, instead of having a few poorly executed and generally inaccurate pictures, now have, in condensed but handy and easily understood form, the bible-helps which place before the readers the results of the world's best scholarship. G.

Lessons to be Learned from the History of the Persecutions of Our Forefathers for Their Religion.

(Concluded)

Persecutions in Switzerland continued until some time after emigration to America had commenced. The "Ausbund" and the Martyr Book give details of many bloody persecutions into which we will not go just now. But the Swiss martyrs are especially interesting to our Pennsylvania people because so many of us trace our ancestry to the church fathers who, besides struggling for an existence on the barren sides of the Alps, were compelled to put up a most heroic battle for the right to worship God. Their fight was necessarily severe for them because their principles compelled them to put up a passive resistance. Imprisonments, fines and banishments were trials that the Mennonites of the Swiss cantons had to endure when the death penalty was no more imposed. Perhaps one reason why our people prefer plain churches is because the fines imposed upon their Swiss fathers were used in building fine new churches for their persecutors. In Roggwyl bells were procured for the churches with the money raised by fining Mennonites.

Because they were not understood, our fathers in America had trials to endure. Being German in their sympathies and being taught to respect the king above all things their sympathy naturally was with the German King George III. To offer him resistance was repugnant to both their national and religious sense of duty. But most of the other Germans in Penna. felt as they did for all of them were greatly under the influence of the Sower Press at Germantown. Sometimes they neglected the paying of the taxes levied by the continental government. e. g. In one of the families of which I know there was a hall clock case from which three separate sets of works had been removed and sold by the officials to satisfy war taxes which the owner refused to pay. Sometimes there was more than a strictly passive resistance to a draft. I heard somewhere of a certain Gottschall who chopped off his fore finger to make himself useless as a soldier. But he made the mistake of chopping it from his left hand and the officers decided that his loss would not interfere with his using the right hand to shoot.

During the civil war many of the brethren were practically made beggars by the frequent necessity of purchasing substitutes, some having been several times drafted. But those who lived within the confederate lines had much more to endure. The murder of a yankee colonel near Harrisburg, Va., was retaliated by an order to burn to the ground everything within five miles of the spot where it occurred. The blow fell upon Mennouite and Dunkard families some of whose men were in prison for refusing to bear arms against the union. So thoroughly was the work done that Gen. Sheridan could write "If a crow flies down the Shenan-

doah he must carry his provisions with him" but the measure brought many innocent families to poverty.

What are the lessons to be learned from the trials endured by our fathers? we ask.

Let us ask another question, What were the most striking assertions with which they brought the wrath of their fellow Christians upon them? Briefly stated they were as follows:

The belief that the true church is the body of the visible saints.

In it there is no place for those whose lives are not in accord with the spirit of Christ.

The use of force is contrary to the teaching of the New Testament and should not be resorted to under any provocation.

Baptism is a sacrament. But it is only a true sacrament when the recipient is a believer. Infants are not believers and therefore not ready for this sacrament.

The authority of the magistrate does not extend to the church. A union of church with state is an unholy alliance to which the true church will never consent.

Oaths are forbidden. They are vain and unworthy of a Christian and create a double standard of truth. The obedient follower of Christ will never swear.

War is an abomination—when a Christian bears arms he opposes the Prince of Peace and exercises hatred rather than love—the cardinal virtue of our religion.

For these principles we stand, for them our fathers bled, suffered and died. They are our sacred heritage and deserve any sacrifice we may be called upon to make in asserting and defending them.

Because of the intimate relation that a persecuted people must naturally bear to each other we have in our church exhibitions of devotion one to the other and intimate fellowship one with another that are hard to find in other communions. A glorious history and worthy principles make it worth while for us to continue in these at any cost. Persecution separated our people from other peoples in a peculiar way. They are exclusive to a greater extent than other protestant bodies. Clannish, some would say, we are. But is the tie of blood one to be despised? Is it a weakness for our people to confine their social and family relations to those who are akin to them in the faith? I take it that one of the evidences of strength in our brotherhood lies in the fact that upon our church rolls we still find the family names of those who suffered in martyrdom for the cause we represent. In many of our congregations we may pick out young people to read from the martyr book or the Ausbund the story of how their forebearers perished at the stake or languished in prisons for the faith we hold so dear.

But persecution may have a bad effect as well as a good one upon a people. The Puritans of New England who were glad to escape the ecclesiastical tyranny of the old world could not be tolerant with the Quakers who came to them seeking the same thing and in the Mennonite church very much the same inconsistency has often occurred. They sometimes forgot how intolerance in the fatherland drove them hither and thither seeking a refuge, and upon the slightest deviation in dress or upon the least indication of an independence of thought they drove those of their own who were guilty of it from their bosom as though they were horrid pests. The exercise of the ban has often been as heartless as were burnings and beheadings of the middle ages.

It is possible, too, to make too much even of martyrs. The error of the Catholic church in making them objects of adoration was one of the things against which our fathers protested and against which our reason rightly revolts but there are traces of the same kind of error in our history. The Ausbund is the oldest protestant hymnal we have. Perhaps it is the oldest hymnal used throughout all of Christendom. But it gives too much to the glorification of the martyr saints and rather too little of that which will supply the needs of a devout soul. Our historic literature shows traces of that extravagant admiration of the martyrs, who after all were men like ourselves, which leads to attributing impossible things to them. The unburnable character of Leonard Keyser's body and Hasslibach's head which bounded into the hand of the executioner had better not be too seriously accepted. Legends are only beautiful as literature. When they become history they are awkard.

On the whole there is much in the way our fathers submitted to persecution that should inspire loyalty to God in us and a desire to serve well in that part of His vineyard where we are placed. Let us prove ourselves worthy of our trust but let us also learn the reasonableness of tolerating others who differ with us. If our fathers deserved a kindlier treatment and if we demand a fair consideration let us prove our rights to it by a tolerant attitude toward those who do not exactly think as we do. G.

Be more concerned about doing your work than about getting praise for tt.

Notes on the C. E. Topic.

November 6.

Secrets of Happiness.

(Consecration meeting.

Job. 5:17—27; Prov. 3:13—18.

The word heaven represents our idea of perfect happiness. We pray, "Thy will be done in earth as it is in heaven." It is ours to have that prayer answered in earth if we do our part toward establishing the kingdom, hallowing His name and doing His will in our everyday life.

Companionship is a source of great happiness if it is of the right kind. When we with our companions join hand in hand in some noble enterprise we are both sure to reap a high degree of happiness. It is one of life's greatest satisfactions to know that we are fellow-workers with God. St. Paul writes, "We are laborers together with God".

"Who doeth good by loving deed or word;
Who lifteth up a fallen one or dries a tear;
Who helps another bear his heavy cross,
Or on the parched and fevered lips doth pour
A blessed draught of water sweet and cool,
Becomes co-worker with the Lord of All".

Another source of happiness is quietness. In this age of struggle and competition we must learn that to be happy we must be quiet. "Quietness, like mercy," writes one, "is twice blessed; it blesseth him that is quiet, and it blesseth the man's friends and neighbors".

"Study to be quiet" writes the apostle, while Solomon observes that, "Better is a dry morsel and quietness therewith, than a house full of feasting with strife."

"Drop Thy still dews of quietness
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."

Again, without contentment happiness is impossible. An observer has remarked that if our salvation depended upon contentment instead of faith most of us would be lost. But contentment is a duty and it is possible for us to be content".

"I am glad to think
I am not bound to make the world go right,
But only to discover and to do with cheerful heart,
The work that God appoints".

Notes on the S. S. Lesson.

November 6.

The Last Supper.

Matt. 26:17—30.

GOLDEN TEXT: Luke 22:9.

The strange errand upon which Jesus sent the disciples might arouse a doubt in the minds of some, but they knew Jesus and were ready to do His bidding. If we really know Him we will be ready to go without question on any errand He sends us.

The passover was the centre of Jewish ceremonial. It pointed figuratively to the one central event in the world's history which was about to occur. The Passover accounts for the unity of the Jewish race. It has been celebrated since Israel was a nation and as long as the Jewish people can each year gather their children about this feast to hear over again the story of the wonderful care Jehovah has exercised over them that long is the existence of a Jewish people assured. Jesus established another feast about which cluster the sweet and sacred associations of the atonement. So long as this is celebrated "in remembrance" of Him, that long will there be true faith and true followers. A church without the visible emblems of the atonement cannot endure. A Christian who does not profit by them disobeys his Lord and is sure to go the way of disobedient children.

The Lord's supper is a memorial of the broken body and shed blood of the Lamb of God. It shows the awfulness of sin in that its conquest required the excruciating death of the only perfect man—the Son of God—the greatest price that God could pay for the redemption of humanity.

The example of Jesus in giving thanks in connection with this feast makes it a thanksgiving feast as well as a memorial. It should stir up every emotion of thankfulness in the human breast. Because it was God's love that led to the giving of His Son as a sacrifice it may properly be called a "Love Feast". Unless it is partaken of in love—love to God and to our fellowmen—in the fullest sense of the word Love, it becomes a mockery. The final judgment as to who is to participate in this memorial feast rests with the individual partaker. "Let a man examine himself" is the rule St. Paul lays down. The word communion commonly given to the Lord's Supper indicates the close intimate relation into which the partaker enters with God. As the Lord's supper, it is to be regarded as something distinct from the congregation or the denomination. It is the Lord's supper in which all of the Lord's people have a part. The emblems of the body and blood are common food which, when partaken, become a part of ourselves, so the Lord's supper teaches that, as we take Christ to ourselves, He becomes a part of us—our indwelling life.

News of the Week.

Domestic.

BALLOON AMERICA IS SAFE.

Broke All Records.

New York, Oct. 26. — S. S. Perkins, who was the aid in the balloon Dusseldorf, received a telegram tonight from Alan R. Hawley and Augustus Post, telling of the safe landing of their balloon, America II, and of their personal safety. The landing occurred on the Peribonka River, in northern Quebec, on Wednesday of last week, 1350 miles from St. Louis, thus breaking all records of distance flight.

St. Louis, Oct. 23. — With the Americ II., Alla R. Hawley, pilot, and Augustus Post, aid, still unaccounted for, the relative positions of the nine other ballons in the international race which started from here last Monday, were to-night figured by Lieutenant Andrew Drew, of the Missouri signal corps and hydrographic expert for the Aero club of St. Louis. Lieutenant Drew gives the distances traveled by the aeronauts unofficially as follows:

Helvetia (Switzerland), Theodore Schaeck, pilot, landed near Ville Marie, Quebec, Wednesday; about 46 hours in air; distance about 850 miles.

Germania, (German), Hugo von Abercron, pilot, landed at Cocoocash, Quebec; Wednesday morning; about 43 hours in air; distance about 1,040 miles.

Duesseldorf II., (German), Hans Gericks, pilot, landed at Kiskisink, Quebec, Wednesday morning; about 42 hours in the air; distance about 1,100 miles.

Azurea, (Switzerland), landed thirty-two miles northeast of Biscotasing, Algoma district, Wednesday morning; about 42 hours in air; distance 772 miles.

Isle De France, (France), landed at Pogamassing, Ont., at 4 a. m., Wednesday; 34 hours and thirty-six minutes in air; distance about 725 miles.

Hamburg III., (Germany), landed in Lake Nippissing, Ont., Tuesday at 9 p. m., time in air 27 hours, 46 minutes; distance about 750 miles.

St. Louis IV., (America), landed at Hillman, Mich., Tuesday night; about 28 hours in air; distance about 550 miles.

Condor, (France), landed at Two Rivers, Wis., Tuesday at 2 p. m.; 21 hours in air; distance about 410 miles.

Million Club, (America), St. Louis, landed near Racine, Wis., Tuesday at 7:25 a. m.; in air 14 hours, 32 minutes; distance about 315 miles.

Montreal, Oct. 23. — It is the opinion of August Blanckertz, aid of the ballon Germania, that Allan R. Hawley and Augustus Post, of New York, pilot and aid respectively of the America II., which left St. Louis last Monday and from whom no word has since been received, are fighting for their lives through the wilderness of Northern Quebec.

Mr. Blanckertz arrived here yesterday from La Tuque, Que., where the Germania landed on Wednesday. He and Captain Hugo von Abercron had a desperate fight for their lives after coming to earth. They were 32 hours forcing their way through an unbroken forest to the railway line with only a few crusts of bread for sustenance, Their clothing was torn to shreds and they were almost in a state of collapse when they struck the railroad.

HUNTING FOR AMERICA II. BELIEVED TO BE SAFE.

ST. LOUIS, October 15—Preparations to send a balloon with supplies after Alan R. Hawley and Augustus Post, the crew of the missing America II, were hastened today, S. Louis von Phul, who will pilot the relief aerostat, expected to leave here tonight for Canada. He plans to begin his aerial hunt from Sault Ste. Marie.

The search for the balloonists is being made by the Canadian government and the signal corps of the United States army and officials of the Canadian railway systems. Altogether sixty telegrams have been received from persons hunting for the America II.

A reward of $200 was offered today by a company of fur dealers, which has ten thousand correspondents in Canada, for information about the missing aeronauts. Notices of the reward were mailed to the Canadian trappers.

According to Captain John Berry, of St. Louis, who had charge of the inflation of the America II. the last words of Hawley before starting in the race were:

"We are good to stay up seventy or eighty hours, and expect to break every record for distance and endurance. I know we are bound for the Canadian wilderness, but no timber will stop us. We shall sail as long as the balloon has an ounce of lifting power and take our chances of being found."

"I believe," said Berry, "that Hawley and Post are now down and safe, far in the north of Canada. They told me they had enough food capsules to sustain them a month.

"They had revolvers to shoot game, plenty of ammunition and heavy clothing. I never saw a balloon so completely and scientifically equipped as was the America II.

Arizona's Big Increase.

WASHINGTON.—The population of the State of Arizona is 204,354, according to statistics of the thirteenth census, made public to-day. This is an increase of 81,423, or 66.2 per cent over the 1909 population, which was 122,931.

Arizona's population increased 40,550, or 68 per cent. from 1890 to 1900.

Fifteen Million Dollars Worth of Timber Destroyed.

WASHINGTON, Oct. 24.—Six billion board-feet of lumber valued at about $15,000,000 was destroyed in the recent fires upon the national forests in Montana and northern Idaho. The total area burned over in this one district was put at 1,250,000 acres.

The first rough estimate of the loss in the great forest fires was completed to-day by officials of the government forest service. It shows that the heaviest losses were in two Idaho forests, the Couer D'Alene, where three billion board-feet of timber was reported killed or destroyed and over 450,000 acres burned over and at Clearwater, where one billion feet was killed and 300,000 feet burned over. Other heavy losses were Helena national forest, Montana, 500,000,000 feet, Cabinet forest, 400,000,000 and Lolo forest, 300,000,000 feet. How much of the six billion feet that was either killed or burned in Montana or Idaho can be salvaged, it is of course impossible to predict. If it were all a total loss and if its stumpage value was put at the average price at which national forest timber which sold last year, it would be the equivalent of a money loss of about $15,000,000.

The present rate of cutting from the national forests, six billion feet is equal to twelve years' supply, but it is less than one-sixth of a year's cut in the entire country, or enough to keep all lumber mills busy for something under two months.

Battles With Snow in Clouds.

NEW YORK, Oct. 25.—The American altitude record that J. Armstrong Drexel so proudly brought down out of the clouds yesterday afternoon in his Bleriot monoplane was snatched from his grasp to-day by Ralph Johnstone in a headless Wright climber.

Drexel reached 7,105 feet, but Johnstone topped him to-day by 198 feet with a new mark of 7,303 feet when he came down chilled to the bone with his goggles rimmed with frost. For half an hour he had battled with a snow storm above the clouds, seeking still higher levels.

Tennessee Judge Can Fine Oil Trust $30,480,000.

MEMPHIS, Tenn., Oct. 25.—Judge John E. McCall must decide within the next few weeks whether the Standard Oil company is guilty of rebating on 1,528 counts returned by the grand jury. The indictment was returned two years ago, but the attorneys for the oil trust managed to have the case postponed many times. Judge McCall notified the Standard attorneys October 24 that they must report to his court within a week ready for trial. If the company is found guilty on all the counts it is liable to a fine of $30,480,000.

Tidal Wave Swept Many to Death.

TAMPA, Fla., Oct. 25.—A belated appeal for aid was received here today from the vicinity of Punta Rassa, on the gulf coast, reporting that the Ten Thousand Island section has been swept by a tidal wave during the recent West Indian storm and that all residents who had escaped were in destitute circumstances Small settlements were wiped out of existence and the residents only saved themselves by climbing into trees.

Foreign.

BRITISH BOAT WRECKED SCORES OF LIVES LOST.

Rio de Janeiro, Oct. 22. — Fifty persons known to have been drowned and a boatload of eighteen others missing is the report received here today in connection with the report of the sinking, late last night, of the British steamship Walley. The vessel foundered in a terrible storm within sight of the lightship off the northeast cost, and within a few miles of the city Para. Seventy-five of the passengers and crew are reported to have been rescued, most of the women and children having been saved.

DR. H. H. CRIPPEN IS SENTENCED TO DEATH.

London, October 22. — Dr. Hawley Harvey Crippen, the American dentist, was found guilty today of the murder of his wife, Belle Elmore Crippen, the music hall singer, and was sentenced to be executed. The jury was about out twenty-nine minutes, having retired at 2:17.

Figures of the Socialist Gain Amaze Austria.

VIENNA, Oct. 22.—From an amazing report published by the Austrian Socialist party it appears that at the end of last year the party had 126,000 dues-paying members. At the general elections in 1907 the Austrian Socialists polled 511,590 votes.

There are 52 socialists in the Reichsrath. In the various diets there are 31 socialist representatives. In the various city councils of the empire there are 1300 socialists. There are socialist mayors in 17 towns. The socialists support a large number of daily, weekly and monthly publications, through which they propagate their ideas.

The trade unions are organized and managed by the socialists. These unions publish 30 official organs, which are also propagating socialism. The unions had a membership of 415,256 in 1909.

The Czech trade unions, also organized by socialists, are not included. They have a membership of 14,000. There are 176 organizations of young socialists with a membership of 8000. Then there are the co-operative organizations also under socialist administration, with a membership of 250,000

Revolt in China May End in War.

PEKING, Oct. 22.—A surprising revolt against the government has taken place. The imperial senate, not three weeks old, has voted to memoralize the throne for the early opening of a general parliament.

The prince regent recently refused to call a parliament, being advised against it by the venerable grand councilors.

The provincial assemblies and their representatives have demanded a parliament, and mutterings of a revolution unless the demand is granted or heard.

The garrison of Peking and the neighboring army divisions, however, are Manchuan, and troops that might be affected by the revolutionary tendency are kept at a distance from the capitals.

Miss Leneve Freed By the Jury.

LONDON, Oct 26.—After a trial lasting only a few hours in the New Bailey criminal court to-day, a jury found Ethel Clara Leneve not guilty as an accessory after the fact in the murder of Belle Crippen for whose death her husband, Dr. Hawley H. Crippen will die on the gallows on Nov. 8. Miss Leneve was in love with Dr. Crippen and slept in his house on the night of the day following the day upon which the doctor murdered his wife and buried the dismembered parts in the cellar of his home. She accompanied Crippen in his flight to Canada, and with him was arrested and indicted.

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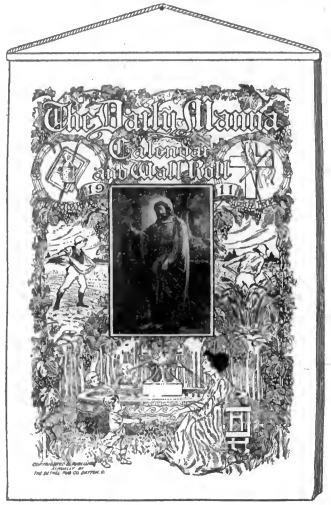

First Twenty-five Thousand Sold Out Before They Were Off the Press.

One of the most beautiful and unique things ever offered. The illustration is an exact representation of the cover except greatly reduced, making it impossible to show its many beautiful colors and rich appearance perfectly.

Made in the shape of a Wall Roll, with twelve leaves 12½ x 18½ inches, and cover; one leaf for every month. Is tinned at top and has silk cord for hanging.

The cover is printed on heavy enameled paper in beautiful colors and gold. The body is printed in beautiful colors on Satin Lithograph paper. It is sufficiently elegant to decorate the walls of a palace.

Each page has its monthly calendar at the bottom in large figures in colors. Above in a beautiful design is a daily scripture reading for every day in the month. These readings are not unclassified, miscellaneous scripture verses which have no relation to each other, but each month has a living subject of its own. Each reading has been carefully selected in relation to the subject, and together with the editorial notes, gives each page a distinct and special value.

The Editorial Staff consists of twelve persons selected from among the great leaders of Evangelical Churches and Religious Movements, and are known world-wide. A review of the list given below explains this fully.

A Marvel. This Calendar and Wall Roll is not only a marvel in its general plan, a marvel in its beauty and workmanship, every design being new and executed purposely for it, at considerable cost; but it is also a marvel in its selling price.

Price. Ordinarily, a piece of art of this grade and size would sell at, from two to four times the price at which this calendar is listed; but in view of a very large sale it has been decided to place the price at only **35c.** per copy, prepaid.

Then too, it is not only a work of art, but a valuable arrangement of readings for every day in the year, by competent and world-renowned editors. The center-piece of front cover is Schoenherr's picture of Jesus Knocking at the Door.

Sabbath School Feature. Besides the valuable readings for each day of the month, each page gives the subjects of the Sabbath School Lessons for the month together with the Golden Text and references for daily study. A valuable feature for quick reference or in case of losing Quarterly.

Daily Manna for a Whole Year, Gathered by Soul Winners

List of Subjects and Editors

JANUARY—The Ministry of Prayer. Rev. Andrew Murray, D.D., Author of the "With Christ" series and many other devotional books.
FEBRUARY—Christian Citizenship. Rev. George M. Mathews, D.D., Senior Bishop of United Brethren Church.
MARCH—Temperance. Mr. Samuel Dickie, LL.D., President of Albion College, and one of the most widely-known Temperance Advocates.
APRIL—The Universal Offers and Claims of the Gospel. Miss Evangeline Booth, Commander-in-Chief of the Salvation Army Forces in the U. S.
MAY—The Stewardship of Life. Mr. J. Campbell White, Secretary of the Layman's Missionary Movement.
JUNE—The Present Tenses of the Blessed Life. Rev. F. B. Meyers, B.A., President of The World's Sunday School Association, Author of many volumes, and one of England's greatest preachers.
JULY—Secrets in Soul Winning. Rev. A.C. Dixon, D.D., Pastor of the Moody Church, Chicago.
AUGUST—The Ministry of the Holy Spirit. Rev. G. A. McLaughlin, D.D., Editor of the Christian Witness and Author of the Commentary on Matthew.
SEPTEMBER—The Church and Her Marching Orders. Rev. J. Wilbur Chapman, D.D., The World-Around Evangelist.
OCTOBER—Our Bible's Message to the Young. Rev. John T. McFarland, D.D., Editor-in-Chief of the S.-S. Literature of the Methodist Episcopal Church.
NOVEMBER—Early Messianic Gleanings. Rev. W. G. Moorehead, D.D., Professor in Xenia Theological Seminary, and Author of Studies in Mosaic Institutions.
DECEMBER—Consecration. Rev. H. C. Morrison, D. D., Editor of the Pentecostal Herald and Professor of Theology in Asbury College.

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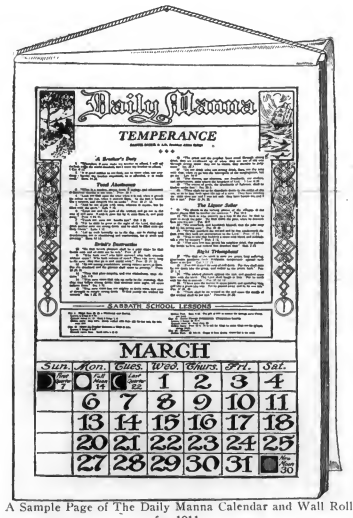
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, November 3, 1910. No. 43.

Heaven.

Beyond these chilling winds and gloomy skies,
Beyond death's cloudy portal,
There is a land where beauty never dies,
Where love becomes immortal.

A land whose light is never dimmed by shade,
Whose fields are ever vernal;
Where nothing beautiful can ever fade,
But blooms for aye eternal.

We may not know how sweet its balmy air,
How bright and fair its flowers;
We may not hear the songs that echo there,
Through those unchanted bowers.

The city's shining towers we may not see
With our dim earthly vision,
For death, the silent wander, keeps the key,
That opes the gates elysian.

But sometimes, when adown the western sky,
A fiery sunset lingers,
Its golden gates swing inward noiselessly,
Unlocked by unseen fingers.

And while they stand a moment half ajar,
Gleams from the inner glory
Stream brightly through the azure vault afar,
And half reveal the story.

O land unknown! O land of love divine!
Father, all-wise, eterna!
O guide these wandering, way-worn feet of mine
Into those pastures yernal!

—Selected.

Items of News and Comment.

A local Sunday-school convention will be held at the Ebenezer church west of Bluffton, Ohio, on Thanksgiving Day.

This is an important question that many will have to answer next week: Which do you want to save, the boys, or the brewers? Give the boys a chance!

Recently four members were added to the New Friedensberg congregation at Vona, Colorado. Now there are 34 members. They are erecting a new church building.

In some sections of the Northwest the harvest was this year abundant, so that vast crops were raised. It is reported that J. B. Peters, Laird, Sask., thrashed from 630 acres 24,000 bushels of wheat and 4000 bushels of oats.

Services of holy communion will be held at the Perkasie church, Pa., on Sunday, Nov. 13, at 3 p. m., and preparatory services on Saturday evening at 7:30 p. m.

Rev. J. J. Balzer states that their school, the Mennonite Educational Institute at Altona, Manitoba, is growing and that the students are doing well. Some come quite a distance.

A good interest was manifested at the last session of the Western District Conference held at the New Alexanderwohl church at Goessel, Kan. The new place for conference is the Bergtal church, Gotebo, Okla.

The next session of the Northern District Conference will be held at Wisner, Nebr. The elected officers for the ensuing year are: Pres., H. H. Regier; Vice Pres., Alfred Waltner; Sec., J. C. Mueller; Treas., C. Mueller.

Sister Rose Lambert, of Elkhart, Ind., formerly a worker at the Orphanage in Hadjin, Turkey, gave a thrilling address at the Mennonite church, Berne, Ind., on Oct. 23, portraying the horrible massacre in 1909, and the great need of that country.

No man can consistently claim to be a good citizen who knowingly votes for a legislative candidate pledged to the repeal or modification of existing temperance laws. The saloon forces will support men for the legislature who are friendly to the liquor traffic, and that is a most excellent reason why every good citizen should support only such men who are friendly to the home and good government. — American Issue.

The German "Kellner-mission" (waiter mission) has now in operation twelve waiters' homes (in Geneva, Cannes, London, Frankfurt, Duesseldorf, Paris, Breslau, Berlin, Hamburg, Leipzig, Cologne, New York). These provided last year something like 100,000 lodgings for waiters. Elder H. Ummel, of Valauvron, Switzerland, gave an interesting report to the "Bundesbote" (Oct. 27) of the convention of the Kellner-mission held at Geneva, Switzerland, Sept. 29—Oct. 3.

Once a Judas among the twelve! Some claim the world is getting better. Is it really superfluous to ask now earnestly the searching question, "Is it I, Lord?"

Rev. N. B. Grubb, pastor of the First Mennonite church of Philadelphia is enjoying a few days' vacation with friends outside of the city. He expects, however, to be on post next Sunday to preach a German sermon.

Now Ready.—The "Mennonite Year Book and Almanac for 1911", published by the Eastern Mennonite Conference, is a neat publication, well illustrated, full of timely, practical, historical articles, several of them of special interest to our church. The International S. S. Lessons and Daily Bible Readings, the List of Ministers of the General Conference &c. are helpful in Mennonite homes. Price 10c.

C. M. College at Bluffton, Ohio, has recently made two strides in the right direction. First, in securing funds which amount now to $82,207.00, of $24,785.00 are notes bearing 5% interest. This is over and above the value of the College building and grounds. Second, in providing for a Ladies' Hall which is at present under the able direction of Lisette Kinsinger. The College can now offer to the young women students a home that is neat and surrounded by the best influences.

Good Rules.—Thomas Jefferson, third President of the United States, gave this advice to the folks of his generation:—Do not sit up late at night; study and work in the daytime. Rise early and go to bed early. Avoid novel reading and cultivate the companionship of good books. Never tell a lie or stoop to a mean act. Be kind to every living creature. Speak no evil of any one. Be good, adore God, be loyal to friends and love your country better than yourself. Take hold of things by the smooth handle; avoid disputes; do not turn pleasant conversation into heated argument. Too much speaking is not best. Never put off till to-morrow what you can do to-day. Never spend your money before you have it. Never buy what you do not need because it is cheap. Pride costs more than hunger, thirst and cold. We never repent of having eaten too little. Never borrow trouble.

Mormons Talk of Moving.—The Mormon body is to leave Utah and settle in Mexico, according to Dr. Hamilton Smith, a priest of the Mormon church, who has participated in the close of a sale of 50,000 acres of land to the Mormons in the state of Coahuila, Mexico, who is also authority for the statement that President Diaz has assured the church that polygamy and all other practices of the church will be permitted without interference in Mexico. Dr. Smith also states that his people will abandon Utah in the not far distant future and settle in Mexico, where they will not be prosecuted for their religion and its practices. The Mormons already own 65,000 acres of land and have a well established colony in Mexico adjoining the 50,000 acres just acquired.

Government Positions. — A book entitled 'Government Positions" has just been published showing how all classes of government positions are filled, from President down, and contains much valuable information in regard to the appointing power, political influence, salaries etc. It also contains complete courses of study for all the principal civil service examinations, including bookkeeper, clerk, stenographer and typewriter, railway-mail clerk, both city and rural mail carriers, watchman, messengers, skilled laborer both male and female, and many others. It is a complete source of information to persons desiring government positions of any kind, and can be obtained in paper binding, postpaid, by sending a $1 bill to T. Scott Rorke, 223 A St. N. E. Washington, D. C., or cloth bound, $1.25. In ordering mention this paper.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 912.

City Mission Notes.

It was the privilege of Mrs. Grubb and myself to be the guests of the Pacific District Conference held at Reedley, Calif., Oct. 9—12. This privilege we enjoyed greatly, it being an opportunity to get out of the city and enjoy new scenes and form new acquaintances and renew some old ones. Then it brought the mission work nearer the people in that they heard a little of the work and they now know the workers.

Services were held on Sunday when we were away, but the Wednesday evening service was dropped and also the next one because I was sick. So I found interest less and attendants fewer than before. So I must go over the ground again—find the absent ones and start them again.

We are starting to sow another seeding of tracts. We have distributed about 2000 this year—some of them small with only a picture and a Scripture verse to the children—some of them larger for older readers. We aim to distribute only such as set forth the plan of salvation clearly so that men may be led to receive Jesus Christ as Savior and Lord. We do not throw tracts about as advertising bills are thrown but try to get them into the *hands* of some one.

The mission has a stock of clothing given by the Young Ladies' Missionary Society of the church at Upland, California.

E F. GRUBB.

Cor. Ave. 50 and Aldama St.

Ordination and Installation Services at Perkasie, Pa.

Our little flock at Perkasie, Pa., having been without a pastor and a deacon for some time, at a recent congregational meeting elected Rev. Harvey W. Shelly as their pastor and Brother Abraham Fretz as their deacon. A written request, signed by the church council, was then sent to the undersigned, asking him to ordain brother Shelly to the office of an elder and to install both of the above brethren into their respective offices to which they have been elected. To this request the undersigned consented and the ordination and installation took place on Sunday afternoon, October 23rd. The congregation had also invited Brother F. F. Gabel, of Philadelphia to be present. Brother Gabel opened the services by the reading of 1 Cor. 12 and prayer, whereupon the undersigned preached the sermon from Eph. 4:11—14, after which the ordination and installation followed. May the Lord grant His grace and let His blessing rest upon the brethren thus inducted to their respective offices. The flock at Perkasie is a small one numbering about 25 members. They have passed through some discouraging experiences, but they are not discouraged and seem to be earnest and zealous for the work in which they are engaged, the building up of Christ's kingdom among themselves. May God's blessing crown their efforts.

A. B Shelly.

SPEAKING WITH TONGUES

Sermon by Pastor A. C. Dixon, D. D.

Speaking "with other tongues" at Pentecost means that the Apostles spoke in different languages, so that the people understood them in the language in which they were born. It was evidently miraculous. It is plain, however, that the people were not converted through this speaking "with other tongues", but through Peter's sermon which was spoken in the Greek tongue, a language which all present could understand. The tongues phenomenon with the distributed flames of fire which sat upon each of them and the rushing mighty wind preceded the sermon and was a sign to the Jews that Joel's prophecy was being fulfilled. Whether the Apostles, as some believe, spoke each one in a different language; or, as others believe, each one spoke in several languages; or, as still others believe, the miracle consisted in the people hearing in their own language, though only one language was spoken, the explanation is the same. It was God working in a way beyond human comprehension or explanation. It was a sign to the Jews for those who lacked faith that God was fulfilling His prophecy spoken by Joel.

Not Repeated.

There is no record that this Pentecostal experience of the fire, the wind and the "other tongues" was ever repeated. After Peter's sermon to the household of Cornelius (Acts 10:46), they spoke with tongues and magnified God, but not with "other tongues" as at Pentecost. The twelve men at Ephesus after they had received the Holy Spirit through the laying on of hands "spoke with tongues and prophesied" but not with "other tongues" (Acts 19: 6).

In Mark 16:17, a passage of rather doubtful authority because it is omitted from some of the best manuscripts, we have the prophecy. "They shall speak with new tongues." But the word "new" does not necessarily mean "other tongues." There is a sense in which a tongue may be new without being different. There may go with the old familiar language a new power which really makes it a new tongue.

"Other Tongues" at Pentecost and "Tongues" at Corinth.

When we turn to the fourteenth chapter of First Corinthians we find a speaking with tongues ("unknown" is in italics and ought to be omitted) which is very different from the speaking with "other tongues" at Pentecost. Let us trace the difference.

1. At Pentecost everybody understood; at Corinth nobody understood, not even the speaker himself. "No man understandeth him" (I Cor. 14:2). "If I pray in a tongue, my spirit prayeth but my understanding is unfruitful" (I Cor. 14:14).

2. At Pentecost speaking with "other tongues" was for the people; at Corinth speaking with tongues was for God only. "He that speaketh in a tongue speaketh not unto men but unto God" (I Cor. 14:2).

3. At Pentecost speaking with "other tongues" edified the people for they said "We do hear them speak in our tongues the wonderful works of God" (Acts 2:11); at Corinth he who spoke with tongues edified only himself. "He that speaketh in a tongue edifieth himself, but he that prophesieth edifieth the church" (I Cor. 14:4).

4. At Pentecost the speaking with "others tongues" had with it the sign of the distributed flames of fire and the rushing mighty wind; at Corinth there was no such sign.

We are, therefore, driven to the conclusion that speaking with "other tongues" at Pentecost was a different thing from speaking with tongues at Corinth. It is clear that speaking with other tongues at Pentecost meant that different languages were spoken or at least understood by those who heard.

What "Speaking with Tongues" Meant.

Now, what was the experience in which people spoke only to God and did not themselves understand nor did others understand what they said?

In Contrast with Prophesying.

It was an experience in contrast with prophesying. Prophesying meant speaking God's message to the people, but speaking with tongues brought no message to any one. "In the spirit he speaketh mysteries, but he that prophesieth speaketh unto men to edification and exhortation and comfort" (I Cor. 14:2-3).

Can Be Explained.

2. It was an experience which could be interpreted. The man who spoke with tongues could explain the phenomenon to others. He could expound the experience. The word "interpret" used three times in I Cor. 14 is the Greek word translated "expound" in Luke 24:27. "Beginning at Moses and all the Prophets he expounded unto them in all the Scriptures the things concerning himself." This does not mean to translate but to explain the meaning of. Speaking with tongues could not be translated, because no one understood the meaning of what was said. But there was something in it which could be explained. And unless it be thus expounded, it is like a pipe or harp giving fourth sounds but no notes; like a trumpet blast that means nothing; like words in an unknown tongue which carry no ideas (I Cor. 14:6-11).

Not to Be Sought.

3. The experience of speaking with tongues was not to be sought because it was an inferior gift and the command is, "Desire earnestly the best gifts;" yet it was not to be refused nor forbidden. "Seek that ye may excel to the edifying of the church" (I Cor. 14:12). But nowhere are we told to seek the gifts of tongues, because in that there is only self-edification. Paul said, "I would that ye all spake with tongues (for even self-edification is a good thing) but rather that ye prophesied, for greater is he that prophesieth than he that speaketh with tongues except he interpret (explain), that the church may receive edifying" (I Cor. 14:5)

"Wherefore, let him that speaketh in a tongue pray that he may interpret (explain)" (I Cor. 14: 13).

An Ecstatic, Emotional Experience.

4. Speaking with tongues at Corinth was an ecstatic, rhapsodical experience which expressed emotions without thought. The heart was full of thanksgiving, joy and rapture too great for expression in connected language, while it expressed itself in ejaculations, laughter, tears and shouts. And yet the one thus affected could after the effusion explain by giving the reasons for such expressions of joy and rapture; or even a friend who had had similar experiences could explain it for him. It was an experience which dealt solely with God in prayerful and praiseful worship, but it was not irrational, because there were good reasons for such ecstatic and exuberant joy. This rhapsodical feeling was a gift of the Spirit not to be despised but rather appreciated, and the ability to interpret it to others was also a gift of the Spirit (I Cor. 12:28-30), but the Corinthians are warned against undue attention to their ecstatic feelings and urged to seek rather the gift of prophecy which would edify others. Indeed, Paul insists that

"the spirits of the prophets are subject to the prophets," for "God is not the author of confusion" (1Cor. 14:32,33); so that this gift of ecstatic joy must be kept within bounds. "Let all things be done unto edifying." "If any man speak in a tongue, let it be by two or at the most by three and that by course (one at a time). And let one interpret" (I Cor. 14:26, 27). All the time of a meeting should not be taken up with these ecstatic rhapsodies to the exclusion of "edification, exhortation and comfort," and two or three people should not be allowed to express their ecstacies at once. "And, if there be no interpreter, let him keep silence in the church, and let him speak to himself and to God" (I Cor. 14:28). If no one explain the reason for these rhapsodies, let them cease, and let those who are full of inexpressible ecstasy keep it to themselves and to God. Let them enjoy their rhapsodies in silence or go to a private place where no one but God will hear them.

These rules observed in public assembly would effectually curb hysterical fanaticism. Hysteria that could give no reason for its emotions would be curbed, and fanaticism, that would produce confusion by moving many to take part in the demonstration at the same time, would also be curbed.

The Better Gift.

Paul says, As for myself I will pray with the spirit and I will pray with the understanding also; I will sing with the spirit and I will sing with the understanding also. Else when thou shalt bless with the spirit (that is, with a tongue expressing emotions without thoughts) how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayst? For thou verily givest thanks well, but the other is not edified. I thank my God I speak with tongues more than ye all. Yet in the church I had rather speak five words with my understanding that I might teach others also than ten thousand words in a tongue. (I Cor. 14:15-19). Paul's meaning is plain. He controls his ecstatic feelings in public and refuses to let emotions run away with his mind. He does this for the benefit of those present who occupy the position of the unlearned in relation to this experience, knowing nothing of it. And though he is grateful for such rhapsodical experiences he keeps them between himself and God, not giving way to them in the assembly, where five words of instruction are worth more than ten thousand words without meaning, though they be the expressions of ecstatic joy. Then he exhorts the Corinthians not to be like children in seeking and displaying these spectacular gifts (I Cor. 14:20).

For Those Who Lack Faith.

5. The experience of speaking with tongues was a sign of unbelief rather than of faith in those who had it. "Wherefore tongues are for a sign not to them that believe, but to them that believe not" (I Cor. 14:22). This cannot refer to the unbelievers who come in and listen, for the next verse says: "If, therefore, the whole church be come together into one place and all speak with tongues and there come in those that are unlearned or unbelievers, will they not say that ye are mad?" Speaking God's message or prophesying in a tongue that all can understand is for the unbelievers who come in as we see in I Cor. 14:24, 25. Expressing ecstatic rhapsodical joy by ejaculations, meaningless to them, will impress them that we are crazy and our influence over them for good is at an end. Those who beseech God for a sign that He is with them in power show by that prayer their lack of faith, and as God answered Israel's prayer of unbelief for a king and sent His chastisement with the answer, so He may answer the prayer for a sign and make the answer a chastisement for our unbelief. The quotation of Paul from Isaiah 28: 11 intimates that strange tongues may be sent in chastisement for disobedience (I Cor.14:21). God's word is sufficient basis for faith. To demand more in the way of miraculous signs it to dishonor His word. Jesus said, "Lo, I am with you all the days to the end of the age." We should believe it and act accordingly without insulting Him by asking Him to give us further proof that He spoke the thruth. Our Lord said, "I will pray the Father and He shall give you another Comforter that He may abide with you forever" (John 14:16). Shall I seek a sign that He told the truth and thus dishonor His word, or shall I believe without sign that His word is true and the Holy Spirit is with me all the time? Are not the words of Jesus as true now as when He spoke them: "An evil and adulterous generation seeketh after a sign" (Matt. 12:39)? To claim that one cannot have the Holy Spirit without the sign of speaking with tongues or any other sign is to manifest a spirit of unbelief.

EXPLANATIONS OF PHENOMENA.

Physical Causes.

1. Purely physical causes explain the experiences of some. If you will spend several days in fasting and prayer, pursuing at the same time your daily duties, your body will become so weakened and your nervous system so strained, if not shattered, that you will be apt to hear strange noises, see strange visions and say strange things. If you are seeking to speak strange tongues, you are apt to be gratified. Under the influence of exciting surroundings and encouraged by sympathetic friends, your tongue may work in strange ways and even pass beyond your control.

(To Be Continued.)

Home Circle.

In the Fall.

In the treetops overhead,
Brown and gold, and gold and red,
Jolly little leaves at play,
Swing and sing the livelong day,
"One—to begin,
Two—for a show,
Three—to make ready, and
Four—to go!"

"One!" They rustle to and fro;
"Two!" They brighter — brighter grow;
"Three!" They wait, poised on tiptoe;
"Four!" They every one, let go!

"One—to begin,
Two—for a show,
Three—to make ready, and
Four—to go!"

—Selected.

Take Heed to Conduct.

There is a story in a young people's paper about a young man who called upon the pastor of a church in a western city, and expressed the determination to follow Christ and acknowledge Him before the world. There was so much earnestness in his words and manner that the minister wondered what influences had persuaded him to take this important step. He asked, "Have I seen you at the church service recently?"

A slight flush rose to the young man's face.

"No, sir," he answered. "It's been over two years since I heard a sermon, and I haven't been into the Sunday-school or prayer-meeting since I was a little boy."

"You have been reading some helpful book, perhaps," suggested the minister.

"No, sir. It wasn't a book that helped me," replied the man. He hesitated a moment and then continued, "I'll tell you what decided me to be a Christian. You see, I deliver goods for a grocery near here, and I see the inside of a many people's homes, and their characters, too, for that matter. There's one place I go to every day where there's a young woman who has a pretty hard time, to all appearances. Her mother's sick, and there's no one to help the girl with the work, and she doesn't look strong, either.

"Well, the first thing I noticed was that she never seemed fretful or out of patience. She would have nothing but gentle words for the children, even when they were fussing around in a way that put some folks in a temper directly. I saw her some days when the stove wouldn't draw, and then again when the water pipes were frozen, and I began to wonder what made her different from other people. I noticed that she always wore a little silver cross at her neck, and some one told me what that meant. Then she had a calendar hung out in the kitchen, with a scripture verse for every day in the year, and sometimes when things went wrong I saw her turn toward that as if she was looking for help. She kept her Bible—a well worn one it was—on the mantle, beside the clock, to have it handy, I judged, to pick up in a leisure moment. Often, when I came up the stairs, I heard her singing hymns in a low, earnest sort of voice, that made them sound like prayers.

"No, sir; she never said anything to me about being a Christian; but it wasn't necessary. A man can't see that sort of religion every day and not want it for himself."—Sel.

"The Mennonite" to a new subscriber from now until January 1912 for $1.50.

Marriages.

Bishop—Harding. — On Oct. 22, 1910, by A. B. Shelly, at Quakertown, Pa., Floyd Bishop, of New Britain, and Lizzie Harding, of Haycock, Bucks Co., Pa.

Deaths.

George. — On Oct. 1, 1910, in Milford, Bucks Co., Pa., Daniel Y. George, aged 73 years, 6 months, 26 days. Funeral services were held and interment made at the West Swamp Mennonite church, of which church the deceased was a faithful member, on Oct. 7th, E. S. Shelly spoke at the house of mourning and A. B. Shelly preached the funeral sermon at the church from Daniel 12: 13.

Berndt. — On Oct. 21, 1910 at Spinnerstown, Pa., Margaret Catharine, nee Beysher, wife of Milten G.Berndt, aged 74 years, 4 months, 2 days. Funeral services were held and burial made at the Great Swamp Trinity Reformed church, on October 27. Funeral services conducted and funeral sermon preached by A. B. Shelly from Psalm 39, 8. 10.

Help us to secure new subscribers by sending us the names and addresses of your neighbors and friends who are not yet readers of THE MENNONITE. $1.50 will pay the subscription to a new subscriber from now until Jan., 1912.

The Mennonite.

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Rev. I. A. SOMMER, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor, 3004 N. 11th St. Philadelphia, Pa.

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Quarterly Report of Our City Mission.

Our brother, E. F. Grubb under the date of Oct. 19, writes as follows:

Brethren:—The report for the third quarter was delayed by our moving into another house in September (but our mail address remains the same) and by attending the Pacific Conference in October.

The number of services held in July, August and September were 45. Of these 6 were street meetings and 13 were Sunday-school meetings. The total attendance at S. S. was 79, and the total attendance at the services in the Mission numbered 232. The attendance in September was better than in previous months. For relief expenses we used $13.78.

The boy we gave a place in our home in March was succeeded in July by his brother just from the hospital. He was with us until school began in September when both the boys were made a home by their mother and grandmother.

The opportunity to attend the Pacific Conference at Reedley, Calif., was worth much to us. It gave Mrs. Grubb and myself a chance to get out among friends with a change of scenery and surroundings, and we believe that it added to the people's knowledge and interest in the Mission work.

Some clothing has been sent us so we can supply the needy ones.

The bank in which I have our money deposited has been closed by the State superintendent of banks. I enclose a clipping from "The Express" of Oct. 15th that gives the situation. There is $110.26 of mission funds in the bank. I am paying running expenses from my own funds as fortunately my salary check did not come until after the bank was closed.

I suggest that the expense fund be renewed by the sum of $100.00. We shall need a stove in the mission soon. Perhaps the funds in the bank will be released so as to be available before this suggested $100 is all.

Very truly yours,
In His name,
E. F. Grubb.

Correspondence.

GOSHEN, Ind., Nov. 1.—The revival meetings held at the Silver Street Mennonite church near Goshen, Ind., by Rev. A. B. Rutt, of the Chicago Mennonite Mission, were well attended and much interests taken. The church was filled when agreeable weather permited people to come; even with cold stormy weather for the last few evenings the attendance was good. There were five young persons who gave their hearts to God during these meetings and united with the church by baptism on Sunday following the meetings when the fall communion was held with many of the members present. Rev. Rutt could not remain with us over communion Sunday as his work in the mission called him home. Brother Rutt has the prayers of the Silver St. church for his mission work. Fraternally,
S. A. HOOVER.

FLATLAND CONGREGATION — Lower Richland, Pa., Oct. 25.—We are having a fine fall and enjoying the flowers and vegetables much longer this year than we are often permitted, a blessing we should all be thankful for.

Rev. Andrew B. Shelley administered holy communion to twenty-eight of our members on Sunday morning. He preached a good sermon and the choir sang a pretty hymn "Patiently Pleading."

Mrs. Anna Baringer, our oldest and a life-long member, died on September 21, aged 84 years. The funeral was held on Sunday, September 25, when services were held in our church, conducted by Rev. Andrew B. Shelly and Harvey W. Shelly. Interment was made in the adjoining cemetery.

Floyd Bishop, of Chalfont, and Miss Lizzie Harding, daughter of Mr. and Mrs. John Harding, of Haycock township, members of our church were married on Saturday by Rev. Andrew B. Shelly.

Our aged pastor, Rev. Andrew B. Shelly sold his farm in Milford township, also his personal property at public sale in October and last week moved to Quakertown, where they will make their temporary home with their daughter, Mrs. Uriah S. Stauffer until he can procure a suitable home. He became 76 years of age in September. May God give him many more birthdays is the wish of many to whom he has been a rich blessing and a helpful pastor and friend. May God continue to bless us all and especially grant us that rich blessing "Grace" which enables us to bear all our burdens.

FLORA L. FELLMAN.

Second Mennonite Church, Philadelphia, Pa.—An echo meeting of the Altoona Sunday-school convention held at Altoona, Pa., Oct. 11th to 15th inc., was held on Tuesday evening, the 25th, when the Pastor S. M. Grubb, who was a delegate, gave a splendid report of the doings at the convention. He covered each meeting which he attended with a synopsis of the proceedings, which were interesting. He laid special emphasis upon the results obtained from a Teacher's Training Class, as given by Rev. Marion Lawrance and suggested these ideas would be brought more concretely before the Teachers of our Sunday School at a later date with a view of inspiring the starting of such a class. He also dwelt upon the subject of missions; the Sunday-school's opportunity in this line of work, which was ably discussed during the Convention. A suggestion which any mission committee might follow out was that of what one of our own Church's committee is doing, namely, the placing of helpful pictures in the vestibule of the church, where all might see tangible results of the work and conditions under which the missionaries work.

Another speaker of the evening was Rev. A. A. Scott, who gave an interesting talk upon some of the proceedings at the Convention and of his own work among the Italians in West Philadelphia. His experiences were inspiring and assuring that the Lord helps those who call upon Him, as Brother Scott related some of the difficulties he had to overcome among this colony of foreigners. In this section of Philadelphia there exist about 6000 of those who came here from Italy and among all that number there was no sign of any religious influence, although many of them belonged to the Catholic faith, but this Church neglected them entirely. Bro. Scott began this work alone, starting a Sunday-school in his back yard, under a pear tree and has now an organized Protestant congregation and by his activity has caused the Catholic Church to build for them a place of worship also, in order to retain their numbers from accepting the Protestant faith. This work that he is doing brings to our minds the thought that numberless opportunities are before our very doors and the suggestion that it might be a profitable undertaking by our own church in training men and women for the foreign field, or more opportunities for the home mission worker.

REPORT

Of the Meeting of the L. M. S. S. of the Pacific District Held on October 11th at Reedley, California.

The meeting was opened by the Pres., Miss Brown, by reading part of Matth. 28 and prayer, and singing by the audience. A word of welcome followed by the Pres., by which all present were made welcome.

A trio from the Reedley society sang a song, after which followed an assay, The Work in the Vineyard, sent by the Pratum, Oregon, society.

The audience arose and sang the song, Shall we meet, in remembrance of our departed sister, Mrs. Petter, after which a recitation followed from one of the junior members of the local society.

Rev. Grubb, from Los Angeles, spoke on, What a Woman can do in City Mission Work; and we found out, as he spoke, that a woman's work is of great importance in that sphere.

After this address a trio from the Upland society sang a song. A paper on the subject, Women of India, written by Missionary P. A. Penner, was read, which was followed by a chorus of the juniors of the local society.

A recitation, Wake Them Up, was very well rendered by Mrs. Grubb, of Los Angeles.

After that Sara C. Sprunger, also from Los Angeles, gave a paper on the subject, Women of the Bible.

Another chorus by the local society followed and after that the collection, which told us that the pockets as well as the hearts were opened for the work.

The meeting closed with a song and prayer by Rev. H. J. Krehbill.

The program committees for the ensuing year are: Lizzie Krehbill, Reedley, Calif.; Sara C. Sprunger, 526 W. 53d Ave., Los Angeles, Cal.; Mrs. J. W. Welty, Pratum, Oregon.

Emilie Dettweiler, Sec'y.

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free.

Editorial.

Missionaries have to contend with a great many discouragements, as a matter of course, but the unsympathetic attitude of unchristian Europeans and Americans, living in heathen countries, is one of the most trying things the friend of missions has to meet. Soldiers form a large proportion of the whites one meets in mission lands. Military men generally do not regard the missions and missionary efforts of their fellow-countrymen favorably or recommend them. They are a part of the great military system that is wicked to the very core. They wink at many wrongs in which those under their authority indulge. The narrow moral path in which even a soldier in Christian lands must walk is considerably widened when armies are masters in the land they occupy as conquerors. In endeavoring to lead the world to right and righteousness it would be foolish to except admiration or sympathy from any one who is a part of a system that is admittedly wrong and is used to murder by the wholesale and to impose injustice upon a weaker race by the superior brute power of arms. The American general who once gave public expression to the opion that "the only good Indian is the dead Indian" only represented the characteristic attitude of a system whose chief delight is in turning the world into a slaughter-house. Were missionaries to be consulted in the matter, the majority of them would prefer to be without the military protection the powers pretend to give them. A soldier, particularly an officer, is an arrogant man who delights in lording over the weak, helpless and often inoffensive native. He knows that a converted native or one who comes under the influence of the missionary is likely to know his rights and assert them when he is kicked and cuffed about. Of course the tyrant does not admire a system that aims to check his wrong-doings. At any rate the missionary willingly undergoes the privations incident to his calling and does not hanker after the military man's admiration. He has little or nothing in common with him and does not worry himself very much about the criticisms he has to make. Are there not some soldiers who are Christians? Mr. Spurgeon once said that when a soldier became a Christian he rejoiced but when a Christian became a soldier he was sad. A dear friend of ours, a chaplain in the U. S. army, told us that upon taking his position he made a canvass of all the officers and their families to discover how many were Christians. All of them claimed to be Christians, yet after two years' service he confessed that not a single officer or a member of an officer's family attended service unless it was a necessary part of his military duty.

Reformers of a certain type sometimes dream of a civilization that may be brought to the heathen without giving him the Gospel. "We believe in the Gospel of a clean shirt", they say. Of course the Gospel whose only text is a clean shirt amounts to nothing and gets no converts. Unless there is something in the subject that makes him want a clean shirt he will never wear one. The clean heart is the only thing likely to make the dirty and naked savage want to be decently and cleanly clothed. The white man is full of vices to which the unchristianized man is likely to fall a victim that he (the unchristianized man) must be fortified against them with the same power that alone can save the civilized man, namely redemption through Jesus Christ.

Strange stories often are brought back to christendom by travelers who make the trip around the world or through non-Christian lands on record time, seeing only the "sights" and hearing only what prejudiced people, who know as little of missions as they tell them. They presume to speak with authority. They tell of missionaries living in luxury! As though the pennies and dimes of our missionary collections could keep the missionary multitude in luxury in lands where potatoes cost a dollar a pound and hams are worth their weight in silver and other civilized luxuries are dear in proportion. They would have you forget the army of native martyrs who died for Christ within the past decade and a half and believe that the native Christian is a fraud. They call attention to the international nuisance the missionary is becoming to his government! etc. etc. Many of these globe trotters never visit missions or become acquainted with missionaries. They do see the port-cities where the worst of every civilization is thrown together and there they hear the criticisms passed along in the clubs and Hotel corridors and other places where the missionary never gets. Even while on their journeys they are away from the missionary because they generally travel first-class which the missionary (living in luxury) is not permitted to do by his nearly bankrupt board. There are places in China from which travelers come every year with the story of having their clothing stolen by native Christians to whom they were given to be washed. It's an old yarn. They hear it so often from others on their trip that they begin to imagine it must have happened to themselves and by the time they get home they are sure of it. It's like the lie that the hunter told so often about the fox jumping out of his skin and running away that he himself came to believe it to be true. A missionary investigated one of these often repeated stories about nativeChristians in a certain place stealing tourists' wash and discovered that the district contained no native Christians! But what is the use of presenting more evidence to defend the missionary? We all know that there are plenty of false witnesses against the gospel at home. Like the poor they are with us always. The non-Christian European or American away from the Christian restraint of his home country it not likely to be so very careful about his morals, neither can we expect him to be fair in his criticisms of those who are trying to do good and live righteous, helpful lives to counteract the evils for which he is responsible. G.

Laborers in the Vineyard.

Men may be busy and yet be idle. They may toil and show great activity and yet be idle, because they are not engaged in the highest business of life, laboring in the Master's vineyard. To them the Master calls and says, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" To all the Master would gladly assign a place, and reward them in His wise providence. Have you and I found a place?

Many Scriptural teachings find plain exemplification in every-day life. For instance, many who are first in the privileges and opportunities that come their way are the last to seize them, others who are not so fortunate yet find many spheres of service and activity. If opportunities do not come their way, they create the opportunities. We have a grand heritage in Christian parentage and a field for service with wide open gates. Are we true to our opportunities?

In one thing the Kingdom of God is very much different from the practice of the world. In the world the gospel of "get there" prevails. It is rivalry to the utmost. The business world has no attention to bestow upon the man who meets with but little success. In the Kingdom of God love rules. If the King has sway in our hearts we will rejoice when we see God's servants honored and may believe them to be enjoying God's gracious favor. How does this test find you and me?

PROF. S. M. ROSENBERGER.

With Christ in the Garden.

"Did not I see thee in the garden with Him?" If we read the later part of the nineteenth chapter of the Gospel of St. John, we find that this question was addressed to Peter by a servant of the High Priest during the time of Christ's trial before Caiaphas. Peter, together with servants, soldiers and officers, was standing by the fire warming. Twice had he been asked by maid-servants whether he was not a follower of Jesus, and both times he denied it. Then comes this soldier, a kinsman to the man whose ear Peter had cut off, and therefore one who had good reason for recognizing and remembering Peter; and says; "Did not I see thee in the garden with Him?" What did Peter do? He denied again, and with an oath emphasized that he knew not the man.

Why did Peter not admit that he had been in the garden? The first denial probably was the result of fright. The question had been put so suddenly that he had no time to think. And having told a lie he must stick to it. How many times even Christian people will emphasize a lie with lies and oaths rather than confess an untruth.

But why was Peter frightened at being recognized as a disciple? Now we get to the real cause for his denial.

First: Because of the company he was in. He had followed the Master; true, but, "afar off," and that is why he got into this crowd. Satan knows when he has the best chance and takes advantage of it. John entered into the hall of trial; permitted every one to know that he was Christ's follower, hence was not tempted to deny. Oh if Christian people would only realize how many temptations and trials can be avoided by standing out for Christ, there would be more consecrated followers. We keep out of the way of temptation by keeping close to Jesus.

Another reason for Peter's denial was; because he was ashamed of Jesus. When the multitude wanted to take Jesus by force and make Him their king, Peter, if then accosted as a disciple, would not have denied it. But now Jesus is on trial for His life. He is being mocked, buffetted, smote, and even spat upon. Not popularity now but

shame and humility. But we must beware lest we too soon judge Peter. How much easier it is for us to witness for Christ when among Christian people, where He has been crowned king, than when in a company of unbelievers where He is being mocked, ridiculed, etc.

But our object is not to write on Peter's denial, but on, "being in the garden with Him." Even though Peter denied it, the fact remains that he was in the garden with Jesus.

There is a verse of a song which we often sing; "I'll go with Him through the garden," etc. What is meant by going with Him through the garden? Few people, I fear, realize the significance of those words. Does it mean, as is so often interpreted to mean, that when sorrow comes into our lives because of our sins that we will bear it patiently? Does it mean physical suffering or sickness? Does it mean the discomforts and inconveniences of poverty? We can only know the full meaning of it when we study Christ's experience in Gethsemame.

See what is said of it, "Exceeding sorrowful," He was chrushed down as with a heavy burden; "even unto death," enough to cause death if He were not relieved. Luke says, "His sweat was as it were great drops of blood falling down to the ground." What could be worse than this? There never was any sorrow like unto His. But why all this? Here in the quiet garden, alone with His apostles, with nothing yet come upon Him. What is there to account for such agony?

Is it a horror of death? He was young, vigorous, and healthy. Seemingly had just begun his life's work. Not yet reached the prime of life. And now so soon to face death. No, this is not the reason. He had known of His approaching death before, and spoken of it to His disciples, yet He bravely set His face toward Jerusalem. To assume that Jesus Christ should shrink from death, is to belittle Him. See how calmly Stephen meets his death, and Paul speaks of his sufferings, and the hundreds of martyrs who since then have fearlessly and calmly faced death for Christ's sake. How can we then suppose that Christ shrank from death?

Is it that Satan is sorely attacking Him, tempting Him to give up the great design of saving sinners? Probably Satan is there making a last desperate struggle for victory. For Christ had said to His apostles, "The Prince of this world cometh, and hath nothing in me," and "Now is the judgment of this world; now shall the prince of this world be cast out," undoubtedly referring to this last great struggle. But even if it is a time of temptation, Jesus has resisted the Devil many times before and without such agony.

Is it that He feels the shame of being treated as a sinner? He so holy and harmless, to suffer as a guilty criminal. To be numbered with the transgressors. Hear what the writer of Heb. says: (Heb. 12:2) Who, for the joy that was set before him endured the cross, despising the shame, etc. A person might bravely suffer persecution for doing right, and yet murmur at being punished for doing wrong, when he did no wrong. Yet this is not enough to explain the over-whelming anguish of our Master.

(To be concluded.)

Notes on the C. E. Topic.

THE WAR AGAINST THE SALOON; ENLIST.

Hab. 2: 1—20.

Why war against it? We make war against every other form of evil. Millions of money, the best trained minds and every advantage that science can bring into use are devoted to fighting desease. Nations will not stand for tyranny and regard the sacrifice of their best blood worth all that breaking the tyrant's chain costs. Knowledge is worth all it costs even if it be true, as some one puts it, that "for every fact given to the world there has been a Gethsemane." Ignorance must not be permitted to flourish when knowledge can be secured. If then we regard the price of getting these evils out of the way efforts well spent, why not willingly pay the price that will forever put the rum-traffic out of the way? It is the worst enemy of present and eternal happiness. We should enlist against the saloon because it is the most dangerous thing our present civilization has to face. If our civilization contains in it the best of all past ages and if that best has cost the best lives, the best efforts and the greatest sacrifices that the world has known, surely it is worth being saved from that which represents the worst of everything in this present age. Does the saloon represent the worst the present age has to show? The worst men are engaged in it, support, defend and patronize it. It is the worst institution we have because it hates religion, it is an enemy of the state, the home, of happiness, of prosperity and of society in general. We know that its patrons lose their minds, that their bodies become enfeebled and their souls are lost. It leaves its marks on the children long before they are born; it kills love, it fills grave-yards, prisons, asylums, charitable institutions, poor-houses, jails and slums. It feeds hell with victims.

How should we war against the saloon? Public houses may be closed by law but better still "there is a little public house which every one may close, it is the little public house just underneath the nose." The war against the saloon will end when once people have sense enough to let alone the stuff sold there. Our great efforts should be in the direction of getting men to give up the use of liquor. The public must be educated against the liquor-traffic and every Christian should be the missionary who shows that liquor always has been and always will be the deadly enemy of men's bodies, minds and souls. Legislation alone will never successfully solve the liquor problem, but it is the duty of every Christian citizen to work for temperance legislation in order that the weak slaves of rum and its innocent victims may be properly protected. There is a great deal the matter with the Christian who talks temperance and votes to keep rum in control. He needs converting.

The whole matter must be a subject of prayer. Human strength is too insignificant and rum too powerful to accomplish anything without Divine help. God's battles are won by prayer. If the war against the saloon is God's battle and we are God's soldiers we will "pray without ceasing" for the overthrow of the saloon.

Notes on the S. S. Lesson.

November 13.

World's Temperance Lesson.
Matt. 24:32—44.

GOLDEN TEXT: Matt. 26:41.

Jesus had been giving His disciples some plain prophecies relative to the time of tribulation which would precede and culminate in the destruction of Jerusalem. Fourty years later this prophecy came true when, after terrible suffering, the city was captured and completely destroyed by the Romans and the Jewish nation scattered. This ended forever their political existence as a people. From a discussion of this event the Master's talk merged into a discourse concerning the latter times of which the end of Jerusalem was typical.

32. *The Parable of the Fig Tree.* It was spring time. The tender buds of the fig tree indicated that soon they would burst into foliage. Just as the swelling of the buds indicated the nearness of summer so the events just mentioned by Jesus in the passage immediately preceding our lesson were to be followed by the dreaded calamity he had been predicting. *This generation.* Many of those living when Jesus spoke these words were still alive in the year A. D. 70 when Jerusalem did fall.

35. The end of Jerusalem suggests the end of the world. All material things shall pass away, even the things which appear as fixed as the Heavens themselves shall not endure. There is but one thing which is from everlasting to everlasting. It is the eternal word Himself. *That day and hour.* Referring partly to the time of destruction and partly to the coming of Jesus, which will be a time of rejoicing for some and a time of woe for others". The exact time is unknown to all but the Father. Even Jesus when He assumed humanity voluntarily renounced His knowledge of the day and hour.

37. *Days of Woe.* While Noah was building the ark and warning men they went about their business and pleasures scoffing his warnings. So people in that day will disregard opportunities and warnings. Here is an excellent chance to show the class that those who indulge in strong drink and do not heed the warnings will have destruction suddenly overtaking them. It is sad to note that the last thing said about Noah is that he was drunken with wine. Even the strongest must be watchful.

37. *Two in the field . . grinding at the mill.* Of those in the same condition in life and under similar circumstances, one may be taken. Outward appearances do not always indicate the condition of the heart.

Watch. This refers to one's conduct. Watch yourself so that you will not be among those who are left. It is a mistake to suppose that *watch* means to watch the signs in order to determine when Jesus will appear. "That day and hour knoweth no man, no not the angels of heaven."

You may not be needed to fill some high place, but you are needed to fill some place well.

"The Mennonite" from now until January 1912 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

News of the Week.

Domestic.

CENSUS.

Twin Cities Exceed Half Million.

Washington, Oct. 29. — The population of Minneapolis was announced to-night by Census Director Durand to be 301,408. In connection with the figures, Mr. Durand charged that individual enumerators had fraudulently returned 4,668 names. These, of course were not counted in the final report.

The announced figure is a gain of almost 49 per cent. over the population of 1900, which was 202,718.

St. Paul's population is 214,744, giving the twin cities together 516,152. The gain for St. Paul was almost 32 per cent. as against 49 per cent. of Minneapolis. In 1900 St. Paul showed a gain of 22½ and Minneapolis a gain of 23.1.

RICH AUTOMOBILIST ACCUSED OF MURDER.

New York, Nov. 1. — The trial of Edward T. Rosenheimer, a millionaire, charged with the murder of Miss Grace Hough by running her down with his automobile, was suddenly halted to-day before Justice O'Gorman by the arrest of one of the jurors. George W. Yeandle, an architect, on the charge of having demanded and accepted a bribe.

Rosenheimer ran into the buggy in which Miss Hough was riding, Aug. 1st last, and after the collision he continued on his way without waiting to give any assistance. Miss Hough was killed instantly and two other persons were seriously injured.

Rosenheimer is the second driver of an automobile to be indicted for murder following an accident. The first was Edward Darragh, whose taxicab ran down a young child and who is now serving a term in Sing Sing prison, having been convicted of manslaughter.

But for the fact that another autoist, John Deams, witnessed the accident and caught the number of the license, it is unlikely that he would have been apprehended.

Rosenheimer is being tried under the section of the code which makes it murder in the first degree, punishable by death, where a person is killed through "a wanton act" and where there is shown a "reckless disregard for the safety of others, even though there be no premeditation."

GARMENT STRIKE.

High Chicago Society Women Join Garment Strikers.

Chicago, Nov. 1. — Mounted police charged threatening mobs of striking garment workers and made numerous arrests in three sections of Chicago to-day only to be dumfounded when met by obdurate groups of well known club women and society women who produced engraved calling cards at police stations in lieu of bail bonds.

A score of these women champions of the garment workers who faced today's rioting were taken into custody. They were immediately released, however, when their identities became known to the police.

Most of the women of prominence involved in to-day's demonstrations were garbed as working girls and for this reason the police could not distinguish them from strikers until after arrests had been made.

Riotous and spectacular scenes developed in the down-town district on the North side and on the West side More than 500 men and women engaged in the down-town demonstration, which was broken up by the police after considerable trouble.

MANOBOS TRIBESMEN KILL 8 CHRISTIANS.

Washington, Oct., 31. — Eight Christians, one an American and two Chinese, have been killed and much property belonging to foreigners destroyed by the rebellious Manobos tribesmen in the Philippines, according to a report from Brigadier-General Pershing to the war department to-day.

The trouble centers about the Gulf of Davao, where much damage has been done to property and crops. The gulf is surrounded by impenetrable mountains which are inhabited by Moros who have always defied subjugation.

The entire Moro population of the district is now in open revolt and all the available scouts in that section have been ordered to concentrate in an effort to put down the outlaws.

$800,000 FIRE AT TOPEKA.

Topeka, Kans., Oct. 29. — Fire here to-day in the storage yards of the Atchison, Topeka & Santa Fe railway, destroyed nine hundred freight cars, causing a loss estimated at close to $800,000. The big shops of the company were saved through the efforts of the three thousand men employed in them.

U. S. TO PURCHASE MAMMOTH CAVE.

Evansville, Ind., Nov. 1. — Congressman John W. Boehne, of this city, and Congressman Robert Y. Thomas, of Central City, Ky., will undertake to induce the federal government to buy Mammoth cave, in central Kentucky, in order to save it from the grasp of the railroad companies, which, it is said, have bought land all around the cave and expect to use it as a private monopoly. Congressman Boehne says he has been petitioned by hundreds of citizens asking him to appeal to the federal government to save the cave.

HIGH SCHOOL FRATERNITIES DOOMED.

Indianapolis, Ind., Nov. 1. — If a feeling expressed by the members of the state board of education in its meeting to-day is put into execution as proposed high schools of the state that permit high school fraternities among their students will lose their commisions which are issued by the board. Because of numerous reports and complaints about such organizations the state board decided that the question of their existence should be looked into since they exist in violation of the state law. A committee composed of Superintendent C. N. Kendall, of this city; J. N. Study, of Fort Wayne, and George W. Tapy, of Crawfordsville, was named to take up the matter with city superintendents and high school principals and report to the state board, which will then decide on what action shall be taken.

SMASHES WORLD'S ALTITUDE RECORD.

New York, Oct. 31. — A "baby" Wright roadster with Ralph Johnstone at the wheel, glided gracefully to earth in the twilight at the close of the international aviation meet at Belmont park this evening with the barograph registering a new world's record for altitude. The little machine of only 35 horse power had been up 9,714 feet, exceeding by 528 feet the height attained in France on October 1, by Henry W. Wynamlon, of Holland.

"I was in a pretty purple haze up there," said Johnstone, after he had finished his record flight, "and say, but it was cold! I had a couple of sweaters on besides my rubber suit and face mask, but then at times I felt as if freezing.

"Several times I lost complete sight of the earth, but when I shot clear of the haze I could see away down below buildings and residences which looked like toy blocks. I have been flying only since June, but it sure was the most satisfactory trip I have ever made."

MAN OVER THE FALLS.

Niagara Falls, N. Y., Oct. 29.—The body of an unidentified man, about 40 years of age, was taken from the river below the falls, to-day. The man weighed 170 pounds, was five feet nine and had black hair. He had on black trousers, a black vest and a blue negligee shirt. Identity may be established by two crooked "baseball" fingers on the right hand. The body had been in the water several days.

FLEET TO SAIL FOR EUROPE.

Philadelphia, Nov., 1. — Sent away with the hearty cheers and good wishes of the men left behind, the battleships Minnesota, Vermont, Idaho and Mississippi left the Philadelphia navy yard at 10.o'clock to-day to join the other twelve ships of the fleet that is to make a European tour. The four ships form one of the four divisions that will make the cruise. Rear-Admiral Murdock is the divisional commander.

The division will meet several hundred miles at sea and wireless telegraphy will play an important part in bringing the ships together.

Foreign.

OUTRIVALS DAYS OF COMMUNE.

Paris, Oct. 29. — The debate on the railway strike, in which the government has been bitterly attacked in the chamber of deputies by the socialists, took a new and dramatic turn to-night. During the session, which was not only the most violent in the history of the French parliament, but rivaled in disorder and turbulence the sessions of the national convention during the French revolution, Premier Briand himself was the pivot on which the drama turned, and the general verdict to-night is that certain government victory has been changed into possible defeat.

TOUR OF THE CROWN PRINCE.

Berlin, Nov., 1. — The official program of the far eastern tour of Crown Prince Frederick William was published to-day. It does not provide for a visit to the Philippines, as had been suggested by American Secretary of War Dickinson to Emperor William.

The crown prince and the crown princess Cecilie will leave to-morrow for Genoa, where they will embark on the North German Lloyd steamer Prince Ludwig. The crown princess will accompany the crown prince as far as Ceylon, from which point she will return. The crown prince will spend two months in India, going from there to Siam, the Dutch East Indies, Hong-Kong, Canton, Shanghai, Kia-Chau, Pekin and Tokio, returning to Berlin by way of Siberia in the middle of May. The crown prince has an entourage of twenty-five, chief of whom is Lieutenant-General Count Zudohna, commander of the household cavalry.

A CHINESE PARLIAMENT.

Pekin, Oct. 29. — In a speech from the throne, made public to-day, the emperor declared the government is tentatively favorable to the proposition for the opening of a Chinese parliament in 1913. The speech assures the people that "a special imperial council will discuss the memorial for the opening of parliament earlier than 1915."

While the court officials insist that the government thus proves its willingness to consider the proposition, the majority of the people regard the throne's statement as a "lemon."

It is pointed out that, as soon as parliament begins work, the members of the imperial council will lose their jobs. The speech from the throne put the matter up to the imperial council and the people assert the throne knows the council will not recommend any early parliament.

SPECIAL BIBLE TERM.

November 28—December 23, 1910.
BY N. E. BYERS.
Sunday-School Methods—A Teacher's Training Class.
BY P. E. WHITMER.
The Sunday-School Lessons for 1911. Several of Paul's Shorter Epistles.
BY I. R. DETWEILER.
Church Doctrines. Missions — Home and Foreign.
BY J. E. HARTZLER.
Present-day Problems of the Mennonite Church. Evangelism — Traveling, Pastoral and Educational. Biblical Homiletics.
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The Work and Life of Our Mennonite Missionaries in India.
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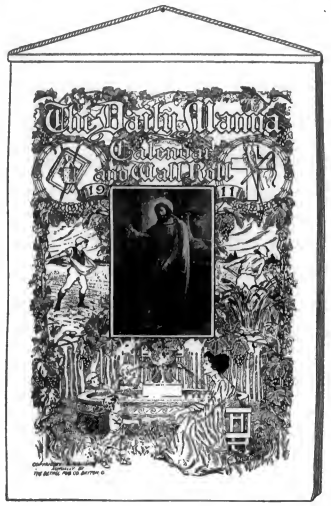
The Daily Manna Calendar and Wall Roll For 1911



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One of the most beautiful and unique things ever offered. The illustration is an exact representation of the cover except greatly reduced, making it impossible to show its many beautiful colors and rich appearance perfectly.

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The cover is printed on heavy enameled paper in beautiful colors and gold. The body is printed in beautiful colors on Satin Lithograph paper. It is sufficiently elegant to decorate the walls of a palace.

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A Marvel. This Calendar and Wall Roll is not only a marvel in its general plan, a marvel in its beauty and workmanship, every design being new and executed purposely for it, at considerable cost; but it is also a marvel in its selling price.

Price. Ordinarily, a piece of art of this grade and size would sell at, from two to four times the price at which this calendar is listed; but in view of a very large sale it has been decided to place the price at only **35c.** per copy, prepaid.

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Daily Manna for a Whole Year, Gathered by Soul Winners

List of Subjects and Editors

JANUARY—The Ministry of Prayer. Rev. Andrew Murray, D.D., Author of the "With Christ" series and many other devotional books.
FEBRUARY—Christian Citizenship. Rev. George M. Mathews, D.D., Senior Bishop of United Brethren Church.
MARCH—Temperance. Mr. Samuel Dickie, LL.D., President of Albion College, and one of the most widely-known Temperance Advocates.
APRIL—The Universal Offers and Claims of the Gospel. Miss Evangeline Booth, Commander-in-Chief of the Salvation Army Forces in the U. S.
MAY—The Stewardship of Life. Mr. J. Campbell White, Secretary of the Layman's Missionary Movement.
JUNE—The Present Tenses of the Blessed Life. Rev. F. B. Meyers, B.A., President of The World's Sunday School Association, Author of many volumes, and one of England's greatest preachers.
JULY—Secrets in Soul Winning. Rev. A.C. Dixon, D.D., Pastor of the Moody Church, Chicago.
AUGUST—The Ministry of the Holy Spirit. Rev. G. A. McLaughlin, D.D., Editor of the Christian Witness and Author of the Commentary on Matthew.
SEPTEMBER—The Church and Her Marching Orders. Rev. J. Wilbur Chapman, D.D., The World-Around Evangelist.
OCTOBER—Our Bible's Message to the Young. Rev. John T. McFarland, D.D., Editor-in-Chief of the S.-S. Literature of the Methodist Episcopal Church.
NOVEMBER—Early Messianic Gleanings. Rev. W. G. Moorehead, D.D., Professor in Xenia Theological Seminary, and Author of Studies in Mosaic Institutions.
DECEMBER—Consecration. Rev. H. C. Morrison, D. D., Editor of the Pentecostal Herald and Professor of Theology in Asbury College.

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6 7 8 9 10 11
13 14 15 16 17 18
20 21 22 23 24 25
27 28 29 30 31

A Sample Page of The Daily Manna Calendar and Wall Roll for 1911.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, November 10, 1910. No. 44.

Items of News and Comment.

World's Temperance on November 13.

In October Rev. W. B. Stoddard did very valuable anti-secret work in Iowa.

The World's Christian Citizenship Conference will be held in Philadelphia, Pa., Nov. 16—20, 1910.

It is proper and timely that the Christian world should study together the principles of temperance set forth in God's Word.

Announcement.—The twenty-third annual meeting of the Bethel College Corporation will be held at the College chapel, Nov. 16. A cordial invitation is extended to friends of education.

Germany recently expelled twenty-one Mormon missionaries from her domain, holding that they were teaching doctrines subversive of morality. Should we continue to elect them to the United States Senate?

Elder C. H. Brunner, one of the department editors of the Gospel Banner, organ of the Mennonite Brethren in Christ, was recently stationed to the Ebenezer church, Bethlelem, Pa., one of the largest congregations of this branch of Mennonites.

Dr. Arthur T. Pierson has started on his missionary trip around the world, made possible by the memorial fund raised on the fiftieth anniversary of his ordination to enable the editor of the Missionary Review to study mission conditions and recommend improvements.

The eleventh annual Convention of the Gideons, held in July in Detroit, Mich., pledged itself to the cause of national prohibition of liquor. It also adopted resolutions condemning the use of cigarettes and against tobacco. The Gideons have no tobacco seller in their membership.

A Common Fault.—Avoid the habit of looking yourself over for "symptoms." Many sensible people make themselves ill by too much consultation of "family doctor" books. Too much introspection is bad for mind and body. Live in the sunshine literally and figuratively; take plenty of time to eat your meals, always remembering that your teeth were provided for the purpose of thoroughly chewing your food. Have plenty of fresh air in your bed rooms, winter and summer. When you get caught in a rain, change your clothing as soon as possible, and when you get a real pain, which will be seldom, consult your family doctor and not a patent medicine circular; and so shall you live long in the land.—Farm Journal.

Announcement. The ministers and deacons of the Eastern District Conference will convene at Schwenksville, Pa., church, November 15. These topics will be discussed,

1. The steps that should be taken to aid in caring for our orphans.
2. Apportionment to meet current expenses. Would it be advisable?
3. Pastoral duties.
4. Is attendance at Divine service on the decline?
5. Bible conference as suggested by the Sunday-school Convention.
6. Theological Seminary.

Interchanging Ministers. — With Bro. S. E. Allgyer of Ohio in Oregon, Bro. A. D. Wenger of Virginia in Missouri, Bro. D. J. Johns of Indiana in Kansas, several of our Western preachers somewhere in the East and other evangelists away from home preaching the Word, we notice a most gratifying disposition on the part of our workers to lend a helping hand to brethren in other fields of labor. This is one practical and effective way of keeping the brotherhood in all sections of the Master's great harvest field in touch with one another, and we trust that such interchanges of visits and labor may be continued. — Gospel Herald.

We believe that the following clipping from The Herald and Presbyter expresses the sentiment of our readers: 'One method of promoting the temperance reform is to refuse to allow a paper or magazine to come into the house if it contains a liquor advertisement. It is really an infamous thing for a magazine, that expects to come into respectable homes, to carry such disreputable and degrading advertisements. In arranging for next year let all those magazines be rigidly excluded that are in graft collusion with the liquor traffic and are ready to take blood money for betraying the children in our homes. There are many magazines, and the very best, that will not touch this death-dealing trade. Let a liquor advertisement, as surely as leprosy or smallpox, exclude any publication from the home."

The Chicago Tribune of October 10 is authority for the statement that King George of England is not a Mason, that he always resisted his father's recommendation that he should become a Freemason. The article also goes on to state that the present Emperor of Germany has also kept similarly aloof from the Masonic fraternity.

It was stated in the same article that Napoleon III. was a Freemason and that, notwithstanding, it was the Masonic element in French politics, more than anything else, which contributed to the overthrow of the French Empire.

The Tribune correspondent declares that a recent canvass of the two Houses of Congress at Washington had revealed the fact that 87 per cent of the members of the Lower House and 80 per cent of the members of the Senate belong to the Masonic fraternity.—Christian Cynosure.

Deep Run, Pa.—We often hear it said that the membership in country churches is decreasing—due to the drift of our young people to cities. This is doubtless true. It is therefore most gratifying to be able to chronicle the fact that on Saturday, Oct. 21, there were received into our church 36 members—18 by baptism on confession of faith in the Lord Jesus Christ, and 18 by letter. We were glad to give them all a church home, and especially glad to have these 18 young hearts come out openly and publicly on the side of Christ. On Sunday, Oct. 22, the Lord's Supper was celebrated. There was a full house and we trust that all were lifted up and put on a higher plane of the Christ life. For to be a live Christian is to grow upward and upward and on and on.

Our pastor must have felt a thrill of joy and encouragement. It seemed to us proof positive that our people still have the utmost confidence—the deserved confidence in his ability and qualifications as a pastor.

S. W. Gross.

From Strife to Victory.

Missionary John A. Funk reports of a conflict among the Arapahoe Indians in consequence of a dance which they had planned but which came to nought on account of the stand which the Christian Indians took against it. He writes: "After our Arapahoes had rested a little subsequent to their return from a visit to the Kiowas they began preparations for a great dance, to which many were invited. Everything went well until the day appointed by the heathen Indians for giving presents, in connection with the dance, had arrived. The Christian Indians were on the alert, and in order not to be drawn into the heathen ceremonies they decided the evening before, that they would give their presents to their friends by themselves and not in fellowship with the heathen, without drumming and dancing. When this became known to the heathen some of them were greatly enraged, others seemed to be indifferent about the matter, and others even held it with the Christians. Early next morning one of the chiefs, with his face painted red, arrived and passed through the camp, urging the heathen to come to the dance and to remain true to the religion of their fathers. He even called some of their religious teachers by name and asked them, why they would not take part in the dance? Finding that he could not accomplish anything with his heathen associates he turned to the Christians and maligned them with all imaginable language, so that even one of the heathen had to reprove him and tell him to stop. The consequence was that the heathen did not have their dance,

but like the Christians, made their presents without drumming and dancing. "It is self-evident that satan tried to induce the heathen to cling to their religion and to die therein. One of their sorcerers some time ago slept for a few days without awakening. After he was awake again he told his people of the life to come, where it would be well with the Arapahoes, where they would have their buffaloes again etc., as a testimony for their religion and as an inducement for them to hold fast thereto. Truly it is better to trust in the Lord than put confidence in man. Ps. 118:8. In order not to miss our calling by putting confidence in man instead of trusting in the Lord, it is necessary for us to remember the words of our Lord an Master Jesus Christ and to give all honor to our risen Lord, letting Him be all in all. How precious are these fundamental truths: All that the Father giveth me shall come unto me. Joh. 6:37. This is the Father's will that of all He hath given me I should lose nothing, Joh. 6:39. No man can come to me except the Father draw him. Joh. 6:44. Every man therefore that hath heard and had learned of the Father cometh to me. Joh. 6:45. And again, No man can come unto me except it be given him of my Father. Joh. 6:65. The above words show us the balances of the Lord by which He weighed while He was on earth, and wherever and whenever these balances are used Joh. 6:66 will be fulfilled, for every plant which the Father hath not planted shall be rooted up. Matth. 15:13. Surely it is better to trust in the Lord than to put confidence in man.

"Our Christians are growing in faith and are gaining in their knowledge of God's word. We have reason to rejoice that our labors are not in vain in the Lord. White Christians, who come in contact with our Arapahoe Christians, give them the testimony that they possess Bible knowledge. Our earnest desire and prayer is, that they might walk before the Lord according to their understanding!"

Notes from Janjgir, India.

Missionary P. W. Penner writes: "During the past quarter we had our rainy season. On account of the unfavorable condition of the weather and the almost impassable condition of the roads very little outside mission work could be done. We accordingly devoted more time to the study of the language. At first but little rain fell and in consequence thereof, the prices of provisions rose. Everybody seemed to be fearful that a time of want, or perhaps a time of famine, was approaching. But God still reigns and He can overrule all according to His will and good pleasure. Later on the rain became more copious and the rainy season was somewhat prolonged, so that the anxieties in our community more or less vanished and, that the prospects for an abundant harvest are now quite favorable. In consequence the prices of rice have fallen.

"Our Sunday services and Sunday-school could be held regularly throughout the quarter, but on account of the work upon the fields they were not as well attended as during the previous quarter. Our church stands along a much traveled highway and oftentimes wanderers, who pass by the church, stop for a few minutes and listen to what is said. Presumably some of the seed thus sown will fall upon good ground.

"Reuben, our Evangelist, is doing good work upon our cut-station Saorinarain. He daily visits the surrounding villages and preaches the gospel of salvation, speaking to the inhabitants in regard to their soul's savation. His wife visits the Zananas and is visited by the women and thus brings the message of Jesus to them. This brother and sister are in special need of the prayers of the churches. Sister Funk's school is doing good work. The attendance and the progress might be better. They do not come up to our wishes. But when we consider that this is oftentimes the case in civilized and Christian lands we can not expect anything better in heathen lands, where satan still exercises his power!

SPEAKING WITH TONGUES

Sermon by Pastor A. C. Dixon, D. D.

(Continued.)

Psychological Causes.

2. Psychological causes explain the experiences of others. They have excitable, if not hysterical, temperaments. They yield to the suggestions of strong minds. A dominant leader by urging upon more submissive minds the necessity of speaking with tongues as a sign that one has received the Holy Spirit, may bring about in them such excitement and suggestions as to produce the phenomenon of speaking with tongues and almost any other phenomenon he may wish.

Dr. J. W. Blosser in a tract published by the Congregational Home Missionary Society in New York City says: "Prompted by a desire to study this reputed modern miracle through personal observation, I attended some of the meetings, and was soon favored with a very satisfactory demonstration of the supposed 'gift of tongues'. A young woman, said to hail from Toccoa, Georgia, sprang to her feet as if moved by sudden impulse, and for perhaps five minutes gave forth a rapid utterance of seemingly articulate sounds. With her facial expression, her gesticulations, and the modulations of her voice, she presented very much the appearance of one who is delivering an earnest and intelligent address; but no one present, so far as I know, could understand what she was saying. Following this performance, the leader took a text from the second chapter of the Acts of the Apostles, and preached for nearly an hour, contending that the miracle of speaking in an unknown tongue is the sign by which the full gift of the Holy Spirit is attested and that one who hat not had this sign manifested in himself could have no evidence that he had received the gift of the Spirit. Following the sermon, twenty-five or more men and women went forward and knelt as seekers of this gift. These were instructed to repeat continuously the words 'Praise Him', 'Glory', etc. Later some of them 'fell under the power', and men and women lay upon the floor in a seeming trance. Some, when they 'got the blessing', spoke in an unintelligible jargon, others imitated the barking of dogs, and several hissed like serpents. One who had received the gift of the unknown tongue, favored me with an interview and gave me a demonstration of his linguistic gift. In the midst of a conversation he suddenly changed to a speech which I could not understand and which he declared he could control. He seemed to be completely beside himself with excitement."

This is a very fair description of what has taken place in Chicago, though the scene described was located in Atlanta, Ga.

Hypnotic Suggestion.

"Having studied this movement for more than a year," continues Dr. Blosser, "my opinion is that most of those who speak this jargon are sincere; and that their utterance comes from an impulse which they suppose to be the gift of the Holy Spirit, but which is merely the product of hypnotic suggestion. It is an accepted scientific fact that the human mind extends far beyond the limits of its ordinary consciousness, and its unconsciousness or subconsciousness part, like a hidden subterranean cavern, is a storehouse of psychological forces out of which, under certain conditions, strange mental forces obtrude themselves into the realm of consciousness and play strange pranks with the impulses, senses, and sensations of the body. An English officer in Africa was hypnotized and suddenly began to speak in a strange language. This proved to be Welsh, which he had learned as a child and had forgotten so far as the conscious mind was concerned; but the subconscious memory had it in storage. Coleridge narrates the case of an illiterate servant girl who in the delirium of fever recited long passages of Latin, Greek and Hebrew which she had happened to hear her former employer read while she was attending her household duties. In 1853 there broke out in France an epidemic in which hundreds of persons spoke languages which they had heard but were not supposed to remember. In all these cases the subconscious mind reproduced the exact sounds of languages they had casually heard; while in the present phenomena the speakers imitate, not a language, but the counterfeit which has been given them by others.

"The leader's method with his subjects was exactly adapted to the production of the tongue phenomenon, by hypnotic suggestion. The continues repetition of 'Praise Him' and 'Glory' produced a state of 'suggestibility,' and the thought being present in the mind of the subject that he would be moved to utter unintelligible sounds, it naturally followed that when he reached the proper stage of mental abstraction, a hypnotic impulse would impel him to reproduce an imitation of the performances which he had witnessed. This would come, not as a conscious effort on his part, but as an impulse from within, just as any other hypnotic subject will be moved by an irresistible impulse to make a speech if it is suggested that he is an orator, or to sing if it is intimated that he is a singer. The speaker of an unknown tongue being ignorant of the operations of the subconscious mind under the influence of suggestion, attributes the impulse to the Holy Spirit, and this is the basis of his delusion."

Counterfeits.

3. But all the phenomena connected with this speaking with tongues movement are evidently not due to physical and psychological causes. Satan is transformed in this age into an angel of light and his mission is to counterfeit truth and like all counterfeits there is a basis of truth in it. Counterfeiting consists of passing off things for more than they are worth. A nickel gilded may be passed for a five dollar gold piece. It is still worth a nickel, but the counterfeit is in passing it for five dollars. There is a real experience which Paul calls speaking with tongues and he places it last on the list of spiritual gifts. To place it first by saying that no one can have the baptism of the Holy Spirit unless he has this gift is to counterfeit it.

Disobedience to the Spirit.

Whoever seeks the gift of tongues violates the spirit of Paul's injunction and whoever urges others to seek the gift of tongues as a proof that they are baptized with the Holy Spirit offers Satan a rare opportunity for deceiving them by furnishing them with spurious gifts of tongues. He will enable them to babble and hiss and bark and crow and talk gibberish, while the Holy Spirit is grieved.

(To Be Continued.)

Home Circle.

My Temper.

By Caro Atherton Duger.

I have a little temper;
'Tis like my pony gray—
Unless I watch it closely
It tries to get away,
And rear and kick and trample
On all who near it stand,
And so I try to curb it,
And hold it well in hand.
No good to use a snaffle;
I keep a tight curb rein;
And speak to it quite gently—
Yet sometimes all in vain.
It is so much the stronger,
It gets away from me,
But I will be its master
Some day, as you shall see!
—Sel.

Worldliness.

Great is the danger of worldliness. Almost as many are destroyed by the good things of this world as by evil things, for when good things are permitted to come between the soul and God, they become evil things. The guests invited to the supper in the parable were hindered by good things. One had bought a farm, another five yoke of oxen, and another had married a wife. All right and proper, but why should these good things make a man disloyal to his sovereign?

Farms, banks, studies, art and domestic cares often hinder men and women from entering into the kingdom of heaven. These things should have a subordinate place, and when they are permitted to take a supreme place, God is crowded down, His favor is sacrificed and life is lost. Let us beware of the evil things, and let us beware also of the wrong uses of good things.

For this reason Jesus warned men against the danger of laying up for themselves treasures on the earth—not that earthly treasure is an evil thing, but to set the affections on earthly treasure is to make a fatal mistake. "The love of money is the root of all evil, which while some coveted they have erred from the truth, and pierced themselves through with many sorrows." As an antidote to this peril the counsel of the great Teacher is: "Lay up for yourselves treasures in heaven where neither moth nor rust corrupt, and where thieves do not break through nor steal."

—Christian Advocate.

Keep the Girls on the Farm.

How to keep the boy on the farm is a question that has been receiving wide attention among *Farm Journal* folks. One phase of the question that has been disregarded is the fact that at the age of decision the normal boy wants to be where the girl is. For five boys who want to be farmers it would be hard to find one girl who wants to be a farmer's wife,—unless it has narrowed down to one particular farmer for her.

The farmer's daughter should have all the education her father can afford to give her, but it should not be given with the idea that it is to put her above the farm. My greatest quarrel with the present school system is that its one absorbing object is to urge every one, boy and girl alike, into business. From the time she enters the kindergarten until she graduates from college, the girl does not receive a lesson intended for a future homemaker and mother, unless she should take a course in domestic science. To the educators the girl is not an embryo woman, but a commercial factor. Yet the great facts remain that girls grow to be women and, in spite of their schooling, marry and rear families. But how much better they might perform the duties so assumed, and how much happier the new homes might be, if their education had been toward this probable culmination instead of always away from it, and if marriage had meant to them a last graduation instead of an occasion for a grand reconstruction of their plans and ideals!

It is not necessary to segregate the sexes nor to introduce new and different school work. Simply injecting a little femininity into the work as it is now done would accomplish a great deal. Lessons should be conducted so as to appeal to the girl as well as to the boy. Arithmetic need not be all marbles and tops, nor history all biographies of great men. There have been great and good women who deserve their share of note. Bookkeeping is always taught as an adjunct to mercantile business, but it has just as good a place in the home. The average girl who has done creditable work in her bookkeeping at school would scarcely be able to keep account of her mother's egg and butter money. Civics, geography, physiology, all should give as much to the girl as to the boy,—but they do not.

Visit school some day—you don't go half so often as you ought—and see if it is any wonder that your girl is not interested in helping mother as she used to be, when all about her the idea is prevalent that she must get an education to escape the life of a drudge,—that is, of a housewife. Then take a look around the kitchen. Maybe a few dollars invested in new and labor-saving machinery would add wonderfully to its interest for both mother and daughter. Educate the girl to be womanly and to appreciate feminine things. Teach her the value and beauty of farm life, and she will be proud to be a farmer lady. When the girls want to live on the farm, much will have been done toward keeping the boy there.—*P. E. Clement, in Farm Journal.*

PROGRAM

for the Ministers and Deacons Meeting to Be Held in the Mennonite Church, Schwenksville, Pa., November 15, 1910.

MORNING SESSION:

1. The steps which should be taken to aid in caring for our orphans. Rev. A. M. Fretz. Discussion, Rev. F. F. Gabel.

2. Apportionment—to meet current expenses. Would it be advisable? Rev, A. B. Shelly. Discussion, John L. Bauer.

3. Pastoral duties. Rev. Harvey Shelly and Rev. E. S. Shelly

AFTERNOON SESSION:

1. Is attendance at Divine services on the decline? Rev. J. W.Bayley. Discussion, M. C. Gottshall.

2. Yearly Bible Conference as suggested by Sunday-school Convention. Rev. A. S. Shelly.

3. Theological Seminary. Rev. S. M. Grubb.

EVENING SESSION:

Sermon. Rev. W. M. Grubb, Rev. S. P. Prieheim.

Contributions.

HOME MISSION.

a) **General Treasury.**—Mission collection at the Pacific District Conference, Reedly, Calif., $30; from a friend of the poor, $500.

b) **City Mission Treasury.**— From Jacob Dahlem, Ioamosa, Calif., $2; from a friend of the poor, $500; Girls' Mission Society, Upland, Calif., $10; Brudertal church, Hillsboro, Kan., $32.35; Sharon church, Orienta, Okla., $20.

Gratefully acknowledged,

M. Horsch, Treas.

FOREIGN MISSION.

In the month of October 1910 the following gifts were received:

For the General Treasury:—From the S. S. of the Bergtal church, Korn, Okla.,$7; Bethel church, Fortuna,Mo., $60.72; Sewing Society at Middle Conference, Fortuna, Mo., $20.53; Estrella church at Pasa Robles, Cal., $29.01; Friedensfeld church at Liberal, Kan., $13.55; Tabor church, Goessel, Kan., $79.40; S. S. of Garden Tp. church, Moundridge, Kan., $46.23; S. S. of First Menn. church, Newton, Kan., $19.81; Hillsboro Menn. church, Hillsboro,Kan., $19.24; mission friend, First Menn. church, Newton, Kan., $25; Ebenezer church, Mt. View, Oklahoma, $18.65; Hoffnungsfeld-Eden church, Moundridge, Kan., $65; Swiss church, Bluffton, O., $100; Bergtal church, Pawnee Rock, Kan., $17; Menn. church at Bessie, Okla., $26.09; Bergtal church, Gretna, Man., $57.25; Pretty Prairie church, Kan., $100; Edenbu.g church, Man., $6; Gretna church, Man., $12; Anna and Tina Klaassen, Neuanlage, Man., $60; mission friend at Moundridge, Kan., $50; church at Herbert, Sask., $50.50; Beatrice S. S., Beatrice, Nebr., $134.80; West Zion church, Moundridge, Kan., $31; Giebelstadt church, Wuerzberg at Sinsheim, Baden, $25; Pacific Conference, Reedley, Cal., $50; Salem church at Marion, S. Dak., $47.50; Alexanderwohl church, Goessel, Kan., $34.51; the following from Berne,Ind.: birthday gifts, $1.81; mission boxes, $20.94; anonymous, $5; anonymous, $20; Carrie Chappuis, $2; Martha Sprunger, $2; Louis Habegger, $10; Mrs. Gideon Sprunger, $2; —S. S. at Lichfield, Nebr., $20; Friedensberg church, Avon, S. D., $10; S. S. of Salem Zion church, Marion, S. D., $14; Pretty Prairie S. S., Kan., $11.09; Catharine Bender, Trenton, O., $100; Salem Zion church, Marion, S.D., $81.05; S. S. of Menn. church, Beatrice, Nebr., $77.68; West Swamp church, Quakertown, Pa., $25; West Swamp S. S., Quakertown, Pa., $4.83; Bethany church, do., $7; Flatland church at Quakertown, Pa., $14.36; S. S. of Hoffnungsfeld-Eden church, Moundridge, Kan. $50; Menn. Mission S. S., Beatrice, Nebr., $30; Bethel church, Fortuna, Mo., $18.59; Bethel church, Fortuna, Mo., surplus from meals served at Middle Conference, $72.16; Menn. chuch at Lehigh, Kan., $22.29; mission friend, Emmaus church, Whitewater, Kan., $200; Emmaus church, Whitewater, Kan., $700; a friend of the poor, Cleveland, Ohio, $1000.

For Orphans in India:—John W. Peters, Rosenfeld, Man., $1.50; Peter B. Wiebe, Altona, Man., $1; Peter Buhr, Rosenfeld, Man., $0.50! John Funk, Altona, Man., $0.50; John Siemens, do., $1; Peter Epp, do., $1; Agathe Wiebe, do., $0.85; Tina Striemer, do., $0.50.

For Lepers:—Sewing Society of Mennoville church, Elreno, Okla., $5; David Friesen, Sommerfeld, Man., $3; Woman's Mission Society, Avon, S. D., $40; savings from Peter W. Kaufmann's children, Pretty Prairie, Kan., $5.

For Christmas Treasury: — Woman's Mission Society, Moundridge, Kan., for P. A. Penner, $5; Penny collection of Mrs. V. J. Krehbiel's Primary class, S. S., Salem, Oregon, for P. A. Penner, for Christmas purposes, $5.75.

Gratefully acknowledged,

Gustav Harder, Treas.
J. G. Regier, Asst. Treas.

Help us to secure new subscribers by sending us the names and addresses of your neighbors and friends who are not yet readers of THE MENNONITE. $1.50 will pay the subscription to a new subscriber from now until Jan., 1912.

Notes by the Way.

Ere we left Lucerne, Switzerland, we decided to take a trip to the summit of Mt. Pilatus, one of the famous mountains in the vicinity of Lucerne. From this elevated point we expected to get a panoramic view of the snow capped peaks surrounding Mt. Pilatus, but our anticipations were not realized on account of being enveloped in a cloud of mist as we neared the summit, and which failed to clear away until we had descended to a considerable distance. After returning to Lucerne we boarded a vessel about to leave for Fluelen, situated at the southern extremity of Lake Lucerne. The trip was made in three hours, and was one of special interest. The lake is hemmed in on every side with high mountains, the slopes of which present a beautiful picture, composed of fine forests, beautiful rock formations, sparkling rivulets flowing rapidly down the rugged slopes, and an occasional summer residence built upon a cliff or in some shady nook. These all, with here and there a snow-capped peak, overlooking those of lesser heights, presented to us the grandeur of God's workmanship.

At Fluelen we boarded the fast train headed for Rome. From this place our route lay through the Alps; the steeps of which we gradually ascended, winding around sharp curves, crossing deep chasms, passing through tunnels, making several loops until we arrived at Goeschenen, at the mouth of the St. Gothard Tunnel, which is nine miles in length. It took us twenty-three minutes to pass through this noted tunnel. From this point our train rapidly descended the mountain slopes, passing through numerous minor tunnels, following the course of a rushing raging stream, which coursed its way down a deep winding ravine through the Alps. This raging stream was fed by numerous beautiful little silvery cascades falling from the high and rugged mountain sides, all of which presented a sight grand beyond description.

The railway over which we traveled is a marvel of construction. It is said to have cost Switzerland the enormous sum of $58,000,000. There are twenty-three miles of tunnels between Lucerne and Chiasso, a distance of 137 miles. Our train made but few stops enroute for Rome; it took but twenty hours to make the trip. We traversed the northern part of Italy during the night, hence saw but little of the country.

Much of the country between Florence and Rome is given to fruit raising, principally prunes and grapes, the vines are trained from tree to tree, thus the trees answer a two-fold purpose, bearing both prunes and grapes. The trees are planted in rows and the land between the rows is farmed. What, oats, corn and potatoes are grown.

The farming implements used are very primitive. Grain is cut with the hand sickel. Threshing is done with a cudgel; the ground is the threshing floor. Donkeys are used to pack the grain on their back to the stack or place of threshing, and oxen with exceedingly long horns are used to plow and to do hauling. Women do an equal share of the work in the fields with the men. Our American women can be thankful that they are not living in Italy.

We arrived at Rome at 1:15 p. m., July 12th, where we remained several days, during which time we went to see a number of places of interest. We visited the Colosseum, that great Amphitheater partly built by the Emperor Trajan and completed by Titus, which at one time held eighty thousand people. In the arena of this ancient building many of the early Christians suffered martyrdom, being devoured by wild beasts in the presence of thousands of spectators who seemed to rejoice in the awful carnage. If the stones which are left in the ruins of this vast structure were permitted to speak, the tales they could tell would be such that we should have been filled with feelings of horror.

We spent some time in what are called the sacred and St. Calixtus Catacombs. Many of the Christian martyrs are said to have been buried in these underground excavations, among others, a part of the remains of Peter and Paul are said to be resting here, the other parts having been removed to the Vatican. We will not vouch for the truthfulness of the statement; suffice it to say we saw some of the remains of the dead, but who they were we could not tell, because the bones could not speak, and the living did not know. It is also said that in the time of the persecution many of the Christians sought refuge in these dark underground recesses, and many of them were apprehended by their enemies and slain.

As our guide led us through these dark narrow underground passage ways, we were made to shudder at the thought of what it would mean if our small tallow torches were extinguished, our guide forsake us, and we were left in dense darkness to find our way out of the labrynth of passage ways.

After leaving the St. Calixtus Catacombs we continued our drive for some distance along the Appian Way, over which Paul traveled when as a prisoner he was brought to Rome. This ancient highway runs from Rome to Brindisi, a distance of three hundred miles. Along this noted way are numerous towers marking ancient tombs, the most of them in ruins. The road is paved with blocks of stone, and the walls on either side are from eight to ten feet in height, in some places they have crumbled and fallen to the ground.

We also visited the churches of St. Peter and St. Paul. The vastness and grandeur of these ancient churches are such that we shall not attempt to describe in full. The elaborate architecture, sculptures, frescoes, mosaics, and paintings seen in these structures have cost millions of dollars.

We also spent several hours in looking through certain parts of the Vatican. Statuary, tapestry and paintings of national renown are to be seen in abundance in these spacious halls. The best productions of such master painters as Raphael and Michael Angelo decorate the walls profusely, and as a rule illustrate very vividly certain Bible characters and scenes drawn from the life of Christ and the apostles.

After leaving the Vatican we were shown the treasures which belong to the Church of Rome, such as gold vases, chalices, mantles of priests, ephods, etc., etc. One ephod which was set with many diamonds, was said to be worth $250,000,000. To see the enormous amount of wealth lavished upon the church of Rome, and displayed in the Vatican, when within this ancient city multitudes are poverty stricken and eking out a miserable existence, causes one to wonder what the harvest shall be when the Lord shall come to judge the world in righteousness.

There are many things in Rome and vicinity which are of interest and helpful in the way of education to the traveler. Rome itself is far from being a model city, and judging from what we saw, there is great need of the life-giving Gospel, even among these who say, "Lord, Lord!"

We left Rome for Naples at 10:45 a. m., July 14th, making but one stop ere we arrived at our destination. The greater portion of the route was through a comparatively level country lying between two mountain ranges, or more hilly portions of the country. Some parts of the country through which we passed seemed productive and given to general farming, other portion looked quite barren.

On our arrival at Naples we were almost in a dilemma to know how to get rid of the howling mob of Italians who were determined to carry our baggage, but fortunately we met one who could understand a little English, after making our wants known we soon escaped their clutches and hastened to the pension N. Poli, a hotel near the bay, where we were assigned a comfortable room from which we had a fine view of the bay.

Having but one full day to spend at Naples, we arranged to visit the ruins of Pompeii, where we spent four hours visiting the various parts of the ruined city. It is marvelous how well some of the frescoes, mosiacs, paintings, etc., are preserved, after having been buried beneath ashes and other volcanic matter for almost two thousand years. The beautiful carved columns, the fine statuary, the construction of the buildings, the arrangements of the rooms, or living apartments and the beautiful designs in the Mosaic floors, prove beyond a doubt that men in those early ages had acquired a high standard of art and architecture.

In a small museum near the southern entrance of the city are to be seen human bodies encrusted in volcanic matter and petrified; many kitchen utensils, such as pottery, vases, kettles, grates, etc., are also to be seen here.

* * * *.

The Lord hath kindly led, and protected us thus far. To Him be praise and adoration forever and ever.—J. S. Shoemaker, *in the Gospel Herald.*

Out of Touch.

F. E. H.

The manager of a large electrical plant, lately said:

"The chief difficulty we encounter is that of keeping our wires in repair and in good working order. The motive force at the terminus is easily controlled; it is the defects in communication which impair our work."

Is it not "the defects in communication which impair our work" as Christians? If there is defective communication Godward the power for service is cut off and He cannot use us.

We may not realize that the circuit is interrupted, but the result is that there are many undelivered messages which we should have received and forwarded.

"Only a word, yes, only a word,
That the Spirit's small voice whispered, 'Speak,'
But the workers passed onward, unblessed and weak,
Whom you were meant to have stirred
To courage, devotion, and love anew,
Because when the message came to you,
You were 'out of touch' with your Lord.

"Only a note, yes, only a note,
For a friend in a distant land;
The Spirit said, 'Write,' but then you had planned
Some different work, and y o thought
It mattered little, you did not know
'Twould have saved a soul from sin and woe;
You were 'out of touch' with your Lord.

To be perfect conductors we must be in touch with both God and man. Out of touch with God and, while we may sympathize with those around us, we have no power to lift them up to God.

Out of touch with our fellowmen and we cannot interpret God's message to them.

It may be our brothers and sisters in Christ; perhaps they do not believe as we do; "They follow not with us"; we are not in sympathy and withhold the cheering, helpful word and speak one of criticism instead, and thus injure them and hinder their work, forgetting "One is your Master, even Jesus, and all ye are brethren." It may be well to work under our own chosen creed, and in fellowship with those most congenial, but we should also be in tender, loving sympathy with all those who love our Lord, and be careful to strew no thorns in their path for wounding of their feet.

It may be those who are low down in sin, so low that we are out of touch indeed, and find no response in our nature to their desparate need.

Again, we may be in touch with Christian work in our own land and yet be out of touch with the work in foreign lands. We see the needs of the home work only; we have no interest in the heathen and his idols, and no heart throb of sympathy with the missionary. There is a defect in communication so far as we are concerned, and the Lord's work suffers; the missionary lacks the inspiration we ought to give, and we lose a great blessing.—Electric Messages.

Editorial.

The amount of bitterness and strife, throughout the country, which marked the campaign leading up to the election just past would seem to one unacquainted with the ways of the American people to be an indication that we are on the edge of something terrible, a revolution possibly. But election day passes, the speeches of the fire-eating campaigners are forgotten and everything goes on again in the even tenor of its way. The bitter invectives of rascal, robber, grafter etc. have been laid away until the next campaign. The partisan hearers have yelled themselves hoarse over the speeches they heard at rallies and mass-meetings and voted as they determined to do before the campaign started and now it's all over. The whole thing goes to show, that Mr. Barnum's observation, that the American people like to be fooled, is only too true. Next to having some one fool them they like to fool themselves. In an election campaign they pretend that matters affecting the immediate destiny of the nation are at stake. The day after it is a by-gone thing and they don't care what they said or thought. Fortunately for us our country is too big, our nation too prosperous and our institutions too securely established to be very much affected by a little turn in the game of politics by which the ins are put out and the outs are put in. But if our people, especially the Christian people would take their citizenship seriously they might bring a revolution very much needed in our day. They might turn whiskey out and put men of honor and independence in the elective position which they command. Such a revolution might indeed be a bloodless one but it would introduce an era of decency and prosperity. G.

Catechetical instruction is an ancient and useful method by which the Christian church imparts the doctrine for which it stands to the growing generation and those seeking entrance into its fellowship. The mistaken notion that a course of catechetical instruction makes a Christian of its subject must always be guarded against. There is a wide difference between learning the theory of a thing and practicing that theory. A man might learnedly and exhaustively write about the theory of carpentry and yet not be able to construct a chicken-coop. Knowing the theory is a vital part of Christian's equipment for life but it is not being a Christian. To be a Christian one must be born again. The miracle of regeneration is God's work and the subject cannot but know to an absolute certainty that he has experienced such a change. As a thorough knowledge of the theory of building makes the carpenter a better and more useful carpenter, so a knowledge of the whole system of Christianity increases the efficiency of the Christian. When a person presents himself for catechetical instruction it is to be presumed that he has already experienced a change of heart or is an inquirer. Persons of the former class should seek instruction in order to become useful Christians and have an intelligent understanding of what the church stands for and be able to defend the truths taught, from the attacks which are sure to be made against it. In the persons who attend the class as seekers the pastor has a responsibility. It is his business to lead them to Christ and they should under no circumstances be admitted to church fellowship until he is convinced that they have become thoroughly converted. People of the churches who depend upon emotionalism for their growth sometimes have very unkind criticisms to make about the system of catechetical instruction. They say it is making Christians by machine. Of course, not having the system in their own church they do not understand it and that that they think they know about it is generally wrong. We have no criticism to make about those who reach the heart through the emotions alone but we have more confidence in an educational system which appeals to reason and produces lasting results. Parents should be brought to see the importance of having their children, even those who are not candidates for church membership, under continual catechetical instruction and no pastor should rest until he has the children of every family in his charge under such instruction. G.

With Christ in the Garden.

(Concluded.)

Is it, as Schauffler puts it, "Not the fear of Calvary, but the fear of failure" which caused our Lord's anguish? Interpreting it to mean "a fear of failure through physical suffering to reach Calvary," and so lose all for which He left Heaven. The intensity of His agony was great enough to awaken an apprehension of immediate death. And it may have been this apprehension which caused Him to pray; "Father if it be possible let this cup pass from me." If the cup for whose removal he prayed, was the present cup of intense suffering, the death agonies of the hour, then His prayer was soon answered, for an angel came and strengthened Him. The agony may have caused the apprehension of immediate death, and this apprehension the prayer, but what was the cause for this agony? Surely not the fear of failure to reach Calvary, for Jesus knew that it was the divine purpose that He should die on the cross. It had been before Him from eternity, and surely He could not suppose that in this last hour, it might be the Father's will that the whole plan of redemption should fail.

No, there is no other conceivable explanation of this agony than that it was due to the mysterious burden of a worlds' sin. "The Lord hath laid on Him the iniquity of us all." And He is beginning to feel the awful burden. If we believe with the apostles that "God hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him," then the terror and the agony become accountable. All the inner horror of sin is revealed to Him, He sees it as it is. "We felt with the greatest intensity the sin of the world," "The wickedness of Judas; the weakness of even His chosen ones, the best on earth; the crimes of the Jewish leaders so soon to be wrought against Himself; their measureless folly in rejecting their Messiah, their only hope; the terrible evils soon to come upon the whole nation; together with the unrighteousness of the whole world were in some peculiar way accumulated on His soul." The Lord had laid on Him the iniquity of us all.

It was then the burden of the sins of the world; the burden of a lost sinful race rejecting their Messiah, that caused all this agony. What we mean then, when we sing: "I'll go with Him through the garden," is, a sharing of this burden as Mrs. Lucy Rider Meyer felt it when she wrote,

THE BURDEN.

'O God," I cried, "Why may I not forget?
These halt and hurt in life's hard battle
Throng me yet.
Am I their keeper? Only I? To bear
This constant burden of their grief and care?
Why must I suffer for the others' sin?
Would God my eyes had never opened been!"
And the Thorn Crowned and Patient One
Replied, "They thronged me too, I too have seen."

'The other children go at will," I said,
Protesting still.
"They go unheeding, but these sick and sad,
These blind and orphan, yea, and those that sin
Drag at my heart. For them I serve and groan.
Why is it? Let them rest, Lord, I have tried"—
He turned and looked at me, "But I have died."

"But, Lord," this ceaseless travail of my soul!
This stress! This often fruitless toil!
These souls to win!
They are not mine. I brought not forth this host
Of needy creatures, struggling, tempest tossed—
They are not mine."

He looked at them—the look of one
divine;
He turned and looked at me. "But
they are mine."
"O God," I said, "I understand at last.
Forgive! And henceforth I will bond.
slave be
To Thy least, weakest, vilest ones;
I would not more be free."
He smiled and said,
"It is to me."

O we need more of the garden experience in our time. Too many of our Christians and even churches are sleeping while Christ is suffering and praying, because of the sinful condition of humanity, and the weakness and neglect of His choosen followers. He hath said, "Ye shall be witnesses unto me."

If we want strength and power for this task we must gain it through watching and praying with Christ in the garden. It is there where we get such a burden for souls that will cause us to forget our timidity and think only of the condition of the lost. It is there where we become willing to surrender completely to His will, where we learn to truly say, "Not my, but Thy will be done."

Though now for a time it may mean a burden, there will come a time, when the angel who strengthened those who pass "with Christ" through the garden experience, will say, "Did not I see thee in the garden with Him?" Then no one will be tempted to deny the fact. "For if we suffer with Him, we shall also reign with Him." Will you, (dear reader) and I be among that number? Henceforth let us sing with more earnestness and deeper consecration than ever before; "I'll go with Him through the garden, I'll go with Him all the way."

EMMA WITTRIG PRIEHEIM.

The Young Man in the Sunday-School and Church.

The young man at the present time should receiye a great deal of attention to be thoroughly trained for his future life.

It is in a young man's early life that the seed is sown, the fruits of which he will reap when he grows into manhood and old age.

A question often discussed is: How to get the young man into Sunday-school and church.

No doubt the best method to accomplish this is to get him there when yet a small boy and then try and keep him there. But this will not bring the young man to church or Sunday-school who has never or only on special occasions attended.

Our first duty as church workers is to try and get the young man to come, to attend the Sunday-school and there show him such hospitality that he will feel quite at home and not leave him take a back seat, but place him in the same equal as all the other members in regard to treatment and instruction.

If a stranger come into either Sunday-school and church he should not be left to go home without any one speaking to him.

We should not wait for the pastor or Sunday-school superintendent to invite him to come again, but we should also take part and in this way make him feel that he was welcome to come to the house of God. In this way we may win him over to God.

Usually when a young man has been brought up in a Christian home he is sent to Sunday-school when a small boy. Thus forming is one of his duties of his life to go to the House of God on the Sabbath.

When a young man has been taught to go to Sunday-school in his boyhood days he will usually become a faithful member of that body unless taken away by occupation.

It is not the young man of this type that causes the great question of the day. But it is the young man whose parents have not urged him to go to Sunday-school when yet a child, and who, perhaps have not been members themselves.

It is much easier to get a small boy to go to Sunday-school on the Sabbath than a grown up one for the reason that grown up boys will seek after the worldly pleasures and enjoy, as it seems, to indulge in sinful sports.

We find recorded in the scriptures that we all are missionaries working or at least should be working for the cause of our Lord and Saviour.

Therefore it is our duty to do all in our power to bring these young men to Christ.

After we have succeeded in getting them to the House of God we should ask them to take part in the work.

They should be made to feel that much of the success depends upon their work and that they are responsible to some extent for the success of that body.

If they are treated in this way we scarcely if ever fail to make our work a sucess.

If we just stop and think this question over and go to work in earnest we can accomplish much and in this way will be doing the work of a missionary.

We should never think that all this work is for the pastor and superintendent, but it is for all other members as well.

Even if at times we feel discouraged we should keep up the work faithfully, then we shall some day be rewarded for our faithfulness.

NEWTON S. GOTTSHALL.

Notes on the C. E. Topic.

Nov. 20.

Thanksgiving Meeting.

Ps. 100:1—5.

The American Thanksgiving Day dates from the time when a mere handful of pious men and women, who had voluntarily exiled themselves to the bleak and barren shores of New England, came together, at the call of Gov. Bradford to render thanks to a kind providence for the mercies and blessings they were permitted to enjoy in the barren wilderness they had chosen for a home. That the American nation has a special day set aside for general thanksgiving by the command of the President and the Governors of the several states indicate that ours is a Christian land in name at least. That the day is made an occasion for worldly pleasure by many indicates that the godless are all around and that we should use our best efforts to bring them to such a state that they will see the blessings to be enjoyed in God's service and cheerfully recognize it their duty to render their gratitude to a merciful Heavenly Father.

Besides health, material and spiritual blessings for which we are thankful we should feel especially grateful to God because He has given us an opportunity to work for ourselves. The joy of thanksgiving that a plentiful harvest inspires is doubled when we know that we had a part in preparing the soil, sowing the seed and gathering in the grain while God made it grow for us.

One who is truly thankful for what he has will be willing to share., A prayer of thanksgiving without a thanksgiving offering is insincere. A Thanksgiving feast eaten with no thought of those who are in want amounts merely to the exercise of selfish indulgence.

The one with a true spirit of thanks, like that of love, never asks, How much? but is really grateful for what he has, much or little. He knows that the smallest gift is bestowed by grace. Grace is God's mercy to those who do not deserve His mercy.

Thankfulness and gratitude must show temselves in more than a form of words. They must show themselves in deeds that will lead others to be thankful. Thankfulness inspires sacrifice for the sake of others. Surely, one who realizes that he may enjoy God's gifts, though unworthy of them, will not forget others who like himself are unworthy, and share his blessings with them.

Notes on the S. S. Lesson.

Nov. 20.

Jesus in Gethsemane.

Matt. 26:36—56.

GOLDEN TEXT. Matt. 26:45.

Secret of the Agony in Gethsemane.—The agony of Jesus was not due simply to the prospect of the bitter scourging, the shameful, painful physical death which lay before Him, though we must ever recollect that He was intensely human, and there was all the shrinking from death natural to a young and vigorous manhood. But also, the sinless Jesus, whom the slightest sin pierced most keenly, was falling victim to the hate of those He loved—victim of sin from which He gave Himself to free mankind. It seems as if every possible form of human sin—ingratitude, intolerance, unbelief, selfishness, hatred of God and goodness—had each its separate dart to pierce His heart. The great adversary, too, rallied his forces for a last terrible onslaught. And we must recollect Jesus still had divine power—at any moment He could have saved Himself, by abandoning His purpose to save man. "The agony of Gethsemane can be accounted for, in one of strong and sinless character. only when we remember that He was wounded for our transgressions, He was bruised for our iniquities.' "—Broadus.

"The Victory. The Answer to His Prayer. 1. An angel came from heaven and strengthened Him (Luke 22:43). There are two ways of answering a prayer. In one, the burden is taken away, and we remain the same; in the other, we are made so strong that the burden is no longer a burden to us. The latter is by far the best way of receiving an answer.

2. His prayer was answered in that God's will was done, as He desired. It was a wise will for Him and for the world. It was the soul of His prayer. If clearly before the vision of Jesus there had appeared two choices, the one of escape from the cross. but with that also the failure of His mission, the triumph of evil, the loss of ununumbered souls, no crown, no glory, no abiding on the right hand of God; and the other choice, that of the cross and its agony, but with it also the redemption of the world, the ineffable glory of God, the joys of millions of the saved, the crown of triumph over evil,—who doubts which would have been His real, innermost prayer? His prayer was answered, for the cross was changed to a crown, Gethsemane into paradise, death into immortal glory." F. N. P.

News of the Week.

Domestic.

A LANDSLIDE.

Democrats have Majority in 62nd Congress.

Chicago, Nov. 9.—Democratic control of the next house of representatives became a certainty shortly after midnight. It was then known that the democrats had gained 26 seats in the house, including two previous secured in Maine. Republicans gained from the democrats two seats, making the democratic net gain 24, which is sufficient to give them control.

Returns from New York, New Jersey and Pennsylvania indicated the success of several democrats in their contest for seats now held by republicans.

The democrats also expected to increase their lead by returning several members from Illinois and also from Missouri. It was considered possible that they would be successful in several doubtful states.

The democratic congressional gains were:

New York, 8; Pennsylvania, 3; North Carolina, 2; Ohio, 2; Massachusetts, 2; Maryland, 2; Connecticut, 1; Illinois, 1; Iowa, 1; Kentucky, 1; Missouri, 1; West Virginia, 1.

The republican gains were:

Massachusetts, 11; New York, 1; Pennsylvania, 1.

Reports received from other states indicated the democrats would have ample margin to assure them the 22 seats necessary to give them control of the house, two democratic gains previous having been reported in Maine, in Oklahoma returns indicated that the democrats probably gained two seats, due apparently to the operation of the so-called grandfather clause, which debarred negro republicans from voting.

A big surprise came from Wisconsin when the republican committee conceded the election of Victor L. Berger, social-democrat, to congress from the Fifth district, which is now held by the democrats.

Willson Will Be New Jersey Governor.

Trenton, N. J., Nov. 8. — Returns from the election in New Jersey were very slow in coming in to-night, but figures obtainable at 10 o'clock indicated the election of Woodrow Wilson, democrat, for governor by between 10,000 and 20,000 plurality over Vivian M. Lewis, his republican opponent.

Ohio Is 75,000 Democratic.

Cleveland, O., Nov. 8.—Judson Harmon (Dem.) was re?elected governor of Ohio to-day by a largely increased plurality according to returns from 250 precincts out of the 4,452 precincts in the state. Even the approximate figures are still in doubt, owing to a considerable switch in various districts of the state. Two years ago he was cleeted by 19,372. In fifteen Cleveland precincts Harmon shows a gain of 14 votes to a precinct, partly overbalancing the republican gain of thirty to a precint in Cincinnati. The complection of the legislature is still in doubt, but indications are that it will be close. The rural districts are showing large democratic gains.

Massachusetts.

Boston, Nov. 8. — With the high cost of living and the Aldrich-Payne tariff bill and certain labor measures as the principal issues, the democrats won the state election to-day and placed Congressman Eugene F. Foss, a former republican, in the chair occupied by Governor Draper for the last two years. Early returns showed that the democrats came very near carrying their victory along to other offices on the state ticket. Those early returns, however, did not materially jeopardize the chances of the return of United States Senator Henry Cabot Lodge.

DR. COOK IS PROVED A BIG FRAUD.

Eskimo Companions Prove Him a Deception; "Explorer" Is Fully Discredited.

Chicago, Nov. 8.—Dr. Frederick A. Cook was further discredited in a special cable dispatch to the Chicago Daily News to-day from its correspondent in Copenhagen, Denmark.

The story was the first publication of the report of Knud Rassmussen, the Danish explorer as sent by him to his wife in Copenhagen and now given out by her.

Contained in the story is what purports to be the statements of Cook's two Ekimo companions in the polar quest, Itukusuk and Apilak, in which they affirm Commander Robert E. Peary's charge that Cook traveled in a circle and never seen nor even approached the pole. Rassmussen, in the story, is quoted as saying he himself did not interview the men, but that their statements were taken by the Rev. Gustav Olsen and Kateket Sechmann Rosebach, missionaries, born in Greenland and at the time of securing statements, working in the country from which Cook claimed to have started for the pole.

After describing the route taken by Cook and his Eskimos, the latter closed with this statement:

"Dr. Cook, during the journey, promised us a good reward, but he proved himself a liar and swindled us out of the payment. We did not get the guns he promised us.. These he sold for fox skins. He gave us only a knife and some matches and a useless boat. This is all we (Itukusuk and Apilak) have to tell of our journey with the great Dr. Cook."

To this Russmussen adds: "I regard the report as absolutely authentic. According to what is known, Dr. Cook said nothing of the pole while with his two companions, and when he left them and began to tell of 'finding the pole', his new companions believed, as they could not conceive a man prevaricating about so great a thing. The map drawn by Itukusuk is remarkably well done."

IOWA SHOWS DECREASE.

Washington, November 5. — The census bureau this afternoon announced that the total population of the state of Iowa is 2,224,771. This is a decrease of 7,082 since 1900. The decrease was expected and resulted from the emigration to Canada.

The increase from 1890 to 1900 was 319,572 of 16.7 per cent. The population of the counties containing the principal cities shows a consistent increase.

AGAINST JEWISH OPPRESSION

New Work, November 5. — The text of resolutions protesting against the oppression of the Jews in Russia adopted by the house of deputies at the recent general convention of the Episcopal church, was made public today. They declare, first, that "we protest against the unfair and inhuman treatment of the Jews," and second, that "this is not in any sense a desire to enter the realm of politics or to interfere in governmental affairs, but a solemn protest and expression of our deep sympathy for our suffering brethren."

TWELVE ARE DEAD IN MINE EXPLOSION.

Seattle, Wash., Nov. 6. — Two explosions occurring within a few minutes of each other to-day resulted in the death of twelve men in the Lawson mine at Black Diamond, thirty miles southeast of Seattle.

Seven men going down on shift and five men coming up were caught between the first and sixth levels, and it is almost certain that all perished. Natural gas combustion is assigned as the cause. All the men were foreigners.

Foreign.

ENGLISH INVADE PERSIA.

Pitched Battle Fought. Grave Complications Feared.

Teheran, Persia, November 4. — The English invasion of Persia has begun with a pitched battle, in which it is reported that the commander and several of the sailors of the British cruiser Prosperine were wounded. Serious trouble, even to the point of involving Russia, France and Germany is expected to follow.

According to advices which have been received here, the Prosperine landed a force of marines several days ago at Lingah in Laristan, on the Gulf of Persia. An additional force of blue jackets was landed today and it is reported here that they were attacked by the Persians, a pitched battle resulting. A number of casualties are reported.

Though ostensibly for the purpose of "maintaining and preserving order in the British sphere of influence in Persia," there is every reason for the belief that the British invasion is the part of a well founded program between England and Russia for the partition of the little Shah's kingdom.

The Persians, so regarding it, have declared they will fight to the end and have even appealed secretly to Germany and France for protection against the aggrandizement of the czar and the English. Germany, Austria and France are known to be opposed to the acts of the British and Russians and may enter a formal protest. As a matter of fact, the opposing nations regard the matter as one of serious consequence, and it would not be surprising to see them go to any length to prevent the gobbling up of Persia.

There are vital reasons why England and Russia want to seize Persia, and just as vital reasons why Germany, France, Austria and even Turkey will oppose the move. Russia must remain a second-rate power forever, unless she can obtain a seaport perennially free from ice. For hundreds of years Russia has been planning diplomatically to obtain such a port, Every port in Russia is blocked some time during the year by ice. It was her need for an open port that drove Russia to the far east, caused her to seize Vladivostok and lay her eyes upon other Asiatic ports. She could reach these ports by means of the trans-Siberian railroad. But Japan, seeing the danger, drove Russia away.

CHINESE PARLIAMENT IN 1913.

Pekin, November 4. — An official decree was issued today announcing that an imperial parliament, the first in the history of China, would be convoked in 1913.

This is a concession on the part of the throne to the demands of the recently constituted senate and delegations of the provincial assemblies which recently memorialized the government in behalf of the early constitution of a general representative legislative body.

Today's decree set forth that parliament would be convened in three years. The police went from house to house, informing the occupants of the edict. Presently the dragon banner and paper lanterns appeared above every door. Beyond this there was no public manifestation over the news.

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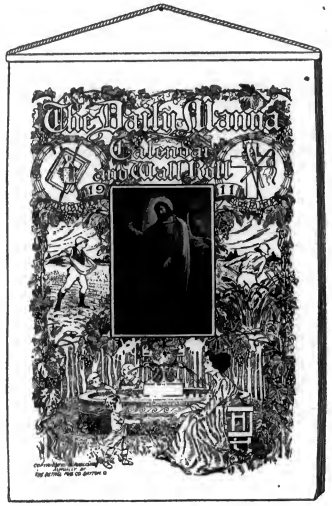
The Daily Manna Calendar and Wall Roll For 1911



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One of the most beautiful and unique things ever offered. The illustration is an exact representation of the cover except greatly reduced, making it impossible to show its many beautiful colors and rich appearance perfectly.

Made in the shape of a Wall Roll, with twelve leaves 12½ x 18½ inches, and cover; one leaf for every month. Is tinned at top and has silk cord for hanging.

The cover is printed on heavy enameled paper in beautiful colors and gold. The body is printed in beautiful colors on Satin Lithograph paper. It is sufficiently elegant to decorate the walls of a palace.

Each page has its monthly calendar at the bottom in large figures in colors. Above in a beautiful design is a daily scripture reading for every day in the month. These readings are not unclassified, miscellaneous scripture verses which have no relation to each other, but each month has a **living subject** of its own. Each reading has been carefully selected in relation to the subject, and together with the editorial notes, gives each page a distinct and special value.

The Editorial Staff consists of twelve persons selected from among the great leaders of Evangelical Churches and Religious Movements, and are known world-wide. A review of the list given below explains this fully.

A Marvel. This Calendar and Wall Roll is not only a marvel in its general plan, a marvel in its beauty and workmanship, every design being new and executed purposely for it, at considerable cost; but it is also a marvel in its selling price.

Price. Ordinarily, a piece of art of this grade and size would sell at, from two to four times the price at which this calendar is listed; but in view of a very large sale it has been decided to place the price at only **35c.** per copy, prepaid.

Then too, it is not only a work of art, but a valuable arrangement of readings for every day in the year, by competent and world-renowned editors. The center-piece of front cover is Schoenherr's picture of Jesus Knocking at the Door.

Sabbath School Feature. Besides the valuable readings for each day of the month, each page gives the subjects of the Sabbath School Lessons for the month together with the Golden Text and references for daily study. A valuable feature for quick reference or in case of losing Quarterly.

Daily Manna for a Whole Year, Gathered by Soul Winners

List of Subjects and Editors

JANUARY—The Ministry of Prayer. Rev. Andrew Murray, D.D., Author of the "With Christ" series and many other devotional books.
FEBRUARY—Christian Citizenship. Rev. George M. Mathews, D.D., Senior Bishop of United Brethren Church.
MARCH—Temperance. Mr. Samuel Dickie, LL.D., President of Albion College, and one of the most widely-known Temperance Advocates.
APRIL—The Universal Offers and Claims of the Gospel. Miss Evangeline Booth, Commander-in-Chief of the Salvation Army Forces in the U. S.
MAY—The Stewardship of Life. Mr. J. Campbell White, Secretary of the Layman's Missionary Movement.
JUNE—The Present Tenses of the Blessed Life. Rev. F. B. Meyers, B.A., President of The World's Sunday School Association, Author of many volumes, and one of England's greatest preachers.
JULY—Secrets in Soul Winning. Rev. A.C. Dixon, D.D., Pastor of the Moody Church, Chicago.
AUGUST—The Ministry of the Holy Spirit. Rev. G. A. McLaughlin, D.D., Editor of the Christian Witness and Author of the Commentary on Matthew.
SEPTEMBER—The Church and Her Marching Orders. Rev. J. Wilbur Chapman, D.D., The World-Around Evangelist.
OCTOBER—Our Bible's Message to the Young. Rev. John T. McFarland, D.D., Editor-in-Chief of the S.-S. Literature of the Methodist Episcopal Church.
NOVEMBER—Early Messianic Gleanings. Rev. W. G. Moorehead, D.D., Professor in Xenia Theological Seminary, and Author of Studies in Mosaic Institutions.
DECEMBER—Consecration. Rev. H. C. Morrison, D. D., Editor of the Pentecostal Herald and Professor of Theology in Asbury College.

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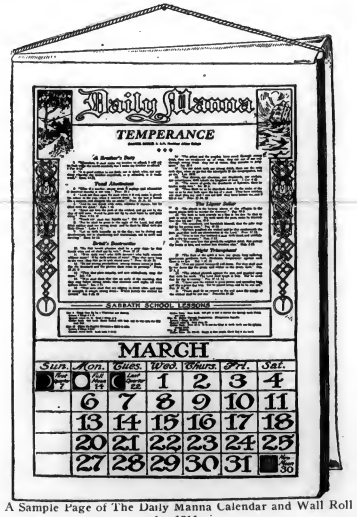
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MARCH
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6 7 8 9 10 11
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27 28 29 30 31

A Sample Page of The Daily Manna Calendar and Wall Roll for 1911.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, November 17, 1910. No. 45.

NATURE'S THANKSGIVING.

The harp at Nature's advent strung
Has never ceased to play;
The song the stars of morning sung
Has never died away.

And prayer is made, and praise is given
By all things near and far:
The ocean looketh up to heaven
And mirrors every star.

The green earth sends her incense up
From many a mountain shrine:
From folded leaf and dewy cup
She pours her sacred wine.

The blue sky is the temple's arch:
Its transept, earth and air:
The music of its starry march,
The chorus of a prayer.

So Nature keeps the reverent frame
With which her years began;
And all her signs and voices shame
The prayerless heart of man.
—Whittier.

Items of News and Comment.

Thanksgiving Day November 24.

"Give thanks for all things unto God."

The forty-first Conference of the Mennonite Teachers' Association of Kansas will convene on December 28.

Forty members of the Swiss congregation built at the Ebenezer church west of Bluffton, Ohio, a large shed at a cost of $1,760.

Pastor A. M. Fretz makes the following announcements of services: Deep Run charge, Nov. 20, German, 10:15 a. m; Nov. 24, Thanksgiving Day, English, 10 a. m. Pottstown, Nov. 26, 7:30 p. m. preparatory services; Nov. 27, 10 a. m. communion.

Big Conference.—Field workers of the central and eastern districts of the Anti-Saloon League of America will hold a four days' conference at Westerville, Ohio, beginning November 15th. Timely topics will be discussed by superintendents of state Leagues.

Thanksgiving.—Once more we have come to the Thanksgiving season. According with our national custom we shall soon celebrate a day of general thanksgiving. We are all reminded and enjoined to give thanks unto God for the many temporal blessings and the divine mercies that have been showered upon us as a people. May we all be truly grateful.

No great thing can be done without doing a good many small things. He who begins heartily on the small item is most apt to arrive at the mastery of the greater whole.

The American Peace Society has issued an appeal to the clergy of all Christian churches of the country and to the leaders of all other religious organizations to observe the third Sunday in December of this and succeeding years as Peace Sunday, and on that date to urge by prayer, song and sermon "the abolition of war and the substitution of imperative, universal arbitration."

Right here, good friends, in the padded cell is the man who invented the college yell. * * * * He grins at you with a vacant eye and thinks you're a brother of Pi Chi Si; he makes a sign that the brothers know and waits to see if it's really so; then he thinks you are, and his great lungs swell with a rush of air for the old-time yell * * * but you need not run from the frightful noise, for he's only one of our Rah-Rah boys.—Saturday Evening Post.

A carefully organized scheme for the overthrow of Sultan Mohammed V. and the accession of Abdul Hamid to the throne has resulted in new guards being sent to Salonika to guard the former ruler. The financial straits of the "Young Turks" regime has caused widespread dissatisfaction and there is fear of another bloody revolution such as put Mohammed in power.

The Wine and Spirit Journal says: "While it is no business of ours to interfere with the methods followed by our daily and weekly contemporaries, it does seem inconsistent to editorially condemn the liquor trade while commercially benefiting from it. If the advertising columns of a newspaper are opened to liquor advertisements, the editorial column should be

A Group of Missionaries

Of the Mennonite Brethren in Christ Church, at Hadjin, Turkey in Asia. Brother and Sister Barker and family, together with Sisters Bredemus and Nelson, left Hadjin on September 19, 1910, for Everek, where they are opening a branch station.

(By Permission of the Union Gospel Printing Co.)

Ethel Nelson, T. F. Barker, Norah Lambert, D.C. Eby, Anna Bowman, Dorinda Bowman, Mrs. Barker, Mrs. Eby, Ida Tschumi, Evangeline Barker, Ruth Barker, Katie Bredemus.

(By Permission of the Union Gospel Printing Co.)

Orphans in the Boys' Home, Hadjin, Turkey.

Boys Supported by the Mennonite Brethren in Christ.

In this Home there are only boys. Missionary Barker lives in another Home with thirty or forty smaller boys. Then there are three other Homes full of girls. On the right hand side of the picture you can see two of the native teachers. On the left hand side on top of the picture is the language teacher. Missionary D. C. Elby and wife are in front of him, and the lady with the white waist is Sister A. Bowman. If you could look in these school rooms you would see the boys all sitting on the floor. They attend services and Sunday-school regularly.

neutral, if nothing else, otherwise they simply stultify the organ and render its influence altogether nugatory."—This is logical and sensible. The wise plan for such papers is to throw out the liquor advertisements.

The college which encourages hazing is unworthy of any student patronage. The college which does not use all its power to prevent such outrages falls into the same class. The latest outbreak is reported from Miami University, Oxford, Ohio. A young man from New York City became a nervous wreck through treatment of sophomores, it is reported in the daily press, and is under a physician's care on account of it. Hazing is one of the curses of the modern college. The quicker it is stamped out the better for all that is good.—Religious Telescope.

If man's device can produce pure white paper from filthy rags, what should hinder God to raise from the dead this vile body and fashion it like the glorious body of Christ?—Gotthold.

"The Mennonite" from now until January 1912 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

City Mission Notes.

□ This week Mrs. Grubb and I made a special visit at a home where we had reason to believe there was need of help. It is a little house on a narrow street; the house comes to the side walk in front and there is but a very small back yard. The lady knew we were coming (I had been in two days before) and the front room was fairly clean; a room about eight feet by ten; not much furniture; a strip of old carpet from the street door across the floor to the door of the next room which is the bedroom; back of this is a little kitchen. Here lives a woman with three children; a girl of 13, a boy 8 years old and a baby of two months. The husband and father is a drunkard but he has deserted the family—went away last June and they do not know where he is. The girl washes dishes and makes beds at a near-by lodging house and her wages ($3 a week) are the only source of support for the family. The boy has been attending the Mission regularly and the girl occasionally. The mother told us that the boy had been so "wild" but is more quiet now—(has the Mission helped?) The boy's clothing was worn and he had no coat. We took him to one of the stores and soon had him inside a new suit of clothes. An order for groceries was given that will help them out for a few days. Mrs. G. selected some clothing from the stock we have for the woman and the girl and baby, so there is one family who have reason to be glad for the Mission.

A girl's missionary society of the neighborhood in which we live is to make a supply of boy's shirts and waists for us.

If persons interested in the work here expect to send gifts to make Christmas mean more to these people of our Mission district this year than it has in the past we advise them to send their gifts early (1) because of the crowded mails at holiday time and (2) it will help our plans for we will know early what we shall have for the work.

For persons living east of the mountains it would be too expensive to send articles by express or freight; light packages could be sent by mail, such as handkerchiefs, stockings, etc.; *good* books are always in order as presents and always helpful; but we are always careful as to the kind of reading matter we give out—no Santa Claus stories will do when there is the great story of the Living One who created all things and gives all things.

Most articles can be bought as cheap here as other places so that in most instances it would be preferable to send money for the purchase of supplies here.

The matter of volunteer help is a problem to us; we need those who can help us in the services and occasionally in the house to house work. We have no congregation of our denomination in the city to whom we can go for those who can sing or play or speak. We have been successful so far in getting good assistance but many are called away by other duties. We need those who are willing to work in a little corner—a neglected spot—where no great visible results can be expected and work with patience and determination; some one with grit, go and gumption and God will supply the grace.

There are some gains in the work. Some are better behaved and listen better in the services. I am known and people speak to me on the street. I was invited into three homes at the doors of which I knocked last week; was invited to attend the birthday celebration of a lady who is one hundred years old but I declined because I knew the party to be made up of Irish Catholics and I feared that some of the refreshments (?) and the accompaniment to the music might not be in keeping with the dignity of my calling. But I loaned them forty chairs for the accommodation of the guests and called on the old lady giving her a bouquet of roses from our own yard.

E. F. Grubb.
Cor. Ave. 50 and Aldama St., Los Angeles.

SPEAKING WITH TONGUES

Sermon by Pastor A. C. Dixon, D. D.

(Concluded.)

"Try the Spirits."

The command is "Try the spirits whether they are of God" — "Hereby know ye the spirit of God: Every spirit that confesseth that Jesus is come in the flesh is of God." 1. John 4: 1-2. And yet we need to remember that satan can imitate this confession. The demons made such a confession in Luke 4: 41. When Christians are disobedient in seeking spectacular display of the Spirit contrary to the revealed will of the Spirit, they may not be guarded from the delusion of satan, even though they confess that Christ is come in the flesh. If one denies the deity of Christ, we may know that he is not of God; but if he is living in disobedience to Christ's will, his confession of His deity will not protect him from delusion. It is the daily obedient walk with God which is his safety. Satan can hardly wish a better subject for delusion than a conscientious Christian who is seeking something contrary to the will of the Holy Spirit. Such an one is ready to receive any sort of counterfeit as the genuine article, and the counterfeit gifts are usually such as to bring the real gift into disrepute and thus injure the cause of Christ.

The Edward Irving Movement.

About 1830 Miss Mary Canipbell, an invalid in the west of Scotland, began to speak to strangers in language they could not understand. Edward Irving, the eloquent pastor of the Scotch Church in London, heard of it and thanked God for the verification of his teaching that the signs of Pentecost might be repeated at any time, if sufficient faith existed. In a short time the same "signs" began to appear in his London congregation and the movement spread like wild fire.

Robert Baxter's Experience.

Mr. Robert Baxter, for whom Sir Robert Anderson of London vouches as a sensible, quiet, learned attorney, came to London and attended Mr. Irving's meetings. The "power" came upon him and for a year or more he was a leader in speaking with strange tongues and predicting coming events. Even children, 10 years of age, were among the "gifted ones." A boy and girl who had been speaking in the power flatly refused to confess that Christ had come in the flesh; and, when the spirits were tried, others made the same refusal, while some confessed with great reluctance. It began to be noticed that false teaching went with the "power," and soon there was great confusion in the public assembly, some of the "gifted" ones denouncing Mr. Irving himself.

Mr. Robert Baxter was one of the leaders in the movement, sometimes occupying Mr. Irving's pulpit. But Mr. Baxter noted that the "power" sometimes contradicted itself and made predictions which were not fulfilled. The sickening conviction grew upon him that the whole movement was a counterfeit of the Spirit's workings and, being an honest man, he frankly told Mr. Irving his conviction. But the great preacher had committed himself to the movement and he refused to admit that he had been deceived. The result was that his great usefulness was to a large extent wrecked, though a small denomination known as the "Catholic Apostolic Church" still propagates his peculiar views with many modifications.

A Narrative of Facts.

Mr. Robert Baxter published a book which he called "A Narrative of Facts," in which he gives an extended account of his experiences. He says, "I found suddenly a power coming upon me which was altogether new and unnatural and in most cases a most appalling utterance was given unto me." "I was under such a painful constraint that every word uttered was, as it were, wrung from me." He wrote to a friend: "The Lord is evidently giving again to His church the wonder-working gifts of His Spirit." Again: "Suddenly the power came down upon me and I found myself lifted up in soul to God, my wandering thoughts at once riveted and calmness of mind given me. By a constraint I cannot describe I was made to speak; at the same time shrinking from utterance and yet rejoicing in it. The utterance was a prayer—that God would graciously bestow upon me the gifts of His Spirit—the working of miracles, the gifts of healing, the gift of prophecy, the gift of tongues and the interpretation of tongues."

It is evident that Mr. Baxter was hungry for a spectacular display of the gifts of the Spirit through him. It was satan's opportunity to counterfeit on a large scale and thus bring into disrepute the truth he preached concerning the second coming of Christ. But God mercifully opened Mr. Baxter's eyes to the truth and revealed to him plainly that the power to which he was submitting was not of God, so that

he wrote: "The work is a mimicy of the gifts of the Spirit — the utterance in tongues a mimicy of the gift of tongues — and so of the prophesyings and all the other works of the power. It is satan as an angel of light, imitating, as far as permitted, the Holy Spirit of God; according to the degree of unfaithfulness of the individuals or congregation with whom it is present, so am I persuaded is the degree of power and consequent deceit which is put forth."

Under Edwards and the Wesleys.

Under the preaching of Jonathan Edwards during the "Great Awakening" there was developed a phenomenon which was called "falling under the power" and Mr. Edwards at first approved it. But he soon found that is was a delusion, and took a decided stand against it. So in the revival under the Wesleys during 1793. At first John Wesley considered such outbursts as an indication of God's presence, but he was led to confess his error and emphatically disapproved of them. In Mr. Finney's meetings, when he perceived indications of undue excitement and disorder, he would dismiss the meetings and urge the people to go to their homes in a quiet, prayerful spirit. The great revival of 1857 and the greater revival under D. L. Moody's preaching, in which hundreds of thousands were converted and added to the churches, were free from extravagances of this kind. It was a work too deep for splash and splatter. Satan found it difficult to counterfeit it.

The Conclusion.

Let us hear the conclusion of the whole matter. The Holy Spirit came in power on the day of Pentecost and He came to stay. He abides with us all the time and is ready to work in us and through us, if we will yield ourselves completely to Him. His mission is to reveal Christ and not Himself, to take the things of Christ, not of Himself, and show them unto us. To require a "sign" of His presence and willingness to bless us is to call in question the truthfulness of Christ's promise. There is an experience of ecstatic, rhapsodical joy which is inexpressible in connected language and may be expressed only in ejaculations, shouts and laughter; and yet it is an experience which can be explained, for every one who has it knows the reason for such exuberant joy and should be able to give those reasons to other. This is an experience to be appreciated, but not sought, for it is one of the best gifts, but, after all, a sort of childish affair, which, if demanded as a sign is an evidence of unbelief and immaturity rather than of faith and maturity. It is an experience between the soul and God and not therefore for the public assembly, unless it is explained to others who are present and do not understand it.

Seeking to speak in unknown languages is not of God; but what we all need is the enduement of the Holy Spirit as we speak in a language all can understand. Disassembly is not of God, and orderly confusion in the public should therefore, be avoided. We should trust the Holy Spirit for power without demanding a sign, for the spirit that demands a sign is itself a sign of unbelief, and is no more pleasing to Christ now than it was when He was on earth. We need to guard against the wiles of the devil who is ready to counterfeit any spectacular display of the Spirit's working which we may seek in disobedience to the revealed will of the Spirit, whose mission is not to reveal Himself, but Christ. The fruits of the Spirit which we are to cultivate are "love, joy, peace. long-suffering, gentleness, goodness, faith, meekness, temperance," and the Spirit is ready to endue us with power in witnessing for Christ and not for Himself. Jesus said: "Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me." When we are bearing effective testimony for Christ and souls are being saved, we may be sure that we have the baptism of the Spirit and our faith should be strong enough to trust Him without demanding of Him a sign which might attract our vision from Christ and center it upon this spectacular display. — The Moody Church Herald.

Home Circle.

Thanksgiving.

Not only for the earth's rich gifts,
Strewn thick along the way,
Her looks of constant loveliness,
We thank our God to-day;
But for the spirit's subtle growth,
The higher, better part,
The treasures gathered in the soul—
The harvest of the heart.

—Mrs. Mary F. Butts.

A Happy Home.

There is a story of a bridegroom who requested his bride to accompany him into the garden a day or two after their wedding. He then threw a line over the roof of the cottage. Giving his wife one end of it he retreated to the other side and exclaimed:

"Pull the line."

She pulled at his request, as hard as she could. He cried:

"Pull it over!"

"I can't," she replied.

"Pull with all your might," shouted the whimsical husband.

But in vain were all the efforts of the bride to pull the line over, so long as the husband held on the opposite end. But when he came round, and they both pulled at one end, it came over with great ease.

"There," said he, as the line fell from the roof, "you see how hard and ineffectual was our labor when we pulled in opposition to each other, but how easy and pleasant it is when we both pulled together. It will be so, my dear, through life. If we oppose each other, it will be hard work; if we act together it will be pleasant to live. Let us, therefore, always pull together. Let us daily endeavor to help one another to bear and forbear with each other."

Drinking Husbands and Fathers.

I have studied the laws of heredity, practically and with hundreds of living illustrations, for 22 years, and I have reached a firm conviction that no man is worthy to become a husband or father who is not always sober and clean. By sober, I mean a man who is not familiar with the red cup; by clean, one whose body is pure and healthful.

We are at present developing a race of drunkards. Statistics show that, leaving out the children, there is one drunkard to every 42 persons. This means that nearly one half the adult people in the United States drink something else than water.

I have sufficient evidence to encourage me in my belief that any man who tipples cannot be a good father; not that the greatest wrong is to himself, but because of the wrong done his children. I find that nine out of every ten men who drink had drinking fathers or a drinking family before them. The father says: "Oh, I only drink a little, you know; it never affects me!" But the father never knows what terrible effects of just drinking "a little" may be revealed in his offspring; what awful influence it may have upon the mind and habits of his child.

You cannot enervate the mind and body and have strength and intellect remain. If you are a father, as you sow strength and intellect in yourself, so shall you reap strength and intellect in your children. If drunkenness and licentiousness go hand in hand, if we are generating a drunken race, then we are producing at the same time an unclean race. Let thinking men and women consider these cruel, hard facts; and, above all, let the wives bring all their loving influence to bear upon their husbands to restrain their husbands from drinking.—Anthony Comstock.

Infidel Silence.

In an address, some time ago, the late Dr. George P. Hays told a story of an old German in Pennsylvania who, meeting a young infidel who was to speak at the schoolhouse in the evening, said: "Is you de young man vot is to schpeak dis ebening?" "Yes, sir, I am." "Vell, vot you schpeak about?" "My subject, sir, is this: "Resolved, That I will never believe anything that I do not understand.'" Oh, my! is dot id? Vell, now, you shoost dake von leedle eggsample. Der you see dot field, my pasture ober dere? Now, my horse he eats der grass and it comes up all hair ober hees pack. Den my sheep he eat shoost der same grass, and it grows vool all ober him. Und now, vot you dink? My goose he eats der grass too, and sure's I dell you, it comes up all ober him fedders. You understand dot? do you? Heigh!"—Selected.

Deaths.

Eymann. — At her home in Reedley, Cal., Mrs. J. J. Eymann, nee Jones, passed away peacefully on Oct. 25, after a lingering illness of 10 months, at the age of 36 years, 10 months and 21 days. The funeral service took place at the Mennonite church, October 27, on which occasion the building was not large enough to contain the people. Bro. Krehbiel spoke words of comfort in German from Phil. 1:21 and English from Isaiah 3:10. Her earthly tabernacle is now resting under a mound of flowers presented by loving friends. She bore her suffering very patiently and died trusting the Savior. She leaves her husband, 5 children, 2 brothers, 2 sisters and many friends to mourn her departure.

Rosenberger. — On October 12, 1910, at Blooming Glen, Pa., Blanche, daughter of Samuel M. and Bertha Barnes Rosenberger, aged 7 years, 5 months and 4 days, of infantile paralysis. Interment on the 15th at the Blooming Glen Mennonite church, where services were conducted by the family's pastor, A. M. Fretz, at the house, and the Brethren Rosenberger and Swartz at the church.

Contributions.

For Lepers:

From a friend of lepers, $11.00; from B. F. Welty, for mission, Rs. 76-10-0. Gratefully acknowledged.

P. A. Penner.

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Thanksgiving Proclamation.

By the President of the United States.

This year of 1910 is drawing to a close. The records of population and harvests, which are the index of progress, show vigorous national growth and the health and prosperous well-being of our communities throughout this land and in our possessions beyond the seas. These blessings have not descended upon us in restricted measure, but overflow and abound. They are the blessings and bounty of God.

We continue to be at peace with the rest of the world. In all essential matters our relations with other people are harmonious, with an ever-growing reality of friendliness and depth of recognition of mutual dependence. It is especially to be noted that during the past year great progress has been achieved in the cause of arbitration and the peaceful settlement of international disputes.

Now, therefore, I, William Howard Taft, President of the United States of America, in accordance with the wise custom of the Civil Magistrate since the first settlements in this land and with the rule established from the foundation of this Government, do appoint Thursday, November 24, 1910, as a day of national thanksgiving and prayer, enjoining the people upon that day to meet in their churches for the praise of Almighty God, and to return heartfelt thanks to Him for all His goodness and loving kindness.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this fifth day of November, in the year of our Lord one thousand nine hundred and ten, and of the independence of the United States the one hundred and thirty-fifth.

WILLIAM H. TAFT.

By the President:

ALVEY A. ADEE,
Acting Secretary of State.

Thanksgiving Needs.

For a perfect thanksgiving we need new minds. The ones we have often prove forgetful of God and unmindful of His blessings and mercies. They are entirely too much occupied with pleasure and gain-getting. The minds we should have will be clear enough to see in every good and perfect thing a gift from God, but they will be wise enough to value the giver far more highly than gifts. Their chief pleasure will consist in dwelling on Him.

For a perfect thanksgiving we need new hearts—hearts that really respond to God's love. The generous expression of love can only be interpreted by sympathetic hearts. A gift received by a child who understands his father's love and whose heart responds to it is valued by the receiver, not only for its intrinsic worth, but far more as an expression of affection. Likewise by the Christian every material and spiritual gift is appreciated fully for its own worth, but much more as a gift of love from God. How cold our hearts are! Let us ask God to quicken them till they glow with love for Him.

For a perfect thanksgiving we need new voices. Religiously we are not expressive enough. The Psalmist said, "Let the redeemed of the Lord say so." We who live by His generous bounty are strangely stingy of praise. We ought to praise Him continually in our hearts; but very often our hearts should overflow with praise. We owe it to Him, to our fellows and to ourselves to speak of His blessings. Let this Thanksgiving mark a beginning in our lives of praises to God.

For a perfect Thanksgiving we need new hands; our old ones are too selfish. They hoard up the harvests. They hide the gold. They gather in the good. The new hands we need are unselfish. They distribute what is gathered; they minister and bless. As we think of God's bounties and bless Him in our hearts for them, let us show our gratitude in a substantial way, as well as praising Him with our lips. We may begin this Thanksgiving Day to train our hands to deeds of generosity for Him.—*Selected.*

Happy is the man that knows his weak point and guards it.

Good News from Champa, India.

Brother Missionary P. A. Penner writes: "Our native brethern, two preachers and one Colporteur, have been quite faithful in their work. When weather permitted they were in some village preaching the gospel. And if they do not go out as regularly as they might, I have this to say in their favor, that they have a good deal of persecution to bear. There is not a week's work, reports they bring to me every Saturday, but what they have some doleful story to tell of vile language given them. If then in the face of such persecution they nevertheless go out and preach, and often to the same village where they were misused, then I say they are faithful in their work. Many a European would unwillingly go to the same place again, where he had to take a lot of abuse. But again, they also report of some people who gladly hear the message, and I am inclined to believe, that some are beginning to think more seriously of the Christian religion, because the sale of books has been somewhat better than for some time. Oh, India will awaken, because the common people are quite tired of being hoodwinked all the time. Much of the good treatment the native brethren get is due to the medical work. There is not a village near by that has not at some time or other received medical aid. During the cool season, which is now again approaching, Mrs. Penner and I again intend to go out in the villages.

"Our leper asylum contains about 140 lepers. The asylum is almost full, hence we are trying to get more land from the Zamindar. He has promised to give some more to us as soon as the Power of Attorney from the Mission of Lepers either reaches me, or the Mission will send some one holding it, then he will register a new piece of land adjoining the present Leper Asylum. Then we will have in all five acres of land.

"Our schools, of which we have three, are doing fairly good work. During the busy season, i. e. during the busy season for the farmers, it is sometimes difficult to get the children to come regularly, because the children are wanted at home either to watch the cattle or to help in the weeding of the rice fields or to plow. Some children have an aversion to all schools and since there is no training at home, children will not be forced to come to school by the parents. The orphan girls are well, three of them are in Bilaspur in the Christian Mission school and the rest are here on the compound. Our own health is fairly good. That of my wife is quite good. I am not as well and strong as I would like to be and as I should be after my furlough. I think the reaction is coming on. We again commit this, the Lord's work, to the prayers of the Board and all the churches."

The Sunday-school Council of Evangelical Denominations.

Bulletin of Meeting Held October 27, 28, 1910.

"The Sunday-school Council of Evangelical Denominations," organized last June as "The Interdenominational Sunday-school Council," held a profitable two-days' session in the Witherspoon Building on Thursday and Friday, October 27—28, with 57 present from nineteen denominations. The Council embraces the educational, editorial, missionary and publishing officers of the denominational Sunday-school boards and societies, and meets for conference and the furthering of their common work.

At this meeting the Council perfected its plans of work, arranged to meet at Nashville, Tenn., next January and annually thereafter, appointed a committee on standards of Sunday-school excellence and another on postal interests, and took important action on the handling of teacher-training enrollments and on the graded lessons. On the latter subject the principle of graded lessons was heartily approved and the Council rejoiced at the progress made, but advised that the senior courses be not published for school use till the fall of 1912.

The plan adopted as to teacher-training enrollments was to secure a harmonious basis for co-operation with the state and provincial Sunday-school associations. It recognizes the right of each denomination to supervise its own teacher-training work, provides for the necessary exceptions, and invites the co-operation of the International, state and provincial workers. It is hoped that by this plan greater progress will be made in the important work of training the Sunday-school teachers for better service.

A pleasant feature of the Council was the reception of three representatives of the International Sunday-school Association, Messrs. McElfresh, Pearce and Nichols, whose earnest words were much appreciated. The presence of representatives from some of the less prominent denominations was also encouraging. The old officers hold over until January,—Dr. A. J. Rowland, Baptist, president; Dr. Rufus W. Miller, Reformed, vice president; Rev. E. Morris Fergueson, Presbyterian secretary and treasurer.

Editorial.

The influence of the little country of Holland upon our country is felt in many directions. The proud society dame of New York feels that there is blue blood in her veins simply because her name contains a *van*. A large and influential Protestant denomination bears the name Dutch, although Dutch is never preached in its pulpits. Many of our civil institutions such as the office of District Attorney etc. are built upon Dutch foundation. The Pennsylvania German is usually called the Pennsylvania Dutchman. True, he speaks a kind of German but many of his ancestors came from the boarders of Holland and some of the most influential men in the early Germantown colony, such as the Mennonite preachers Rittenhouse and Gottschall were actually Dutchmen, who came from Holland. We owe our Thanksgiving to the Pilgrim fathers, yet even the idea of that came from little Holland. The Pilgrims had lived in Holland ten years before they came to America. During that time they surely became familiar with the national Dutch Thanksgiving festival on October 3rd, which observed the deliverance of Netherlands from the Spaniards and was given both a religious and social significance.

A study of the religious statistics of our country will reveal the tremendous growth of the Catholic church both in numbers and in wealth. In seventeen of our states more than half of the church members are Roman Catholics; in six others very nearly half are Catholics and in all the other states the Catholics number more than any other single denomination. When we examine statistics for cities we find that of the twenty-four principal ones seventeen give the Catholics a majority. In all of the largest cities Catholics greatly outnumber Protestants. New York claims to have more Catholics than the city of Rome. Philadelphia, the so-called Quaker City, contains so few Quakers that one will hardly meet one in a day's journey, and so many Catholics that one is seldom out of sight of a Catholic church, and Puritan Boston is Catholic Boston. There are several reasons why conditions are as they are in cities; in the first place Catholics have always kept themselves in the towns to a great extent and our cities and towns have rapidly increased while our country districts have not been growing to keep up with the towns. Again, the towns have become Catholic strongholds because the foreigners who have been coming to the United States at the rate of eight thousand a day have come from Catholic countries and have made the cities their homes. Protestantism stands divided and cannot hold its own against the growth of so powerful a body as the Catholic church. Either Protestants must get together or else they must be content to see themselves fade into insignificance, and our Protestant country become merely a country in which Protestants are tolerated. While the danger of Catholic control of our nation does not alarm us as much as it does some others we cannot close our eyes to the fact that Catholicism is in a position to assert itself and get nearly anything it wants. Fortunately for us the Catholics themselves, that is, those brought up in America, or educated in our public schools, have imbibed so much of the American spirit that they love American institutions too well to attempt their overthrow.

G.

Catholics seem to be ever ready to give publicity to anything that may credit themselves and discredit Protestants. Here is a sample from a Roman Catholic paper called "Truth." The extract is claimed to be from an address made by a speaker at a laymen's missionary meeting. There have been so many laymen's meetings that we are not able to locate the place where this address belongs but an extract such as this means nothing apart from its connection. "Truth" uses it with the evident intention of belittleing Protestant missionaries and missions.

"When I traveled down the Yang Tze my allegiance went out to three Jesuits who were traveling in the steerage, wearing Oriental garb and making themselves as inconspicuous as possible and acting to all outward semblance like Chinamen, holding faith with their tripple vows to silence, poverty and obedience. At the same time there were with me at the table, in the first salon, three Protestant missionaries of different denominations, each with his own Chinese servant, and each explaining to me at different times how he really ought to have more money to get along properly in that heathen country. Had it come to a spiritual show down I fear I should have cast my lot with the Jesuits. Their conduct accorded more closely with my interpretation of the New Testament. The warrant for the missionary spirit lies in Christ's injunction to go forth into all lands and preach the gospel. But did He not urge also His disciples to forsake relatives, friends, home and all else in pursuit of their great mission? Does the missionary (Protestant) forsake anything? Nothing except the insecurity of payment from an impoverished parish."

We do not underestimate the power and influence of Catholic missionaries. Neither do we overestimate them. Surely the writer of the words just quoted when he, by inference, suggests that the Jesuits forsake home and family, forgets that the Jesuits, not being married, have no families and therefore do not deserve credit for having forsaken them. We admit, however, that the unmarried priest, because the care of family does not require his attention, is capable of doing excellent missionary work and adapting himself to conditions that are impossible to the married Protestant missionary. Another matter to be considered is that the missionary's wife is a missionary herself as much as her husband and can and does work on the mission field which no man married or single can hope to do. The married missionary and his family do the cause of Christ valuable service in keeping before the eyes of the natives an ideal Christian family life, which, if the native is to imitate in his home, must be something he sees every day.

Another traveler in the Yang Tze, who is a recognized authority on Chinese matters and who has made a great reputation for himself by exploring the great Chinese wall, from beginning to end differs with the gentleman quoted above in regard to the luxuriant way missionaries travel on that great Chinese river. Mr. Geil is interesting to us, especially because his grandfather was a Mennonite minister in Pennsylvania. In his popular work "A Yankee on the Yang Tze," he has this to say: "Among the passengers were several Christian missionaries all traveling native style to save the money of their society. Economy in this way aggregates a large sum. Take, for instance, the fare from Shanghai to Hankow. For first class foreign passage this is fourty dollars Mexican, while the native fare is ten dollars and fourty cents. The missionary party was composed of several ladies and university men. The latter wore tasselled pig-tails and their wives and children were among the party."

Oil Cans.

The largest cargoes of American merchandise sent to either the far East or the near East consist of petroleum. American oil has gotten into every nook and corner of Asia. One is sure to find a warehouse of the Standard Oil Co. in any of the larger cities of China, Japan, Korea or Syria. Much of the oil is shipped there in carrying cans of convenient size. The oil is more readily transported and easier to sell when in packages than in bulk. The cans have made themselves valuable to the people using the oil and are not thrown away, as in America, but carefully saved to be devoted to useful purposes. In some parts of China and Syria the native roofs his house with the tin he gets from the oil cans, in Korea he makes stove pipes of them, everywhere they are used for water buckets and dairying purposes and in many places their use for cooking utensils has driven the native product out of the market. The petroleum that goes from America to light up the great East incidentally brings the comforts of life with it in its very tins. But there was one, a child of the East, who said of Himself "I am the light of the world". He has blessed the nations of the Occident with many things, but above all He has blessed them with salvation. It is He whom we, as Christian people, are again sending to lighten the Orient, not with the comforts of civilization, although they come with Him, but with "the true light which lighteth every man that cometh into the world." To feel, as many pretend to do, that enlightened nations should leave religion to the "Ethnic development" of the races and concern themselves only with mastering, educating and civilizing them is a foolish error. To do this would be very much like shipping the cans to the Orient and keeping the oil at home. We would be poorer in the end and the people in the East would get only the husk. True civilization and true development are only possible to the nation that "has seen a great light".

The Use and Abuse of Church Discipline.

That there are certain disciplinary powers committed to the church no one will attempt to deny. The power of the keys was a real power and the New Testament gives numerous examples of its exercise. Annas and Sapphira were perhaps the most conspicuous subjects of discipline the New Testament mentions although there were many others upon whom the apostles exercised the divinely given power of binding and loosing, for example the cases of Elymas, smitten with blindness, the Nicolaitanes anathematized by St. John, and St. Paul in writing to the Cor. concerning such among them who do not love the

Lord Jesus Christ says: "Let him be Anathema Maranatha."

Basing their authority on these precedents and numerous scriptural admonitions as for example "Be ye not unequally yoked together with unbelieyers" the church in the various epochs of her career has not hesitated to use its authority whenever it (the church) deemed it necessary. In the first three centuries of the church when persecution made membership an entirely voluntary action excommunication was about the only disciplinary measure to be resorted to in extreme cases. Those men and women who did not live lives in keeping with the profession of Christ were not permitted to participate in the Agapa and the Eucharist, if they persisted in their sins they were no more regarded as brethren but as unbelievers and heathens. With the wedding of the Church and State in Constantine's time the personal religion of her communicants began to be regarded with less scrutiny. Private morals escaped the notice of the church in its great zeal to assume the guardianship of men's orthodoxy. With the rise and development of the Papacy the church assumed an oversight over both the faith and conduct of the people, and proceeded to invent methods by which they might not only be kept in accord with its wishes but that by the severity of its discipline others might be deterred from following the example of those not in accord with its demands. The invention of the so-called sacrament of penance was then and has always continued to be an excellent instrument for disciplinary use to which the docile communicants of the church readily submit. In fact the right to impose disciplinary measures upon the whole or part of the people which the church of Rome claims for itself is exercised in a multitude of ways which we, as protestants, regard as queer, unreasonable and unscriptural. The monastic life to which the nuns and monks devote themselves by the most solemn obligations is regarded as a discipline that is an excellent remedy for driving the devil out of the flesh and getting rid of the world. The celibate life for the clergy the honest Catholics will admit, was not always the law of the church. Indeed they cannot deny that St. Peter had a mother-in-law and that many of the popes had wives and children not to mention the numerous illegitimate children for whose existence the various popes were responsible and gave public acknowledgement. But says the Romanist, while it is not sinful for the layety to marry and be given in marriage celibacy is an excellent discipline for all and especially is it a discipline which the church has a right, in the interest of spirituality, to impose upon the clergy.

It has not been alone for those who voluntarily submitted to her authority that the church claimed disciplinary power. The church of Rome maintains that she is the true mother church having temporal power, therefore it is not surprising to find her endeavoring to extend her power and enforcing her dictates by the strictest possible discipline upon all over whom she can gain the ascendency. The interdicts, the wars and the disorders of the middle ages in which the popes and the numerous bishops and arch-bishops had a part are the natural result of the claim to

(To Be Continued.)

Notes on the C. E. Topic.

Nov. 27.

My Favorite Missionary Hero.

Heb. 11:32—40.

Missionaries do not take kindly to the hero idea. They care little for what the world thinks of them; their desire is to please their Master. The missionary calling is a heroic one, nevertheless. He must have a faith that places him among those in the list of heroic characters of the eleventh chapter of Hebrews. He must have the extraordinary confidence in God that will lead him to be brave and sacrificing under conditions so discouraging that men ordinarily would pronounce the tasks set impossible to accomplish.

Every European nation holds dear the name of the pioneer saint who first brought the Gospel to its people. We cosmopolitan Americans hold them all dear. A favorite missionary hero is a matter of taste and information. We love those whom we most admire and we admire those about whom we know the most. The reader has the choice of many kinds of missionaries, he may have taste for the aggressive type like Boniface, the apostle to Germany, whose life is filled with incidents like the felling of the sacred Oak of Thor. The romantic may appeal to him, if so, there is the case of Patric, first brought to Ireland a slave, then escaping and later returning to bring the gospel to the land in which he had been a slave; and so, the lives of Augustine, missionary to England; Colombo to the Scots; Ulfilas to the Goths; Willibrord to the Danes and Ansgar to the Scandinavians etc. Each have in them something strikingly heroic and interesting.

The story of modern missions is more than anything we know to-day, the story of heroism. Study the history of any heathen country and you are compelled to notice the noble part missionaries have in it. The history of India cannot be written without the names of Zigenbalg, Carey, Swartz and hundreds of other missionaries appearing. The name of Henry Martin is forever linked with modern Persia. The awakening of China begins with the pioneer work of the scholarly Morrison. Africa will forever bless the names of an army of men and women, in the lead of which you will find Livingstone, Moffat and Mackay. John G. Paton and other soldiers of the cross like him built on heroic lines, gave their consecrated efforts to the Islands of the Pacific, for which such godly men as Bishop Patteson and John G. Gordon and his wife died martyrs' deaths. Space only permits us to mention the name of Hans Egede, the apostle to Greenland, who was but one of the very many heroes the Moravian church has given for Christ in the mission field. The Mohammedan world, the Latin countries of S. America, the Island Empire of Japan could furnish many chapters devoted to heroes of the cross, had we time to devote to them, and we dare only suggest the possibilities for heroic missionary material to be found in a study of the history of the Jesuit Society, but, whoever it is, whom we regard a missionary hero, let us think of him as one who sought, not his own glory, but Christ's.

Notes on the S. S. Lesson.

Nov. 27.

The Trial of Jesus.

Matt. 26:57—68.

Golden Text: 1 Pet. 2:23.

Those who came after Jesus, guided by the false Judas, were surprised to find that He had not hidden in some bush or cave but made the use of staves and lanterns unnecessary by coming out botdly to meet them and submitting to arrest. The peculiar political conditions in Palestine at that time explain the reason why several trials were necessary. Rome exercised the right to try capital cases but permitted the Sanhedrin to decide matters pertaining to religion. Jesus was led to the palace of Annas, a former high priest, whose son-in-law Caiaphas now held the position. From Annas He was sent to Caiaphas.

Peter's position was pathetic. He loved Jesus enough to follow Him afar, but not enough to stay with Him in His trouble. Perhaps by keeping in His sight Peter meant to show to Him that he would *not* deny Him. But Peter could not long remain a spectator without doing Jesus harm. Every man's stand must be either for or against Christ. Not to be for Him is to be against Him. The Sanhedrin, knowing that they could not convict Jesus with honest testimony, sought false witnesses, paying them for their perjury, no doubt, as they did Judas for his act of betrayal. There are always men willing to sell themselves to injure Jesus. One who engages in an unholy business, one who profits by sin or unrighteousness is selling himself to injure Jesus. Jesus could not be convicted by the evidence of false witnesses. The Jewish law required that at least two witnesses must agree before one could be convicted of a capital offense. A righteous character is an unimpeachable answer to calumny. The silence of Jesus was the fulfilling of prophecy. Isa. 53:7. He left all in God's hands. In this we have an example. We should trust ourselves in God's care rather than seek to defend ourselves against lies. In spite of the money and hatred of His enemies, the case against Jesus failed because their witnesses could not give convincing testimony. Even the half truths (Jno. 2:19) which are generally the most dangerous, could not convict Jesus.

At this point the high priest asks, "Tell us whether thou be the Christ, the Son of God?" How strange! He who kept silence when He might have spoken now spake when He might have been silent. Upon hearing His affirmative answer they pronounced Him guilty of blasphemy. There come times when silence means treason to the truth. Had another called himself Christ it would have been blasphemy. But Jesus was divine. His divinity was proved by the divine voice which was heard at His baptism and transfiguration; it was proved by the prophecies fulfilled in Him; by the wonders He performed and by the divine words He uttered, but the eyes of His enemies were prejudiced and blinded to all of these proofs. Those who to-day deny Christs' divinity take place with those who sent Him to the cross.

The question, "What think ye?" is an important one. In our relation to the claims of Jesus it is all important. The shameful treatment to which He was subjected shows how wicked the human heart may become and how great the love of Jesus was for us in suffering so.

News of the Week.

Domestic.

CENSUS.

Washington, Nov. 12. —The population of the state of New Hampshire is 430,572, an increase of 18,984, or 4.6 per cent over 411,588 in 1900. The increase of 1890 to 1900 was 35,058, or 9.3 per cent.

Los Angeles enjoyed a tremendous growth in the last ten years, its population according to the 1910 census, now being 319,198 as compared with 102,479 in 1900. This is an increase since 1900 of 216,719, or 211.5 per cent.

The population of the state of Alabama is 2,138,093. This is an increase of 309,396, or 16.9 per cent over 1,828,697 in 1900. The increase from 1890 to 1900 was 315,680, or 20.9 per cent.

The population of the state of Florida is 751,139, an increase of 222,597, or 42.1 per cent over 528,542 in 1900. The increase from 1890 to 1900 was 127,120, or 35 per cent.

CHURCH MERGER ILLEGAL.

Cincinnati, Nov. 11.—Reversing the decision of the general assembly of the Presbyterian church in America, the superior court of Hamilton county today declared illegal a proposed merger of the First, Second and Central Presbyterian churches of Cincinnati. Property valued at $750,000 is involved.

Those favoring the merger maintained that the matter was one entirely for ecclesiastical authorities to pass on, but Judge Hoffheimer held that inasmuch as property rights are involved the courts had jurisdiction. A dispute as to the validity of proxy votes in the First Presbyterian congregation was also decided adversely to the merger party. The decision probably will be appealed.

7 KILLED IN STREET CAR WRECK.

Kalamazoo, Mich., Nov. 12. — A Michigan Central express train struck a crowded street car here to-night, killing seven and injuring six persons. The car conductor was on the railroad track and gave the motorman a signal to go ahead. The train struck the car as it was half across. It is understood that a freight car on a siding obstructed the car conductor's view. The engineer, it is said, sounded no whistle for the crossing.

MEXICAN SITUATION MORE SERIOUS.

Washington, Nov. 13. — Confronted by a more delicate situation than ever as a result of the occurrences of the last two days, the government of Mexico and the United States are making every effort to restrain the citizens from acts of violence and to smooth over the difficulties. The already serious problem before the two nations resulting from the burning at the stake in Texas of Antonio Rodriguez, and the riotous demonstrations against Americans in Mexico City and elsewhere was further complicated during the last forty-eight hours by the shooting of Jesus Loza by Carlos B. Carothers, an American, at Guadalajara, Mexico, and the assassination of Chief of Police W. C. Temple of Anadarko, Okla., by a Mexican.

To-day the state department upon learning of the shooting by an unknown Mexican of police chief Temple at Anadarko, and the fact that 300 men were searching for the assassin, sent a telegram to Governor Haskell of Oklahoma to prevent summary vengeance being taken on the Mexican if he is caught. The state department insists that the Oklahoma authorities shall prevent at all hazards such an occurrence.

1910 CROP LARGEST IN YEARS. CORN LEADS.

Washington, Nov. 10. — Bumper crops, led by corn with the greatest harvest ever gathered, were produced by the farmers of the United States during this year. In a general review of crop conditions issued to-day the bureau of statistics of the department of agriculture says:

"The harvests of 1910 have been practically completed, with results exceeding the expectations during the growing period. Preliminary estimates have been made of the production of the important crops from which it appears that the aggregate production of crops in 1910 are approximately 7.6 per cent. greater than the crops of 1909 and about 9.1 greater than the average annual production of the preceding five years. Prices for important crops averaged on November 1 about 5.4 per cent. lower than a year ago.

Washington, Nov. 10. — Estimates of the department of agriculture give the total 1910 production of corn as 3,121,381,000 bushels, compared with 2,772,376,000 for 1909; yield per acre as 27.5 bushels, compared with 25.8, the ten-year average; quality as 87.2 per cent., compared with 84.4, the ten-year average, and percentage if 1909 crop on farms November 1 as 4 3 per cent. (119,056,000 bushels), compared with 3.8, the ten-year average.

Production of tobacco was 967,150 pounds, compared with 949,357 in 1909; yield per acre 795.4 pounds, compared with 811.6, the ten-year average, and quality 85.2 per cent., compared with 86.3, the ten-year average.

The average weight a measured bushel of this year's wheat crop is 58.5 pounds, compared with a ten-year average of 57.6.

The average weight a measured bushel of this year's oats crop is 32.7 pounds, as compared with 31.1 the ten-year average.

Foreign.

COUNT TOLSTOY

His Body Racked With the Fever.

Tula, Russia, Nov. 14. — Broken down by the hardships of a winter journey, mental strain and a rupture with his family, Count Leo Tolstoy to-night lies with a high fever in the little railroad station at Astapovia, barely eight miles from his home at Yasnaya Poliana. Tolstoy is attended by Dr. Makovetsky, who was his sole companion when he left his peasant hut a few days ago, and carried along with him medicaments for just such an emergency. Tolstoy's daughter Alexandra is acting as his nurse.

St. Petersburg, Nov. 12. — A private message received here from Tila says that Countess Tolstoy twice attempted to commit suicide to-day by drowning through a hole in the ice.

Count Leo Tolstoy left Yasnaya Polana some time ago, accompanied by a physician, and neither had been heard from since. The countess, the dispatch added, was in dispair. In a letter to his wife Tolstoy said he had decided to spend his remaining days in solitary retirement.

Tolstoy celebrated his eighty-second birthday anniversary last August.

The count was married in 1862 to the Countess Sophia Bersa. He lived a life of rustic simplicity on his estate at Yasnaya Pelyana, dressing in peasant attire, using rude furniture and farming with antiquated implements.

He has written no novel since "Resurrection," in 1900. This novel got him excommunicated from the Greek Catholic church. He has, however, written many short stories and articles since that time. Tolstoy formerly led an active life, serving in the army during the Crimean war.

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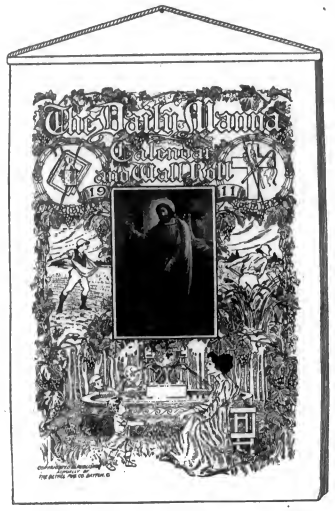

First Twenty-five Thousand Sold Out Before They Were Off the Press.

One of the most beautiful and unique things ever offered. The illustration is an exact representation of the cover except greatly reduced, making it impossible to show its many beautiful colors and rich appearance perfectly.

Made in the shape of a Wall Roll, with twelve leaves 12½ x 18½ inches, and cover; one leaf for every month. Is tinned at top and has silk cord for hanging.

The cover is printed on heavy enameled paper in beautiful colors and gold. The body is printed in beautiful colors on Satin Lithograph paper. It is sufficiently elegant to decorate the walls of a palace.

Each page has its monthly calendar at the bottom in large figures in colors. Above in a beautiful design is a daily scripture reading for every day in the month. These readings are not unclassified, miscellaneous scripture verses which have no relation to each other, but each month has a **living subject** of its own. Each reading has been carefully selected in relation to the subject, and together with the editorial notes, gives each page a distinct and special value.

The Editorial Staff consists of twelve persons selected from among the great leaders of Evangelical Churches and Religious Movements, and are known world-wide. A review of the list given below explains this fully.

A Marvel. This Calendar and Wall Roll is not only a marvel in its general plan, a marvel in its beauty and workmanship, every design being new and executed purposely for it, at considerable cost; but it is also a marvel in its selling price.

Price. Ordinarily, a piece of art of this grade and size would sell at, from two to four times the price at which this calendar is listed; but in view of a very large sale it has been decided to place the price at only **35c.** per copy, prepaid.

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Sabbath School Feature. Besides the valuable readings for each day of the month, each page gives the subjects of the Sabbath School Lessons for the month together with the Golden Text and references for daily study. A valuable feature for quick reference or in case of losing Quarterly.

Daily Manna for a Whole Year, Gathered by Soul Winners

List of Subjects and Editors

JANUARY—The Ministry of Prayer. Rev. Andrew Murray, D.D., Author of the "With Christ" series and many other devotional books.

FEBRUARY—Christian Citizenship. Rev. George M. Mathews, D.D., Senior Bishop of United Brethren Church.

MARCH—Temperance. Mr. Samuel Dickie, LL.D., President of Albion College, and one of the most widely-known Temperance Advocates.

APRIL—The Universal Offers and Claims of the Gospel. Miss Evangeline Booth, Commander-in-Chief of the Salvation Army Forces in the U. S.

MAY—The Stewardship of Life. Mr. J. Campbell White, Secretary of the Layman's Missionary Movement.

JUNE—The Present Tenses of the Blessed Life. Rev. F. B. Meyers, B.A., President of The World's Sunday School Association, Author of many volumes, and one of England's greatest preachers.

JULY—Secrets in Soul Winning. Rev. A.C. Dixon, D.D., Pastor of the Moody Church, Chicago.

AUGUST—The Ministry of the Holy Spirit. Rev. G. A. McLaughlin, D.D., Editor of the Christian Witness and Author of the Commentary on Matthew.

SEPTEMBER—The Church and Her Marching Orders. Rev. J. Wilbur Chapman, D.D., The World-Around Evangelist.

OCTOBER—Our Bible's Message to the Young. Rev. John T. McFarland, D.D., Editor-in-Chief of the S.-S. Literature of the Methodist Episcopal Church.

NOVEMBER—Early Messianic Gleanings. Rev. W. G. Moorehead, D.D., Professor in Xenia Theological Seminary, and Author of Studies in Mosaic Institutions.

DECEMBER—Consecration. Rev. H. C. Morrison, D. D., Editor of the Pentecostal Herald and Professor of Theology in Asbury College.

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Every copy of our Daily Manna Calender and Wall Roll is sold on the following guarantee: If, after you have thoroughly examined it, you are not pleased with it, and satisfied that it is worth at least twice the price you paid for it, you may return same by mail, securely wrapped, to the Publishers who will cheerfully refund purchase price.

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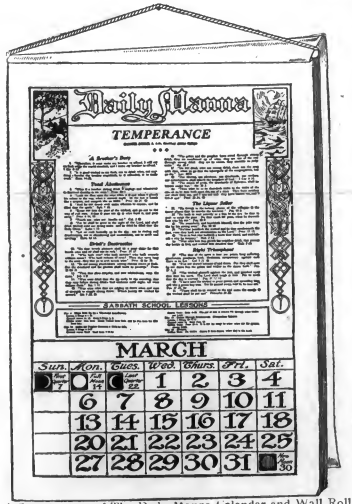

A Sample Page of The Daily Manna Calendar and Wall Roll for 1911.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, November 24, 1910. No. 46.

ONE HUNDRED THOUSAND SOULS LOST EVERY DAY.

A hundred thousand souls a day,
Are passing one by one away.
In Christless guilt and gloom,
Without one ray of hope or light,
With future dark as endless night,
They're passing to their doom.

The Master's coming draweth near,
The Son of man will soon appear,
His kingdom is at hand.
But ere that glorious day can be,
This Gospel of the kingdom we
Must preach in every land.

O let us then His coming haste,
Oh, let us end this awful waste,
Of souls that never die.
A thousand million still are lost,
A Savior's blood has paid the cost,
Oh, hear their dying cry.

They're passing, passing fast away,
A hundred thousand souls a day,
In Christless guilt and gloom
O Church of Christ, what wilt thou say
When in the awful judgment day
They charge thee with their doom?

—Selected

First Mennonite Church, Reedley, Calif., and the Pacific Conference held there, Oct. 9—11, 1910.

Eight years ago there were no Mennonites at Reedley, but now there is this church, another in which the Mennonite Brethren in Christ worship, and still another is being built for the Crimean Mennonite brethren.

Items of News and Comment.

The denominational paper ought to be in every Christian family.

One person, having the disposition of Judas, will cause much trouble and sore heartache.

The new church building at Burrton, Kan., is progressing nicely. It is expected to be dedicated on Dec. 11.

Evil and promoters of corruption may be hidden for months or years, but time will reveal both—sin and the sinner back of it.

The Rhenish missionaries in German Southeast Africa carry on extensive farms which bring in a very considerable income to their work.

Trials may be more or less severe, but they are likely to come to every one sooner or later, no matter whether we are prepared for them or not.

The annual meeting of the Bethany Deaconess Home and Hospital Society of American Falls, Idaho, will be held at the Alexanderwohl church, Goessel, Kan., on Nov. 25, 1910.

New Book.—"World Wide Sunday-school Work," the official report of the World's Sixth S. S. Convention, held in the City of Washington, D. C., last May. Illustrated. 700 pages. Price $1.00. Address: W. N. Hartshorn, Publisher, 85 Broad St., Boston, Mass., or Mr. Marion Lawrance, 805 Hartford Building, Chicago, Ill.

Missionary P. A. Penner wrote on October 28th: "All is well in Champa, India. Brother Wiens is just now out in the field looking for a new location. May he find the place where the Lord wants us to work".

The annual meeting of the Bethel College Association was held at the College chapel on Nov. 16. The following five directors were elected, to fill three regular vacancies and two resignations: A. Ratzlaff, R. A. Goerz, J. G. Regier, J. C. Goering and H. P. Goertz. The college course is to be extended and the faculty increased.

What noble companionship has the Christian! With Christ as our companion it matters not if duty seems hard, or if the fascination of the task disappears, and the joy of service departs. The Christian is joined with Christ in sacrifice. Remember this when bearing some burden, when facing some sorrow, when winning the victory over some temptation.—Sel.

Federal Council.—The Federal Council of the Churches of Christ in America has national headquarters at 82 Bible House, New York, N. Y. The Council is composed of 400 officially appointed representatives from 32 denominations which have 100,000 ministers and 16,000,000 members. It holds its general meeting every fourth year. In the interim its activities are in charge of an Executive Committee of sixty, with a sub-committee acting as a Business Committee. Regular meetings of the Executive Committee are held annually, and special meetings as often as necessary.

Remove the Cause.—There is no end of testimony that the saloon is the cause of misery and crime. The Supreme Court of the United States says it is a prolific sourse of these troubles. There is such evidence everywhere the saloon exists. The assistant prosecuting attorney of Cuyahoga County declares that whatever the crime may be, he finds that almost without exception criminals admit they were drinking and that from the saloon they went out to violate the law. —And so it goes not only in Ohio, but all over the country. The logical way to minimize crime is to remove the cause, and as enlightened common sense points to the saloon as the principal cause, and as these places refuse to be regulated, does not sound wisdom demand their abolition?—American Issue.

The Moody Bible Institute of Chicago is broadening its work for women by a course of training for deaconesses, which will be introduced with the new year. It will add to the present instruction in the Bible, Gospel music and Christian work, a systematic course of instruction in household science, domestic arts, industrial work for children, and nursing as well as the discussion of practical social problems from the New Testament point of view. Like its other work, all this will be free to students of every denomination, and from every part of the world.

A timely question and a fitting answer in regard to the saloon is the following given in "The Commoner":

Question: If a saloon is a benefit to a town; if it draws business to the town and improves trade, why demand a high license from the man who wants to help the town by opening a saloon?

Answer: It is not true that a saloon helps a town. A few business men may think that the saloons will bring them business enough to justify them in being indifferent to the injury done to the town. If they thought the saloon a real benefit they would be in favor of giving the saloon a subsidy instead of putting a tax upon it.

The Central Passenger Association again has considered making a rate of two and one-half cents per mile for interstate tickets. This association includes Indiana, Ohio, and parts of Pennsylvania, Michigan, and Illinois. Each State has a two-cent rate of its own, but a ticket bought across the line does not come within the law of any State. The interstate rate has been about three cents. Many passengers buy tickets to a State line, pay their fares across in cash on the train, then buy another ticket or pay a two-cent cash rate on the train, plus the extra ten cents. This is legitimate and results from the railroad's charging

above the State rate of two cents. It is thought that the rate of two and one-half cents will stop this practice and save much annoyance for the train men. If the roads do what is right, they will make a straight two-cent interstate rate. There is abundant proof that this fare is amply sufficient to make large profits for the roads.—Religious Telescope.

"The Mennonite" from now until January 1912 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

Encouraging News from Champa, India.

Missionary P. J. Wiens writes: Our labors here are not altogether fruitless, although many of the results thereof may not be visible to human eyes. Our evangelists and our Colporter go out regularly into the surrounding villages and preach the gospel. An evangelist has also been at work for some time in the village of Baraduar, at the eastern extremity of our field. Since our return from the mountains I have taken up my medical work. In connection therewith I endeavor to commend the gospel to the people by song and conversation. Many of them show a willingness to hear and are attentive to what is said. This kind of work is constantly on the increase, so that it requires the entire forenoon of the day to attend to all the patients. Upwards of 30 patients come daily, some of them a distance of 40 miles. We are not able to render help to all who come as our medical knowledge is still too limited, and we do not have room to take them all in. At present we have two patients upon the veranda of our school. One of these has been seriously injured by a bear. He has five deep gashes in his scalp and even a piece of the skull had to be removed. But he now seems to be on a fair way of recovery. Those seriously afflicted can not be accommodated in this way. During the month of August we had 460 patients, and during September 402 This shows that a learned physician would find plenty to do here, for the number of patients might easily be doubled if we were not obliged to tell some of them that our knowledge of medicine does not warrant us to take up their cases.

During September we had a case of poisoning here at Champa. A woman took poison with suicidal intent, but as I was called in too late I could not do anything for her. The woman died within two hours after my arrival. Yesterday we had a similar case here, where a woman took an overdose of opium with the intention of ending her life. But as she had taken it during the night and I was not called in before 8 o'clock in the morning she was already rigid and unconscious when I arrived. Hence cathartics could not be used, and as we have no stomach pump as yet, we had to make use of stimulants by which we kept her alive till 1:45 p. m.

It is a pitiable sight to view the death of a heathen. When death approaches the person is taken from his bed and laid upon the ground. He is not allowed to die in bed. This was the case here. After the woman was laid on the ground her oldest brother-in-law came, dipped his right hand in water and then laid a pice (worth ½ cent) into the woman's hand. After this a Brahmin spoke some unintelligible words, for which he received the pice. But as the woman was then not quite dead, he repeated his ceremony, for which he received 20 pounds of sugar extra. After the woman was dead and the ceremony was concluded I asked the Brahmin how much they would receive from the husband of the dead woman? His answer was: One cow, a sack of wheat, a tin Ghie (clarified butter weighing about 32 pounds) and 20 pounds of sugar. These articles are then divided among all the Brahmins at Champa. For the religious services which are continued for 10 days, the officiating Brahmin receives extra pay. The Brahmins do not get as much in every case, but as this was the wife of a merchant the pay was more liberal. For the burial of the poorer classes the Brahmins get nothing, according to the testimony of this man.

To point the heathen to Jesus on such occasions seems to be a vain effort, without any beneficent results. May they soon learn to know the vanity of their idolatrous worship and come to seek after something better, so that help may not be far distant from them.

WHAT PRESSURE DO YOU CARRY?

Ever notice a traction engine firing up? A lot of coal was thrown in, the stack emitted much smoke, and pretty soon they had enough steam to blow the whistle. But still the engine would not go? "What's the trouble," you ask? "Oh, not enough steam," answers the attendant, "it takes 50 pounds to make her go." Now God's salvation, victory over the world, the flesh and the devil, is likewise designed to go only at certain pressure — "whole hearted" service.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Matt. 22:37. This being the first and the greatest commandment, it very naturally sets the pressure for "making go" the rest of them! Ever see a man work or play with all his heart? You can pick him out every time by the way he takes hold of things."

Again, look to a mother's love for her infant child, if you would understand what whole hearted love means! When danger threatens, it matters not whether from fire, beast or man, the mother instinctively rushes to the rescue with a strength born of desperation!

She sees not the danger, reasons not the strength thereof, for she is blinded to self by the mighty power of love to her baby child.

Now, friends, this is only human love, and when God, a heavenly being, commands love from us, think you He means less than this human love just mentioned? Well, have we got it? When God's holy commandments are in danger of being broken, do we rush in to the rescue as the mother to her infant child? Are we so blind to our own safety as the mother was to her child? Do we rush over father, mother, brother, sister scoffer or any endangering influence regardless of everything excepting the safety of God's holy word?

Ah friends, let's own up and seek this mighty love. Now without this love, the very first fundamental commandment, need we wonder when we see God's church "dumping in the coal", throwing off a lot of dirty smoke, and tooting her whistle, that the thing enmasse does not move? No, it takes a certain pressure and God has set it and designed the "wheels to spin" only at "whole hearted" service!

Like the traction engine we may fire up, sweat away and talk by the yard, but if the pressure is allowed to stop short by just a few pounds, the engine just stands where it was, and never gets anywhere. The devil is abroad to tell you to save your fuel, that a few pounds less pressure will do just as well and you may as well save all the extra labor of running up the pressure anyway! Well, all of Eve's posterity are prone to believe such lies, but if we do we lose the garden.

Friends, for Jesus' sake, fire up! The rusted machinery will take even a little extra to loosen it up again. Rough roads will take still more! God knew our roads were not "macadamized" and set the pressure to overcome all obstacles.

Fire up, until the gauge registers whole hearted service and our wheels will spin merrily on.

Howard D. Yoder.

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free

For the Mennonite.

Indifference.

It is sorrowful how indifferent people are regarding their soul's salvation. People who are not church members, or church goers, mostly live as only for this world. They live on as if there were no judgment. They are unconcerned, which seems quite natural, as God invites all to "come" and be saved, but forces no one, leaves each one his or her own free will, to choose their path, so when they follow the lust of the devil, he so ensnares them, that they care for nothing more than the present, which is only for a season.

If we choose to follow God's way, Satan is always very busy and continually tries to draw people away from God. For this reason we must put on the armor of faith and deny ourselves many things that the worldling cannot understand, as we want to continue to build on that solid foundation, "The Rock of Ages".

What is so sad to me of the people who are called Christians is to see how many of them deport themselves. How indifferent they are, how much they yet need. They may be at their post of duty three times every Sabbath day, apparently drinking in all the good things offered in their respective places, and yet the minister preaches too long for them, the Sunday-school lesson is too long, the discussion of the Christian endeavor topic is too lengthy, all that is offered for their edification does not seem to deeply interest them. Is it not sad to see and hear what is continually going on? A plain, fair and square service is not in demand by the majority. They want to be bluffed, go through a certain exciting service, containing more entertaining than worship, listen to some popular music rather than hymns.

I believe there should be a marked difference between people desiring to be called Christians, or those who hate the name. What hinders those of us who see this indifference among our fellow members, from praying for an eye-opening, to look to Jesus only. He will supply all our need.

We must steadfastly look upon Jesus, have faith in Him, continually watch and pray. We dare not take ourselves into consideration. As soon as we begin to prize ourselves, Satan is getting a strong foothold. We are drawn into the church, just because we are given an office, perhaps sing in the choir, teach a class in Sunday-school, act as leader of the Christian Endeavor, sing, read or recite, and as soon as someone appears that can better fill our position, and we are not needed any more by the people or leaders, we then stop attending the place of worship, it plainly shows that we only went to please people and as long as they wanted us and praised us, forgetting that God is the supreme one. If we are slighted, neglected, abused, let us not give up our place of worship. Let us not go for man's sake, but for God's sake.

I do not believe in being hasty in giving offices and making appointments. Many seem to do almost anything to interest people, but the trouble is, such a quick interest often wears off, it is not lasting, as it is impossible to create a lasting interest in people who are just running from one place to the other, as generally good workers have always enough to do where they are known. I believe people should first be tried and see if they regularly attend and do good work without holding an office. If they continue to be faithful, true, regularly attending, then I believe they should be given something to do if someone is needed and if they are willing to accept. In such offices and appointments I believe best results will follow, as they are interested enough in some higher power than the flattery of man or woman.

Let us guard ourselves against all evil thinking, idle talk, vanity, arrogance and all that displeases God, should we stand before Him face to face.

Let us pray for ourselves, pray for this indifference, coolness to vanish and become concerned and warm about our Father's business. Parents, arise and be careful that your children may grow up more God-fearing.

God is not a hard master, if we love, serve, obey and trust Him, but if we do not esteem Him above all others, when He commands us that we shall have no other gods before Him, can we wonder when He sometimes withdraws His protecting arm from us? If we honor, love, respect, serve and trust God, He will lead us into paths of righteousness for His name's sake.

Flora L. Fellman.

Your renewal, one new subscriber and Krehbiel's History of the General Conference for $3.00.

To sacrifice honesty or truthfulness for the sake of gain is to be like Esau, who sold his birthright for a mess of pottage."

Home Circle.

The Boys' Last Night.

It was the last day in college, and the three students who had spent the four years largely together were up in Guy's room.

Tomorrow they would go their separate ways. All three were fine musicians, playing the violin equally well. Many a happy time they had had together.

"It's the last evening. Let's serenade the lovely Miss Norton," suggested Guy, picking up his violin.

"I'd like to call on that pretty Simpson girl," replied Ben; "she likes our music."

Harold did not answer.

He was a tall, athletic young fellow, with a pair of earnest, handsome eyes. Every one loved Harold.

"They are both fine girls," he answered slowly, "and at either home we would have a good time; but, boys, there will be plenty to dance attendance upon them.

"I think"—his tone sobered a little—"I think we could give more real happiness in quite another direction."

"What direction?" asked Guy cautiously.

He knew Harold.

Harold stood up. His face was thoughtful.

"You both know Mrs. Wright, who has done our washing for four years. Well, she's old and poor, and crippled by rheumatism besides. It's our last chance to do anything more for her. I know where she lives. I went out there once after our clothes. It's a poor little place. The paint is all off the outside, and it's mighty poor inside. Let's go out there tonight and take our violins. We'll play over our old pieces and some of our new ones for her. The lovely Miss Norton and charming Simpson girl will have forgotten our efforts in a week, but Mrs. Wright will remember them as long as she lives."

"Oh, I say, now," demurred Ben. Guy's face, too, did not look encouraging.

"Come, now, be good fellows. I'm sure you won't be sorry."

And in the end Harold had his way.

There had been a big washing that day and she was very tired. She would miss her boys, too. She always called them that, and she would not see them again. She would not be able to get to the college in time. Somehow her heart was heavy.

Why was it so many people had so little pleasure and so many burdens? Her shoulders ached with the pain of the day's work. Life was hard, so hard. The tears fell slowly down the wrinkled cheeks. She was so lonely—so alone.

And then three tall young figures stood in the open door, for it was summertime.

"Good evening," they said, and somehow the poor little washerwoman for the moment was quite dazzled. The gleam of the young and friendly eyes was so unexpected. In gay tones they told her that they had come to make a little music for her and to bid her good-bye. And then they sat down and began to play.

Somehow—they could not have told why—they played as they had never done before. Each played with the touch of genius in that humble little room with its rude walls, its plain furnishings.

The little washerwoman sat in her old chair, her hands clasped. She had forgotten all about her rheumatism and her poverty and her innumerable washing days. The boys were playing her into an enchanted land where everything was new and beautiful and altogether lovely, and where, for the first time, she was permitted to enter.

How good God was to give her such a joy as this! She would never complain again.

The boys played on.

One by one people of the humble neighborhood had gathered about the place. They were not used to such music as that.

Then, suddenly, it was all over.

The boys arose. Each one took the small knotted hand that for four years had washed his clothes. Harold was saying in his cheerful fashion, "It is not goodbye altogether, Mrs. Wright, for I shall send you a card now and then to find out how you get on."

They were silent as they walked along in the bright moonlight.

Guy broke the stillness.

He still saw the rapt look on the wrinkled face.

"It paid, didn't it?" he said.

Ben looked up at the stars.

Somehow, something new had crept into his soul that night—the desire to be a better fellow and less selfish.

"I should say it did," he answered soberly.

Harold put an arm around each of his two friends.

"Thank you," he said, gently.

And in the room they had just left a humble washerwoman had been ushered into a new world. The days would be hard, the labor would be heavy, but the recollection of their unselfish act would alter and transform the dull routine of her life. Some one cared and for her. And because of it, her hitherto gray world had blossomed as the rose.

—Susan Hubbard Martin, in Onward.

Marriages.

Herb—Knabb. — On October 26, 1910, in Philadelphia, Pa., by Rev. N. B. Grubb, Mr. Oscar L. Herb to Miss Miriam Ruth Knabb, all of Philadelphia, Pa.

Engle—Long. — On October 29, 1910, in Philadelphia, Pa., by Rev. N. B. Grubb, Mr. Albert L. Engle to Miss Elva Long, all of Philadelphia, Pa.

Wilkins—Heppe. — In Philadelphia, Pa., on November 16, 1910, by Rev. N. B. Grubb, Mr. Clarence W. Wilkins to Miss Mabel Heppe, all of Philadelphia, Pa.

Kline—Derstine. — On Nov. 19, 1910, at his home in South Perkasie, Pa., by Rev. H. W. Shelly, Herman C. Kline and Caroline Derstine, both of South Perkasie, Pa.

Moser—Moser. — On Nov. 10, 1910, near Pandora, Ohio, at the home of the bride, by Rev. W. S. Gottshall, Edwin Moser, of Dalton, Wayne, Co., and Lydia, daughter of Daniel and Elizabeth Moser, of Pandora, Ohio

Deaths.

Steiner. — On Oct. 29, near Columbus Grove, Ohio, at the home of Menno Basinger, Anna, widow of Christian L. Steiner, aged 76 years, 9 months and 10 days. Interment was made at the Ebenezer Mennonite church near Bluffton and funeral services were conducted by Rev. W. S. Gottshall.

Lora. — On Nov. 12, 1910, near Buffton, Ohio, Theophilus Lora, aged 54 years, 9 months and 7 days. He leaves a wife and 12 children, an aged mother, 6 brothers and 3 sisters to mourn his early death. His funeral at the Ebenezer church was very largely attended, Rev. W. S. Gottshall and Rev. Thiesen officiating.

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Rev. S. M. GRUBB, Asso. Editor, 3004 N. 11th St. Philadelphia, Pa.

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A Letter to the Editor.

BLUFFTON, Ohio, Nov. 17, 1910. My Dear Bro.—My mother, who has been living with us since father died, nearly 22 years, died yesterday afternoon, aged 78 years, 2 months and 14 days.

Bro. Diller and Dr. Mosiman will conduct funeral services here this afternoon in the First Mennonite church, and to-morrow we will start for Schwenksville, Pa., where we will also have a funeral service and then bury her beside father.

I expect to be back for Thanksgiving. Fraternally yours,

W. S. GOTTSHALL.

Correspondence.

SHARON, Kan., Nov. 15.—It has been very dry here this year. Wheat and oats were good, alfalfa was fine—cut four times. The seed crop made from 3—5 bushels. Corn is making from 4—15 bushels per acre. Though these facts exist there is an immense amount of building going on in cities and in the country. The carpenters are all busy.

Report.

In the Germantown Mennonite church, Pa., on October 27, an afternoon and evening meeting was held in the interest of the Society for the care of orphans of the Eastern District Conference. In the afternoon a business session was held. The committee reported the placing of two children in comfortable homes this last year and the making of garments for the same. The Second Mennonite church of Philadelphia gave us a liberal donation of money. The following officers were elected for the ensuing year: Pres., Mrs. J. W. Bayley, Germantown church; V. Pres., Mrs. Annie Beucher, 2nd church; Sec., Miss Emma Landis, First church, Phila.; Treas., Mrs. C. H. Moyer, First church, Phila.

The treasurer reported nearly $400.00 in the treasury. After the business was over we were favored with a very encouraging and interesting address from Rev. Silas M. Grubb, of the Second church, Phila.

The evening session was opened with prayer by Rev. N. B. Grubb followed by an address by Rev. J. W. Bayley and then a solo by Miss Rose G. Bayley. Bro. D. M. Landis made a very good apdress. Both speakers are very much interested in the cause. We were then favored with a beautiful solo by Mr. Clarence Hunter of the First Church, Phila. The undersigned will accept at all times contributions of money for the fund, as we hope to build some day.

MRS J. W. BAYLEY.

From India.

Janjgir, C. P., India, Oct. 12, '10.

It was a beautiful Sabbath morning in July, when I sat on the veranda, looking toward the village near by. The people in the village all seemed to be at rest yet and not a song of bird was to be heard, only the breeze as it passed by rustled the leaves of the trees and the grass every now and then. While I was musing there slight peculiar sounds began to reach my ears and slowly as they came nearer also became more distinct. In looking toward the direction from which the sounds came I saw a woman. She was all alone. As she came nearer I heard the heart rending cries and shrieks that she uttered. I watched her as she went down the road to a large water pond, where two men were digging in the ground. Then it was plain to me what ailed this poor woman. She herself was carrying in her arms to the grave her only child which had died in the night just past. She placed the little body which was wrapped in a cloth, on the ground near the grave and went back to the village immediately, leaving the child to be buried by her father and her brother.

Now you will ask, Why did the mother carry the child, why did not some friends help her and comfort her? Alas! Alas! that is what India and her Cast System can do and will do.

She was a poor widow, with a questionable character, as widows usually are looked upon in India, and she no doubt had broken the rules of cast. Now she had come to live with her father who was living with her brother. Because the father accepted her, who was guilty of the above mentioned things, he and his son and family were put out of cast, and not even at such a time as this was, would those with whom they had associated before when in cast, lend a helping hand. Some time after the death of the child I heard this same woman crying very hard. I went to the village and asked whether there was anything I could do for her, she said, "Yes, Mis Sahib, I wish you would whip my brother, for just look here," (and she showed me the blue marks on her back). I asked both of them to come to our bungalow and there my companion and I tried to settle the matter. The brother told us that as long as his sister lived with them he could never get back into cast, which if he didn't he could never get his children married, for no one will marry the children as long as their parents are not in cast. So in order to get in with his cast fellows again he ill-treated his sister in this way.

Just an other instance of cast. Perhaps you will wonder just as I did when at home I heard the missionaries talk about Cast System and how that would hinder them in their work. Just a little experience of my own, to show you how it affects us in our daily work, and in the little things. Sister and Bro. Penner had gone away and Sister Funk had gone to her school in the village. That morning the mail man brought a note which told of things having arrived at the station, which would better be called for immediately, so I asked a servant to go for the things right away. He seemed rather indifferent but still he said, he would go, and I thought that in an hour or so the things would be here, then all would be right. I had been at my work for about half an hour when some one came to the door. I went to see and there was the one whom I had sent to the station. He said, "Mis Sahib, Is there anything to eat or any bread in those parcels that I am to get?" I said, "I believe there is." Then he said, "Then I cannot get the things because the people will put me out of cast if I do." Well now, what was to be done but to leave the work and go on a search for an other man. The boys were all in school so I could not send them, but finally I succeeded in getting a man from the village who was not afraid of being put out of cast just because he got some parcels for us which contained some eatables. But of course he was a man of the lower cast. Many many more instances could be cited which are not only strange and peculiar but which are very very detrimental to the great and precious work of our Lord.

Yours in the blessed service of our Master, A. P. BRAUN.

The Craze for Big Charges.

The largest churches may not provide the most devoted workers. Both laymen and preachers have a desire to be attached to something big. This is a worthy ambition if one does not go contrary to the will of the Lord. We have not yet passed the point where the God of heaven separates himself from the world and permits matters to whirl along after their own sweet will. The English deists tried to establish such a tenet, but lacked foundation.

The principle of intensive farming, rather than extensive, may be applied to church work. If Luther Burbank were trying to cultivate the entire State of California, he would not develop one new flower or vegetable where he now succeeds in producing a dozen different varieties. The pastor with two thousand members must spread himself out pretty thin in order that each one may have a little benefit. His sermons may be heard by a large number as well as by a small; but the very size of the congregation gives the address a slight chance to strike into the individual heart. The smaller college, although it is trying as hard as it can to get large, always is preaching about the advantages of the smaller college. Here is a close personal contact and individual attention. The same truth is manifest in the smaller congregation. The pastor has an opportunity to treat with individual persons. He can talk with young men one by one about their life work. He can learn their ambitions. He can discover what are the obstacles to the spiritual life. He can turn more to the ministry than does the man who preaches to his thousands. There is a reason for this greater success; the better acquaintance, the closer fellowship, the multitude of opportunities for advice and consultation give the man with a smaller charge an opportunity for intensive work which is denied to his brother in the metropolitan pulpit. He may not be the means of saving as many souls, though that may be in question; but, counting those saved through the efforts of those whom he influences for the better life, he may be far in the lead.

There is a clamor for the places of opportunity, especially among those just starting in the ministry. Circuit work is not wanted. The city pulpit is very acceptable, if not sought for, but it is not altogether determined where the greatest opportunity lies. Some things may not be as they seem.—Religious Telescope.

Editorial.

The Use and Abuse of Church Discipline.

(Concluded.)

It has not been alone for those who voluntarily submitted to her authority that the church claimed disciplinary power. The church of Rome maintains that she is the true mother church having temporal power, therefore it is not surprising to find her endeavoring to extend her power and enforcing her dictates by the strictest possible discipline upon all over whom she can gain the ascendency. The interdicts, the wars and the disorders of the middle ages in which the popes and the numerous bishops and arch-bishops had a part are the natural result of the claim to enforce temporal and spiritual authority. The interdict, so often a means resorted to by the popes from the 9th to the 13th centuries was sometimes properly exercised. Some powerful king or duke or other noble ravished a nun, murdered a priest or desecrated a church. His was an age of violence and no arm seemed strong enough to curb his insolence. Justice could not decree punishment but the pope could pronounce the interdict and be it emperor, king or duke he was deprived of every religious ministration and so were those acknowledging his rule. Churches were closed, masses were not sung, a priest would die before he officiated at a burial, wedding or baptism or hear a confession and pronounce an absolution. In a very little while panic would seize the people. Even in such dark and superstitious times an unchristian burial or marriage or baptism was deemed an awful curse bringing eternal damnation with it. Men were afraid to die without a priest or to live without absolution and soon their fear gave way to wrath for the one who caused their condition. The nation rose up in rebellion and the offender was only too glad to make peace with the pope to save his life or his kingdom or possibly both. But the interdict like many other useful things in the hands of unprincipled men soon came into disuse. The worldly minded popes were not slow in utilizing the power of the interdict for personal ends, and the frenzy of the people was aroused against their rulers in order that the pope might strengthen his influence as a ruler or weaken that of his enemies. The emperors might come to Rome with their armies to threaten the pope, but the pope could send the interdict into every home in the empire and undermine the power of the emperor.

As a disciplinary measure the inquisition was the most damnable piece of iniquity ever perpetrated in the name of religion. Fortunately the Germanic nations had independence enough to stamp it out in its beginning, every where but in little Holland, then under the sway of Spain. In that little country thousands of our own forefathers became martyrs. In Spain under the direction of the Dominicans blood flowed like water in the name of the Christian religion. The inquisition in Spain was designed to convert the Jews to Christianity. Men, women and children were punished usually with torture and death for being Jews, sympathizing with them or giving them aid and comfort, thousands were brought to death for only being suspected of these things. Soon every form of heresy was consigned to the tender mercy of the inquisition. No one was safe from its octopus-like arms. In hyena-like passion even the dead were dragged from their grayes to be tried and burned by the order of this terrible commission.

The Crusades began with what in that age was believed to be a very praiseworthy ambition—the winning of the Holy Sepulchre from the infidel. But Crusades were found to be as useful as the interdict in advancing the interests of the pope in Christendom. Crusades were preached against the enemies of the pope and against hereties. The Albigenses and the followers of Peter Waldo in the south of France were exterminated by crusades sent against them and even the expedition of extermination sent into the Piedmont valleys by the pope for the destruction of the Waldenses was regarded by the Irish who participated in it as a most pious enterprise carried on in the name of God and the church.

The council of Trient did not repudiate the churches' right as an autocrat. Every one of its canons reads, "If any one saith .....the contrary of this, let him be auathema" and on the right not only to excommunicate but to anathematize the whole fabric of Catholicism rises or falls.

But why multiply examples of these disciplinary exercises in the middle ages? We know that the times in which these things occurred were times of violence and disorder, that might almost be called anarchy. Such things can no more be done in the name of religion. And why farther discuss the Romish church? If her people choose to do penance, wear hair shirts, fast, make pilgrimages, or even wear pebbles in their shoes to expiate their sins it is because of their misguided zeal and their whole souled devotion to what they believe to be the holy mother church and until their eyes are open to the light of truth they will continue to have faith in such things.

When the whole history of the Mennonite church is written the fact will be emphasized that we have been too long on discipline and too short on toleration. Not that the discipline in itself is a bad thihg. It is necessary at times to be stern. When the bishop of his church excommunicated Frances Herr for a dishonest horse swap, the right thing was done at the right time. A church that insists upon its people being straight must eliminate the crook from its membership. The church that will permit any under its care to violate any one of the ten commandments without bringing such a one to discipline is not worthy of the name of a church. St. Paul's command that the member of the Corinthian church guilty of incest be expelled gives us sufficient warrant for bringing the one guilty of any kind of crime under discipline. When one claims membership in the body of Christ and yet lives a life that brings shame upon that body he ought to be dealt with as an offender. In questions in which morals are concerned the church can and ought to be as straight as the gospel it preaches. Morality is highly esteemed in the world, but Christianity means more than merely ordinary morality, it begins where morality lets off, and a Christian's morals must merit the esteem of the world plus the very much more that Christ imposes upon His followers as a duty.

When we examine the disciplinary measures exercised in the history of our church we will find that they fall under various classes according to the degree of the offense—such as the ban—public confession of wrong and making right of the wrong done with excommunication hanging over the subject to be feared as a final measure.

As far as the ban was concerned we have only to say that it would be a failure in any of our churches to-day. That there is scriptural authority for it or not is a matter we will not discuss in this paper, since there is not a single extravagance of polity in which the church has indulged that has not had its defenders on scpriptural ground even though scripture has had to be twisted like a nose of wax to fit the requirements of the wearer.

In the sixteenth and seventeeth centuries our forefathers were bound much closer to one another than we of to-day could expect to be because they were a weak, persecuted sect upon whom the whole world had pronounced a ban. We may readily see, when we consider how much alone they were in the world, what a power the ban was and to what extent its abuse could be carried. The subject had shut himself off from the world completely when he entered the church. His manner of life and thought, his dress and his occupation made friends and associates outside of the church impossible to him. When the ban was pronounced he found himself as much alone as he would have been had he been carried a thousand miles across the sea and placed on a barren uninhabited island. The awful lonesomeness of his position certainly had a tendency to quicken his conscience into action. You who as boys have committed some indescretion and were shut up alone in a dark closet know how rapidly the conscience responds to the desired effect. Moreover our fathers knew by experience how powerful an instrument of torture the ban was. Didn't they find themselves under the ban of the empire and didn't they know exactly the extent of inconvenience it imposed? One would have supposed that they would have been a little more charitable in dealing with their erring brother, but theirs was an age of sternness driven to the extent of making the slighest concession to toleration an impossibility. That some churches still hold to the ban in this day seems hard to believe, but such is the case, as numerous examples in our day illustrate. Those of the sects who hold to it, however, can only do so by artificially creating about themselves an atmosphere of 200 years ago. Their church, family and private life are so regulated that they form a little world of their own, cut off from the society, religion and politics of those about them. It requires a life and thought that reflects reformation time disorders to consistently follow customs and practices that belong distinctly to the days of persecution.

There is nothing to be said against the custom of compelling a public confession of wrong done before the brotherhood and insisting upon making right when such is possible. If I have done my brother a public wrong justice demands that I publicly make it right. There are those who belong to that class of minds to whom the necessity of a public confession is a sufficient check to make them careful of their broth-

ers' rights and respect them, but many wrongs do not belong to the class that a mere public confession will make right. A profane or an impure life does not always involve a wrong to another and merely confessing the wrong in a formal way does more harm than good and seldom corrects the evil.

The abuse of public confessions has led many good people into some very ridiculous positions. One brother is compelled to confess that he did a very great wrong when he visited a fair, another brother takes advantage of the cheap railroad fare in order that he may preach to the brethren out West and although the fair is altogether responsible for the cheap fare that tempted the brother to go West nothing is thought of it. Some one marries out of the congregation. He is guilty of an awful offense. He must confess. But what is the confession he makes to the one whom he has thus openly humiliated in spite of his recent solemn declaration to "honor, love and cherish until death do us part?" Another gets a suit of clothes that makes him less conspicuous among his fellow men than the picturesque costume prescribed by the brotherhood. He must confess that he was proud while the sister, on the other hand, who displays a new bonnet and a three cornered shawl with pleasure in the consciousness that she is attracting attention in the crowded street, is commended for humility and the utter absence of display that her habit portrays. When discipline is carried to the extent of making the church absurd then there is something wrong with the discipline——or with the church.

Ex-communication is an extreme measure, sometimes very necessary in every church. A life in open sin, an attitude of defiance toward the properly constituted authorities, a continual meance to the decent and orderly administration of the church's functions, or a propagation of doctrines that deny or pervert the essential truths of the church are either of them a sufficient reason for communication.

To us it seems a paradox that people who openly continue in vices should want to continue their identification with the church, but human nature is paradoxical in many other things beside church affairs. It often happens that persons who are connected with the church are an insult to Jesus Christ and a disgrace to the community. Such undesirable material must be gotten rid of as speedily as possible. If they don't get out they must be put out.

It is not always the wicked life or a great sin that makes such a step necessary. The peace of the flock occasionally demands that the one upon whom the loving exercise of persuasion fails should be separated to save the rest from confusion. It is better at times to lose the right eye or the right hand than to submit the whole body to destruction.

The problem of doctrinal differences is a difficult one to solve. An organization that makes no provision for honest differences of opinion is sure to lose its vitality and power. The church stands for certain expressions of truth, how far she dare press the communicants for unreserved assent to these truths, as long as they do not violate the essential principles of Christianity, is a difficult thing to say.

Excommunication is not a matter lightly to be regarded. It is an extreme measure, a matter of absolutely the last resort. To cut off a brother because of a difference of opinion or some vulnerable point, to withdraw the hand of fellowship because of a difference in the cut of his coat, to refuse to break bread with one who is honestly mistaken betrays a bigotry of the same type that the Saviour so thoroughly denounced in the Pharisees of his time. Correctness of morals and orthodoxy of belief are of highest importance, to be sure, but not to the exclusion of a heart that is pure and a spirituality that rises above the letter of the law. G.

Notes on the S. S. Lesson.

Dec. 4.

Peter's Denial.

Matt. 26:31—35, 69—75.

Golden Text. 1 Cor. 10:12.

"The denial of Peter was a terrible disappointment. We would have said it was impossible, as Peter himself said. He was brave as a lion. He loved Jesus deeply and truly. He had received the name of a rock. For three years he had been under the teaching of Jesus and had been received into special favor and honor among the apostles. He had been faithfully forewarned of the danger, and as we say, "Forewarned is forearmed." Yet in spite of all, this bravest and most favored disciple, this man of rock, fell most ignominiously, at a time, too, when friendship to his Master ought to have made him truest and most loyal. It was the loving gentleness of Jesus that saved him. What intense pain there must have been in the heart of the Master when, after hearing Peter's denial, he turned and looked at Peter!

"I think the look of Christ might seem to say,
'Thou Peter! Art thou then a common stone
Which I at last must break my heart upon.'"

It was after this look of wonderous love that Peter went out and wept bitterly. At last he remembered. It seemed too late, but it was not too late. The heart of Jesus was not closed against him, and he rose from his fall a new man.

What place had the denial in the story of the training of Peter? It had a very important place. Up to that last night there was still a very grave blemish in Simon's character. His self-confidence was an element of weakness. Perhaps there was no other way by which this fault could be cured, but by allowing him to fall. We know at least that, in the bitter experience of denial, with its solemn repenting, Peter lost his weakness. He came from his penitence a new man. At last he was disenthralled. He had learned the lesson of humility. It was never again possible for him to deny his Lord. A little later, after a heart searching thrice repeated question, he was restored and recommissioned" —"Feed my lambs; feed my sheep."—*Miller*.

"Shame and sorrow mingled on the moment, with a yearning hope of forgiveness, overpowered him, and he did now, what he should have done earlier; went out and wept bitterly. It is a touching and beautiful tradition, true to the sincerity of his repentance, if not as a historical reality, that all his life long, the rememberance of this night never left him, and that morning by morning, he rose at the hour when the look of the Master had entered his soul, to pray once more for pardon."—*Giekie*.

Notes on the C. E. Topic.

December 4.

The Worth-while Life.

Prov. 10:1—7, 22—29.

Six things are specially noted in our lesson which go toward making a life worth while. They are, wisdom, righteousness, diligence, justice, seeking the blessings of God and walking in the way of the Lord. The last includes them all, for we cannot walk in the way of the Lord unless we devote our lives to the pursuit of the other five. The Bible gives us many examples of bad men, not to picture badness simply because it is bad, but to show us the end of an evil life and to inspire goodness by leading us to hate the ways of evil men.

Of wisdom, the first of the list, God has much to say. "The fear of the Lord is the beginning of wisdom." There are many kinds of wisdom but the only true wisdom must have the fear of the Lord in it. To be worldly-wise or to be wise in one's own conceit is not true wisdom. It is folly. Paul writes that "Christ is the power of God and the wisdom of God". Of worldly wisdom he says, "The world by wisdom knew not God."

Righteousness is the state of being right. One cannot be righteous in the eyes of men unless he does right by men. To be righteous in God's sight one must get right with God. This involves a different process than getting right with men. It involves getting rid of sin. Man cannot throw off sin but through Christ's atonement sin is forgiven to all those who accept it. Righteousness with God is obtained only through faith in Christ and His atonement.

Diligence cuts out idleness, the cause of most of our deliberate sinning. It strengthens the moral and physical fibers of our being. It always brings its reward and advances our position. "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."

Being just is always a blessing. Fellowmen can have nothing against us then. We are a blessing to them as well as to ourselves. Being just in the sight of God is something that calls upon us for the exercise of faith. "The just shall live by faith." It is useless to suppose that works will make us right with God. He has set faith as a condition and nothing can take its place.

The Lord's blessing should be the only appreciation we should seek for our efforts. Men applaud the acts of fellowmen but generally these acts are either worldly, selfish or sinful. We may be assured that when God says, well done; the reward He gives will be for eternity.

The desire of Jesus for his people is their joy. He Himself was a "Man of Sorrows," but He was not a sorrowful man. The sorrows He bore were our sorrows. "The chastisement of our peace was upon Him." When He was about to leave His disciples He said: "These things have I spoken unto you that my joy might remain in you and that your joy might be full." If we have not joy in our hearts we have not yet received the legacy of Jesus which is joy.—Sel.

"The Mennonite" to a new subscriber from now until January 1912 for $1.50.

News of the Week.

Domestic.

$50,000,000 FRAUD IS GOVERNMENT CHARGE.

New York, Nov. 21. — Federal officials this afternoon raided the offices occupied by Burr Brothers, a corporation dealing in stocks and other securities.

The raid was made on warrants charging use of the mails to defraud investors. Postoffice officials say that the concern has sold to investors at par value between $40,000,000 and $50,000,000 of stocks in various companies, most of which have gone out of existence or become bankrupt.

The officers arrested were Sheldon C. Burr, president; Frank H. Tobey, vice-president, and Eugene H. Burr, secretary and treasurer. Arrests are expected to be made in Cleveland, Chicago, Los Angeles and San Francisco, where the corporation has branches.

CENSUS.

Washington, Nov. 21. — The census bureau expects to announce the population of the United States on or before Monday, December 5.

The population of the state of Kansas is now 1,690,949. This is an increase of 220,454 or 15 per cent over 1900. The increase during the previous decade from 1890 to 1900 was 41,373 or 3 per cent.

Foreign.

† TOLSTOI. †

Gathered to His Fathers. — Greatest Russian Philosopher, Writer and Reformer.

Astapova, Russia, Nov. 20.—Count Leo Tostoi died peacefully this morning. Dr. Makovetsky and the other attending physicians and Countess Tolstoi were at his side when the end came.

Several of the physicians were greatly overcome by the approaching death of Russia's great writer.

His heart beat its last apparently without a clear moment to enable him to say farewell or cast a forgiving look upon his wife and children.

The countess all day long was unceasing in her pitiful imploring of one doctor after another to gain entrance to the one-story humble outdwelling with two windows facing the garden where Tolstoi lay.

Life Story of Count Tolstoi.

Count Lyof Nikolaivieth Tolstoi, usually called Count Leo Tolstsoi, novelist and social reformer, was born Aug. 28, 1828, at Yasnaya Poliana, in the province of Tula, Russia. When 23 years old Tolstoi entered the army and served in the Caucasus and in the defense of Sebastopel against the British and French allied forces. He first made a reputation in literature by a series of vivid sketches written from Sebastopel, and when he left the army soon after the Crimean war he devoted himself entirely to literature.

Tolstoi wrote much on education and published a number of short stories and reminiscences of childhood and youth, but of recent years he had devoted himself to religious teaching. He declared "Return not evil" to be the keysone of the Christian faith and insisted that the literal interpretation of the Sermon on the Mount was the only rule of the Christian life The religious views of Tolstoi were set forth in his "Christ's Christianity" and "My Religion."

Tolstoi's Works.

Tolstoi wrote "The Kingdom of God Within Us," an important work on the social question, and "The Four Gospels Harmonized and Translated," "My Confession," "Criticism of Dogmatical Christianity," "What I believe," "What Is To Be Done?" "The Death of Ivan Ilyitch," "The Power of Darkness," (a drama); "On Life," "The Fruits of Enlightenment," (a comedy); "The Kingdom of God Is Within You," "What Is Art?" "The Christian Teaching," "The Resurrection," The Slavery of Our Times," "What Is Religion?" and many other works of the most varied subjects.

In 1901 Tolstoi was excommunicated by the holy synod, and in October, 1902, he deposited his memoirs and diaries with the curator of the Rumyanzoff museum on the condition that they should not be published until ten years after his death, and in November of the same year he legally made over his whole fortune, including his real and personal estate, to his wife and chidren.

Threatened With Expulsion.

Tolstoi was several times threatened with expulsion from Russia, and was several times, according to report, upon the point of being exiled but he seemed on the whole to have been treated with unusual leniency in view of his strongly pronounced views, especially as set forth in a manifesto entitled "The People's Rights," his criticism of imperial acts and his open letters to the emperor. He was, however, expelled from Moscow in July, 1904. Tolstoi wrote a strong article denouncing the Russo-Japanese war which caused the seizure of the Novosti of St. Petersburg, which published it, and a revival of the reports of the government's intention to take severe action against the author.

In January, 1905, Tolstoi published an open letter to the emperor regarding the internal conditions in Russia which was printed throughout the world, and some time later he completed his drama, "Behind the Scene in War," the production of which was prohibited in St. Petersburg.

Peasants Weep for Tolstoi.

Astapova, Russia, Nov. 20. — Peasants all day long passed through the death chamber, hung with pine boughs where Tolstoi lays. Many of them knelt beside his bier. The silence at times was broken by orthodox chants for the repose of the soul of the dead. Countess Tolstoi sat beside the body for hours, often kissing his face. "The light of the world is out," she said repeatedly. She left the hut only to attend matins in the school chapel, expecting that a requiem would be sung. When informed that this was not permitted she fainted.

Tolstoi left a written wish that he be buried without pomp, wreaths or rites, under "Poverty oak" on a hillock at Yasnaya Poliana, where the peasants were accustomed to congregate. The funeral will be held on Tuesday and the police have been mobilized to prevent public demonstrations.

REVOLUTION IN MEXICO.

El Paso, Tex., Nov. 22. — Passengers arriving from Mexico report a terrible condition in that country. The morning train was loaded with American refugees, and Americans are leaving the country as fast as possible.

The refugees report Parral, state of Chihuahua, in the hands of the revolutionists, with the wires cut and the mayor and chief of police dead. How many others had been killed the efuges did not know.

Troops being sent from Chihuahua to Parral left the train at Jiminez, the junction point and refused to go further. Jiminez was captured by the rebels on Monday after a fight, in which fifteen of their number and seven rurales were killed. Mexican officials permitted Americans to retain their arms to protect themselves.

Passengers say the Mexican government is placing little reliance on the army, as half of it is made up of petty criminals and convicts sentenced to a term in the army instead of prison. Most of these are known to be in sympathy with the revolutionary movement and many officers, who have received offers of promotion by Francisco Madara, are suspected of being ready to join him.

100 TO 500 RIOTERS ARE SHOT IN MEXICO.

El Paso, Tex., Nov. 21. — Between one hundred and five hundred persons were killed in riots which occurred at Zacateas, in the interior of Mexico, opposite Tampico, Saturday night, and at several other points yesterday, according to advice received here this morning. Demonstrations of the last few days point to further disturbances.

Wretched is the discontent that quarrels with its tools, instead of with its skill.

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3

The Daily Manna Calendar and Wall Roll For 1911

First Twenty-five Thousand Sold Out Before They Were Off the Press.

One of the most beautiful and unique things ever offered. The illustration is an exact representation of the cover except greatly reduced, making it impossible to show its many beautiful colors and rich appearance perfectly.

Made in the shape of a Wall Roll, with twelve leaves 12½ x 18½ inches, and cover; one leaf for every month. Is tinned at top and has silk cord for hanging.

The cover is printed on heavy enameled paper in beautiful colors and gold. The body is printed in beautiful colors on Satin Lithograph paper. It is sufficiently elegant to decorate the walls of a palace.

Each page has its monthly calendar at the bottom in large figures in colors. Above in a beautiful design is a daily scripture reading for every day in the month. These readings are not unclassified, miscellaneous scripture verses which have no relation to each other, but each month has a **living subject** of its own. Each reading has been carefully selected in relation to the subject, and together with the editorial notes, gives each page a distinct and special value.

The Editorial Staff consists of twelve persons selected from among the great leaders of Evangelical Churches and Religious Movements, and are known world-wide. A review of the list given below explains this fully.

A Marvel. This Calendar and Wall Roll is not only a marvel in its general plan, a marvel in its beauty and workmanship, every design being new and executed purposely for it, at considerable cost; but it is also a marvel in its selling price.

Price. Ordinarily, a piece of art of this grade and size would sell at, from two to four times the price at which this calendar is listed; but in view of a very large sale it has been decided to place the price at only **35c.** per copy, prepaid.

Then too, it is not only a work of art, but a valuable arrangement of readings for every day in the year, by competent and world-renowned editors. The center-piece of front cover is Schoenherr's picture of Jesus Knocking at the Door.

Sabbath School Feature. Besides the valuable readings for each day of the month, each page gives the subjects of the Sabbath School Lessons for the month together with the Golden Text and references for daily study. A valuable feature for quick reference or in case of losing Quarterly.

Daily Manna for a Whole Year, Gathered by Soul Winners

List of Subjects and Editors

JANUARY—The Ministry of Prayer. Rev. Andrew Murray, D.D., Author of the "With Christ" series and many other devotional books.

FEBRUARY—Christian Citizenship. Rev. George M. Mathews, D.D., Senior Bishop of United Brethren Church.

MARCH—Temperance. Mr. Samuel Dickie, LL.D., President of Albion College, and one of the most widely-known Temperance Advocates.

APRIL—The Universal Offers and Claims of the Gospel. Miss Evangeline Booth, Commander-in-Chief of the Salvation Army Forces in the U. S.

MAY—The Stewardship of Life. Mr. J. Campbell White, Secretary of the Layman's Missionary Movement.

JUNE—The Present Tenses of the Blessed Life. Rev. F. B. Meyers, B.A., President of The World's Sunday School Association, Author of many volumes, and one of England's greatest preachers.

JULY—Secrets in Soul Winning. Rev. A.C. Dixon, D.D., Pastor of the Moody Church, Chicago.

AUGUST—The Ministry of the Holy Spirit. Rev. G. A. McLaughlin, D.D., Editor of the Christian Witness and Author of the Commentary on Matthew.

SEPTEMBER—The Church and Her Marching Orders. Rev. J. Wilbur Chapman, D.D., The World-Around Evangelist.

OCTOBER—Our Bible's Message to the Young. Rev. John T. McFarland, D.D., Editor-in-Chief of the S.-S. Literature of the Methodist Episcopal Church.

NOVEMBER—Early Messianic Gleanings. Rev. W. G. Moorehead, D.D., Professor in Xenia Theological Seminary, and Author of Studies in Mosaic Institutions.

DECEMBER—Consecration. Rev. H. C. Morrison, D. D., Editor of the Pentecostal Herald and Professor of Theology in Asbury College.

OUR POSITIVE GUARANTEE.

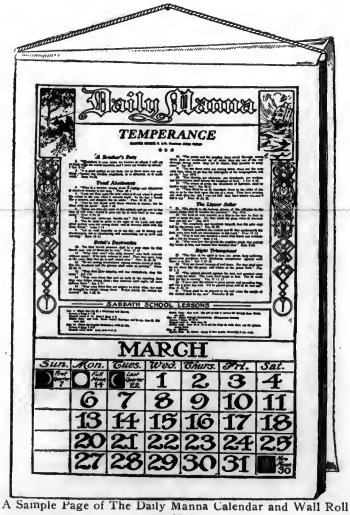
Every copy of our Daily Manna Calender and Wall Roll is sold on the following guarantee: If, after you have thoroughly examined it, you are not pleased with it, and satisfied that it is worth at least twice the price you paid for it, you may return same by mail, securely wrapped, to the Publishers who will cheerfully refund purchase price.

A most beautiful and appropriate gift.

The only work of its kind published.

Secure a copy for your home, office, study, or school at once. It will be a daily blessing to yourself and those who call.

Price, prepaid only 35 cents. 3 copies, prepaid, $1.00. Special prices to S.-S. Teachers, Ministers and others in dozen or more Lots.


Daily Manna
TEMPERANCE
SABBATH SCHOOL LESSONS
MARCH
Sun. Mon. Tues. Wed. Thurs. Fri. Sat.
1 2 3 4
6 7 8 9 10 11
13 14 15 16 17 18
20 21 22 23 24 25
27 28 29 30 31

A Sample Page of The Daily Manna Calendar and Wall Roll for 1911.

Address all orders to

Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, December 1, 1910. No. 47.

CONSERVATION.

Dr. C. Nysewander.

We conserve the forest,
Mountain streams, and land;
But are we as careful
To conserve the man?

Coal and precious metals,
Rivers, lakes, and falls;
That the great Creator
Made for use of all.

Herds and flocks we shepherd
In rich pastures green,
And from blasts of winter
Safely gather in.

Shield the feathered creatures
Saving fruit and grain
From destructive insects
That make labor vain.

Fleeting time we cherish,
Lost, will not return;
But each golden moment
Well used, life adorns.

And our civil freedom;
Bloodbought heritage;
Lost—then life's a burden
Borne from youth to age.

But then, why conserving
Transient things of time,
And the living being
To neglect consign?

Even life pre-natal
Should be shielded from
Vice' ills so fatal
And the curse of rum.

Save neglected children
From disease and crime;
Evil books, companions,
Dwarfing soul and mind.

Guide the girls that they may
Be the queens of home;
And the boys that they
True citizens become.

Save the men and women
From sin's vortex wild;
Body, mind, and spirit,
Vice should not defile.

Body, mind, and spirit,
Precious trinity;
To conserve man wholly
Is to save all three.

Jesus, great Conserver,
Saw the waste and loss;
Gave His life to save all,
Counting not the cost.

—Gospel Banner.

Items of News and Comment.

Stand up for Jesus if you are His follower.

Boasting is settled deep in the human heart, but it is seldom a sign of true courage.

Chapman-Alexander Campaign—Special evangelistic meetings were held in the City of Chicago from October 16—Nov. 26.

Apostle Peter's denial was a sore experience to the Master, but how does his prompt repentance put us to shame!

In the Hospital.—Mrs. Grubb as forwarded the following notice: "Los Angeles, Calif., Nov. 22, 1910. This is to notify you that Mr. E. F. Grubb of the City Mission is in the hospital at present afflicted with appendicitis. Operation will take place on the morning of Thanksgiving, Nov. 24."

Monday evening, Nov. 21, all the Mennonite students at the Moody Bible Institute in Chicago were kindly invited to the Mennonite Mission: on 63rd St., in charge of Rev. A. B. Rutt. Mennonites from different parts of the city were present: where the evening was spent very profitably.

Pamphlet.—Rome vs. America. By D. A. Sommer. 42 pages. 20 cents. Octographic Review, Indianapolis, Ind. Setting forth the dangers to America from the Papacy. Times change but Papacy remains the same, and tries hard to make headways in America as many proofs show.

Rev. Charles E. Hurlburt, director of the African Inland Mission, has accepted the offer of the Conference of Mennonites in Middle Illinois. They have offered their mission station at Kingyona, British East Africa, erected there several years ago, for the consideration of $600.

Publishing House Burned.—On November 22, the Publishing House of "Light and Hope", at Birmingham, Ohio, went up in flames. Very little of the contents could be rescued. This is a sad misfortune as Rev. J. A. Sprunger, the director of this enterprise, has been sick in bed for several months.

The Metropolitan Street Railway Company of Kansas City has abolished all smoking privileges on its cars. We never could understand why a lot of passengers should be compelled to sit and breathe offensive tobacco smoke that has come out of other people's mouths simply because the smokers haven't courtesy enough to discard their cigars and pipes in the absence of a rule requiring it. These second hand smokes are just like forcing a man to eat garlic because somebody else likes it.—Religious Telescope.

Every one owes it to the world to find the good qualities in others. When we hear of a good deed or a noble act, let us tell it as quickly as we would tell a spicy bit of gossip. When we talk of our acquaintances, we should forget their short-comings and remember their good traits. Try to encourage the good things, and to stop the progress of the bad.

The saloon is vastly different—Question: If the saloon business is as legitimate as any other business, why not treat the saloon as we do the grocery store, the restaurant or the barber shop? Why require the consent of neighbors to the opening of a saloon, hedge it about with restrictions and require a bond to cover damages?

Answer: The saloon business is not like any other business. It is an outlaw. It lives by sufferance. Its evil influence infects a community as the odors issuing from a slaughter house pollute the neighborhood.—The Commoner.

Bro. J. S. Hartzler if making his stay in India practical in material as well as in spiritual ways. Finding that the brick made in the neighborhood at Dhamtari are not of the highest order, he has kindly consented to lend a helping hand in instituting brick making at Balodgahan, having spent some time in that work in his early life. In this he is but imitating the life of Paul who, while vigorously pressing the work of preaching the Gospel found some time for tent-making. It is hoped that an industry may be established at Balodgahan that will mean much for the prosperity of the work at that place.—Gospel Herald.

Not new. Recently we were surprised by the statement that it is only about ten years since the public announcement of the discovery that the disease of consumption could be cured by living night and day in the open air. Our surprise is not at the announcement, but that any one would make such a statement. Dr. Benjamin Rush, Washington's physician, made this cure well known one hundred years ago. A work on physiology, published in Boston some several years ago, emphasized it. About the same time a prominent physician in London, at the head of a hospital, taught it and cured many cases, and there is reason to believe that Hippocrates, the father of medicine, relied upon it. Dr. Farr, in England, just seventy years ago, addressed a letter to the Registrar General of England and set forth that indoor life was one of the chief causes of consumption.—Christian Advocate.

A Happy Family.

Howard D. Yoder.

Let us look with unbiased openness of heart to these few observations from the school of life. Head of the family is the father, and what a Father we have—bless His holy name forever.

Children of the dust have unequal privileges of birth. Some have greatly superior fathers who are well able to make their children wiser than the children of fate. And in later life from the hearts of these fated children there arises many a sigh; many a tear; and many a longing expression, O that I had been born child of a King—a child of a King.

But fate lays his crushing hand upon them and from his cavernous depths of darkness, echoing and re-echoing through the lonely heart, comes the withering reply—Never—Never. But these cries of dispair arise from none but the worldly in time of trouble; the demon possessed; the carnally minded; the double minded; lovers of self; lovers of pleasure; lovers of riches, glory, honor, exaltation before men doubters and all who are of "little faith."

For all may die to these unequalities of present family relations and being born anew have the same wonderful Father and source of blessings, becoming

truly a child of a *King*. Yes and we all can rush the castle walls and surrounding our Father with joyful hearts, pour out our praise and gratitude to Him who will as truly—

"Put you down in the dungeon
In the round tower of His heart.
And there will He keep you forever,
Yes forever and a day."

As the poet Longfellow has so beautifully said in his poem entitled "The Children's Hour."

O brethren, have we sought and found this rich, deep and glorious life in God's family? The life which transforms all hearts into one, which breaks every barrier of inequality and rank and unites many men into the same family fellowship as brothers and sisters have in the physical family? Consider the fact that few, and may God speedily enlarge this family, are found among us who are possessors of this glorified life of trust and spiritual fellowship. Brethern, listen: I have frequented the visible churches and delved into the spirituality of various classes and to my amazement and sorrow have found such lives only here and there and far, much too far between. Will formal believers never realize the depths of God's promises and "press on to perfection?" Will they never come to delight themselves in God's Word, in the fellowship of those who love to pray and to praise God and to tell the wondrous story of salvation?

Oh, the religion of so many seems to be more like a Sunday jacket to strip on and off at will, and like a man dressed up spick and span in his best apparel, they do not feel comfortable until they have put them back in the closet and jumped into the free fitting clothes of the week.

Let us pray that the groom when He comes may not find us out of our wedding garments, but ready for the ceremony at any moment.

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free

"TEETOTALERS PREFERRED."

In recent years in various ways it has come to be very generally known that brewers, saloon-keepers and all who deal in a business way with intoxicating liquors discriminate against the drinker when it comes to hiring men for work, just as do business men of dozens of other businesses. But this knowledge on their part is not of recent discovery; no doubt it dates back with the individual as far as his first knowledge of the nature of the stuff in which he deals. And since the making and selling of intoxicating drinks has been an active business for centuries, we may safely conclude that distillers and saloon-keepers of remotest history have given expression, in public or private, to the sentiment found behind the following want ad which one of our readers sent us:

MEN WANTED: — A couple of good men wanted at the Perth Distillery; no drinking characters need apply; and those who do not use liquor at all preferred.
John A. McLaren.

In an issue of the same paper of later date the ad appeared again with a number of verses following, explaining, though not to the credit of the distiller, why he inserted certain conditions in his ad. We reprint the verses here so that our readers may get the force of the "explanation" in the keen, sarcastic lines of the rhyme maker:

WANTED—two men to work for us,
Good, honest men and willing;
Two strong teetotalers preferred
Who understand distilling.

Their work will be to make and sell,
On no account to buy;
We know the stuff and know it works,
No drinker need apply.

No man can do his duty well
Who drinks the liquid fire;
And we must have our money's worth
From people whom we hire.

It's money we are after, not
The pains, and rags, and snakes,
So want no man who's fool enough
To swallow what he makes.

Our stuff is made for other folks
To garnish bar room shelves;
That's where we send the article,
But never go ourselves.

And men can be respectable
Who only make and sell it;
And none but fools would drink the stuff
Who always have to smell it.

We want two men with ready hands
And brains to plan and think,
Who know enough the drink to make,
But know too much to drink.

A man should no more drink the stuff
Who labors at a still,
Than he should be a hog and eat
Because he makes the swill.

WANTED—two good men to work for us,
Good, honest men and steady;
To make, but not to take the drink;
For such our money's ready.

It is a repetition of the familiar spectacle of the liquor people giving themselves away. But how can they do otherwise? When a business is bad from beginning to end it is impossible for even its most loyal supporters to transact business with others or meet them in society without often proving, in a sense, a traitor to it. Oh, readers, good men and women true, will we not rise in our might, when we have these arguments put in our hands, and help these distillers and saloon-keepers to give away the business so completely that it will never be able to come back to pollute our fair land and ruin our homes? — Inglenook.

Money; Its Nature and Powers.

By Rev. A. F. Schauffler. DD.

My theme is summed up in one word and that is "Money." The wise man says, "Money answereth all things," and he never said a wiser thing than that. I am not going to give any definitions with regard to what money is from the standpoint of the political economist. I have a definition of my own that helps me, and perhaps may help you, to understand a little of the importance and the blessedness of money. My definition of money for my purpose is simply this: Money is myself. I am a laboring man, we will say, and can handle a pickaxe, and I hire myself out for a week at $2 a day. At the close of the week I get $12 and I put it in my pocket. What is that $12? It is a week's worth of my muscle put into greenbacks and pocketed; that is, I have got a week's worth of myself in my pocket. Or, I am a clerk and I hire myself out, being an intelligent and capable clerk, at $20 a week. Saturday comes and I get my pay, and, when I put that in my pocket, I pocket a week's worth of myself as clerk. Or, I am a merchant, and I have larger affairs; I have the handling of many clerks and require a higher power than that of the ordinary man. At the end of the week I strike my balance sheet and find I am to the good $1,000. That is a week's worth of the merchant, a higher grade of intelligence. But, my name is Edison, and I toil with a brain of extraordinary power, and I complete an invention, and at the end of the week I sell the invention for $50,000 and pocket the check. That is a week's worth of the highest inventive brain that there is. But it is all the same, anyway. The muscle man, the mind man, the genius, when he gets his money, is really getting the result of his own labor in the shape of cash.

Now, the moment you understand this you begin to understand that money in your pocket is not merely silver and gold, but is something human, something that is instinct with power, because it represents power expended. (If you are not earning any money of your own, and your father is supporting you, then you are carrying that much of your father around in your pocket.) Now, money is like electricity; it is stored power, and it is only a question as to where that power is to be loosed. I have my tremendous batteries with storage power, and say to myself: "Here is this enormous potentiality stored up, doing nothing, but capable of marvels. What shall I do with it?" I want to illuminate my house, and so make my attachments, turn on the buttons, and the house is lighted. That is not what I want, perhaps; I want to run a sewing machine or a pump. I change my attachments, again, and from the same storage battery run my little machinery in my house. That is not what I want; my desire now is changed, and I want intercommunication. I change the attachments and have my telegraph and telephone. But that is not what I want, perhaps. I have got a tremendous crick in the neck, and the doctor says electricity will cure it. I change my attachments again, get my wet sponge and rub the cords of my neck, and electricity is imparted and the pain disappears. But that is not what I want. Here is a man who is guilty of murder and has been tried, convicted and sentenced to death, and I want to kill him. I set him in the chair, put on the bands, touch the button and he is dead. What a marvel, what a marvel, I say is this storage battery for illumination, for intercommunication, for therapeutics, for death! That button governs the whole because it is the governor of a storage power.

Money is stored power. It can do nothing simply as stored power; it should be stored that it may be loosed again. How shall it be loosed? That is the only question! Now, the young clerk who has got $20.00 as the result of his week's wages, if he is wise, says: "I have got a week's worth of myself in my pocket; how shall I loose it?" One young man, being rather of an intellectual type of mind, goes up to the Young Men's Christian Association, buys a season ticket and looses that much of himself into the educational courses of the Association: that is, he is pouring his power back into his brain. That is good.

Another young man has a mother up in the country, who has toiled for him while he was a boy, and she is now a widow and poor. Saturday night he writes to her and says: "I remember how you toiled and sacrificed for me when I was a boy. Enclosed you will find a ten dollar bill. Please use it for some extra comforts for yourself." He is pouring a half-week's worth of himself back into his mother's lap. Blessed be that boy who thus looses himself in his old home while he is toiling in New York, Chicago, Montreal, or New Orleans. Another young man hears of the tremendous reduction in foreign missionary work, by reason of the decreased liberality of the church at home, and he hears of some teacher in India or colporteur in China who can be kept up in his work by a moderate gift. He makes up his mind that he would like to loose a week's worth of himself in China. He will never go to China but by this use of money he can transplant a week's or a year's worth of himself to China and loose it there for the Kingdom of God. So he sends his money to the Missionary Board. And another young man comes home with a week's worth of himself in his pocket and he goes out to the saloon, and Saturday night, in drinking and gambling and pool-playing, looses a week's worth of himself to kill himself. He is committing suicide with the stored power that he has got. Aye! there are more suicides than those who use pistols, poison and knife. There are those who are morally committing suicide, and they do it because they have stored power, self-power behind them, directed against their own heart, conscience and life.

Now, if what I have said be true, you begin to see what a change comes over our view of money as we put our hands in our pockets and feel what there is there; it is your power. And where are you going to loose that power? That is the only question. It is a very serious question indeed, because with the Divine blessing on this power that we store and then loose, there may come such results as shall cause us to marvel here and to praise God through all eternity. There are ways and ways of loosing financial force. It is startling sometimes to go behind the surface of things.

The first man in New York State who was executed by electricity was a man by the name of Kemmler. He had murdered his wife. The state tracked and tried him. The case went up finally to the Court of Appeals, and at last the end came. Kemmler was condemned, sentenced, and sat in the chair; the button was pressed and Kemmler was dead. I had investigations made to find out what the cost was to New York State from the beginning of that business until the day the button was pressed. All told figuring carefully, the cost was $100,000. At the beginning of that business a dead woman, Kemmler's wife; at the other end, a dead man. Two coffins, one at the beginning and one at the end, and between those two, $100,000 of state money spent—my money, your money, the taxpayer's money,—and at the inception and the completion of it two coffins! Pretty expensive is justice! It is the most expensive thing I know of—pure, unmitigated justice! It is terrific!

(To Be Continued.)

"The Mennonite" from now until January 1912 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

Home Circle.

The Family Altar.

One of the most powerful levers for righteousness which God ever gave to his people was that of the family altar. Some of the sweetest Christian experiences in the life of the writer were those of the family altar.

What more lovely sight than to see parents gather their children about them in a morning hour, and after reading a portion of the word and together singing some of the sweet songs of the gospel to bow down in a few words of prayer for help and guidance during the day. There is absolutely nothing sweeter and nothing which has such a powerful influence for righteousness upon the hearts of children. And yet what estimate have God's people placed upon this ordinance? They have allowed the world to so usurp their time that this precious hour has been crowded out. What greater insult to Almighty God than for his professed people to cowardly drop this important agency upon the frivolous excuse of "not having time." We might as well ask, is it not worth while to spend any time in serving God, or is the soul worth saving anyway?

It is entirely pertinent in this connection to ask, is filial affection or love of parents for their children perishing from off the earth?

Under the family altar regime of forty to fifty years ago there were many bright instances of the faithful efforts of parents through the agency of the family altar, to bring up their children in the nurture and admonition of the Lord, even invoking the aid of the rod, where necessary. The results were apparent in obedience to parents and respect for the aged. Under such training they were reared to manhood and womanhood, as a rule becoming loyal citizens of the state and members of the church of Christ. Comparisons of those years with the present are not cheering or comforting. Children of to-day are coming up to mature years, as a rule, with but one ambition: the gratification of their own wills, and to be in everything self-centered. Little, if any, parental restraint is exercised over them. The percentage of child criminals is greatly increased. They early come to understand that everything must give way to their loudly-expressed desires. To curb or restrain such an ambition is considered quite unnecessary, and too often unpopular. Corporal punishment at school is now quite sure to precipitate upon the teacher the wrath of the parents.

But we do not need to enter into details. If we love the children and care for their eternal welfare, we shall see enough, if at all observant, to cause many heartburnings.

Regrets are sometimes heard that God's people are deserting the mid-week prayer meeting. Having already deserted the family altar, can anything better be expected? And having dishonored King of kings, in the matter of the family altar, in the mad rush of the age, is it strange that the holy Sabbath day remains to us only in history? The fight is on for the maintenance of the word of God in our public schools. This attempt to dishonor God and our own country by the machinations of the Roman church would never have been attempted had the Protestant churches been faithful to their trust.

But we are not left hopeless. A bright gleam penetrates the darkness. The family altar must be re-established in our Christian homes. Let us make Christian America in name, Christian in very fact. Let us earnestly pray Almighty God to give Christian America a consciousness of her sins and the grace to humbly repent of them. —Herald and Presbyter.

"The Mennonite" to a new subscriber from now until January 1912 for $1.50.

Marriages.

Loganbill—Callison. — On November 10, 1910, at the home of the bride's parents near Excelsior, Mo., by Rev. D. D. King, Joseph Loganbill and Miss Tina Vera Callison, both near Excelsior, Mo.

Deaths.

Ida H. Breisch, beloved wife of Jonas M. Breisch, departed this life November 11, 1910. Sister Breisch was bedfast with a complication of illnesses over eight weeks. Resigned to her fate, she calmly and cheerfully bid her family goodby and went to meet her Maker. She was an earnest Christian woman, kind mother and faithful church worker. Services were conducted by her pastor, Rev. J. W. Schantz. Text Rom. 11:33. Burial in Mennonite cemetery Schwenksville. She leaves her sorrowing husband, 3 children, one an infant of one year, her mother, 2 sisters and 3 brothers.

Mary Gottschall, wife of the late Rev. Moses Gottschall, died at the home of her only son, Rev. W. S. Gottschall, in Bluffton, Ohio, on Nov. 16, 1910. Mother Gottschall had been sickly the last couple years and her end was not unexpected. In her young days she joined the Mennonite church and remained a devoted and faithful member until death. The remains were brought to her former home at Schwenksvile, Pa., where services held at the Eden Mennonite Church. The services where in charge of Revs. N. B. Grubb, A. B. Shelly and A. M. Fretz, Rev. Schantz spoke on Phil. 1:23, Rev. Grubb followed in English and Rev. Fretz in German. Her age was 78 years, 2 months and 14 days.

Contributions.

For C. M. College, Bluffton, Ohio:

The following is a list of the cash donations that have been received.

From the Fortuna, Mo., Congregation:—Simeon P. Lehman $5, Jos. and Clara M. Lehman $25, D. A. Gerber $50, H. D. Hosstetter $5, D. N. Garber $5, Rachel Garber $12, J. W. Loganbill $10, Barbara C. Garber $5, Simeon Aeschbacher $10, B.F. Loganbill $5, Wm. T. Lehman $25, A. J. Moser $5, Adam Basinger $9, S. M. Hosstetter $5, W. H. Lehman $25, Moses E. Lehman $5, Mrs. Lizzie Wefty $5, Peter C. A. Lehman $20, J. P. Loganbill $20, David J. Hofstetter $2, Israel Garber $100, C. G. Hofstetter $10, John Singer $5, P. P. Lehman $20, Mrs. P. P. Lehman, Ladies' Hall $5, Joel Lehman $5, D. W. Baumgartner $10, Elias A. Basinger $5. In addition to this there was given for the fund from the Fortuna Congregation $695 in notes.

From the Salem Church, Dalton, Ohio—Cash:—Caroline Baumgartner, Ladies' Hall $10, A. A. Sommer $20, Mrs. A. A. Sommer, Ladies' Hall $5, Mrs. Moser, Ladies' Hall $5, Sarah Baumgartner, Ladies' Hall $5, Dora Tschantz $10, W. H. Tschantz $5, C. Badertscher $10, Samuel Steffen $2, Fred Badertscher $5, J. L. Amstutz $10. Notes were given for the Endowment fund to the amount of $1340.

A friend, Bluffton, Ohio, $5; Mrs. S. A. Basinger, Pandora, O., $5; Mrs. D. Leisy, Cleveland, Ladies' Hall, $50; Mrs. C. Krehbiel, St. Louis, Mo., Ladies' Hall, $50; Fortuna, Mo., Congregation collection Day of Prayer $12.85.

$2539 have been added to the fund since the circular letter has been sent out giving the financial statement.

Gratefully acknowledged,
S. K. Mosiman, President.

Help us to secure new subscribers by sending us the names and addresses of your neighbors and friends who are not yet readers of THE MENNONITE. $1.50 will pay the subscription to a new subscriber from now until Jan., 1912.

The Mennonite.

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Rev. I. A. SOMMER, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor, 3004 N. 11th St. Philadelphia, Pa.

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Correspondence.

STERLING, O., Nov. 23.—The services at this place on Nov. 20 were in charge of Pastor Warren Shelly, who spoke from Rom. 6:4.

Immediately after the services five young persons were received into the church by baptism.

We shall continue to have services every Sunday as before. Mr. Neiswander, a student at Oberlin, O., supplies the pulpit every alternate Sunday.

Bro. E. F. Grubb in the Hospital.

Dear Readers of the MENNONITE!

While the rest of you were enjoying your Thanksgiving feast Brother Grubb was undergoing an operation for appendicitis in a hospital in Los Angeles. A sad Thanksgiving for that dear family. Surely they need our sympathy and our prayers at this time. The case was a very serious one but the physicians are hopeful of Bro. Grubb's ultimate recovery. Not likely that any of our church people miss the price of their Thanksgiving turkey. Not so much, presumably, because they are so fond of a feast, but because of their gratitude for the rich blessings received from the Father. Would the cash price of another turkey be much missed if the cash were at once sent forward to our city mission? Would that not be a good way to show our real thankfulness?

Bro. Grubb's family with local assistance will try to keep up the mission. They need our prayers but they need those prayers made effective by material assistance.

They are a people whose worldly goods are very limited indeed, and the present needs, which are of course large, should be responded to at once. Let there be a hearty response.

Kindly Yours,
J. C. Mehl,

Upland, Calif., Nov. 26.

Preach the Doctrines.

Not long ago at an evangelistic meeting in this city one of the speakers said, "The world is tired of doctrine." The sentiment seemed to touch a popular chord. On our own ears the cry has fallen, Away with your dogmas! Out with your creeds and confessions and catechisms!. We will none of them. This cry has had its influence on the pulpit and on the platform to the detriment of a vigorous Christianity. Much of that which passes current to-day under the name of the Christian religion, as it is illustrated in the lives of professed believers, is effeminate and weak. Nothing is more to be deplored than the religious superficialness and its double resultant, the disparaging criticism and distressing skepticism today prevalent. Among the reasons for this is to be reckoned the studied suppression, to great extent, of the fundamental doctrines of religion—the comparative paucity of doctrinal preaching and teaching.

They who join in this outcry are out of harmony with the great founder of Christianity. Doctrines were the subjects and substance of His discourses. The effect upon the people of His sermon on the mount was to cause astonishment "at His doctrine." As opposed to Atheism, Christ taught Theism. Against Unitarianism He preached the doctrine of the Trinity. He called Himself the son of man and the Son of God, asserted His preexistence and His oneness with the Father, and spoke of the Holy Ghost. Take all the cardinal doctrines of the Bible, accepted by the different bodies of evangelical Christians, Christ taught them and preached them. If ever the doctrine of man's depravity and guilt, and his helplessness therein, was preached, Christ preached it. If the way out of this dilemma into life and immortality through the blood of atonement was ever preached, Christ preached it. If the necessity of the holiness of heart and life was preached, Christ preached it. The certainty of death; the solemnity of the judgment; the eternity of the saints' bliss, and the sinners' woes—how He labored to inculcate them! His very presence in this world, His suffering life and ignominious death, were all sermons fraught with compassionate eloquence, on every doctrine of the Word of God.

Therefore, let not His ministers, who are ordained to preach the great saving doctrines of the Bible, nor His disciples who profess to sit at His feet as learners, forget the example of the Great Teacher. Let them be influenced by that rather than by the foolish demand of some that the doctrines be omitted; or, if presented, so glossed by bewitching rhetoric and modifying parentheses as to be emasculated of all energy. The sword of the Spirit placed in the hands of preachers and teachers is two-edged, nor is it meant to be a toy to play with, but a weapon to slay with, and no one is justified in making it ineffectual by dulling its sharpness with garlands of roses.—Christian Intelligencer.

The Foolish Virgins.

Accustomed as we all are to pass hurriedly by that which is undesirable and unpleasant, it may be somewhat startling to see an article on this subject. For, can we find any pleasure in the contemplation of the fact that there were those who thoughtlessly or perhaps deliberately failed to provide things needful for the supreme moment, the coming of the Bridegroom? But, shall we close our eyes and go blindly, amidst dangers and pitfalls, at the expense of what we might be in order to save ourselves a little anxiety about our soul's welfare? While we are so incessantly looking upon the brighter side of things, it at times becomes quite necessary that the appalling be thrust before us.

In one last and tremendous effort, the Master in His "Olivet discourse" lays down the plan and purpose of His mission. He presents the kingdom of heaven under the similitude of the "ten virgins," of which the "foolish virgins" constitute a part.

With a sense of pity if not of rebuke we say, thrice foolish virgins; foolish for not being willing to make an effort to supply the needed oil at an opportune time, foolish for not heeding the wise preparation of the wise virgins, and foolish for sleeping when as yet they were not fully equipped. They all had taken their lamps and went forth to meet the Bridegroom. But, what did they want with lamps without oil to replenish the burning wick? How could they sleep under such circumstances? They wanted lights with which to meet the Bridegroom. Had they no means of knowing that the oil had burned low? Were they not familiar with the lamp? They certainly knew that the oil was gone or nearly so, and yet they slept. Or, were they so enwrapt in the joy of the "going forth" that they were ignorant of the passing of time, and when they were finally overcome by sheer exhaustion, simply fell victims to the on-creeping slumber? One thing we know. They went forth to meet the Bridegroom. Whether they knew or did not know of the empty lamps, in either case the foolishness is the same. It is always poor policy to go to sleep when as yet we are not prepared for the first waking moments. The time to provide food for the morning meal is before retiring.

"But the wise took oil in their vessels with their lamps." The ten virgins went forth together. Five carried oil vessels and five not. Five prepared for the occasion and five not. Had not the five foolish noticed the extra oil vessels borne by the other five? Why did they not heed the example thus set forth? They may have argued thus: You are foolish for taking the oil vessels. Why encumber yourselves thus? Leave off the extras. We are out for a good time. Be not over-anxious. Too much preparation is waste. Live in and enjoy the present. Let to-morrow take care of itself. "Sufficient unto the day is the evil thereof." Whatever may have been their argument; they were not wise. 'Tis folly to spurn the wise example of the wise.

"And while they went to buy the Bridegroom came." In their extremity they went to buy. They were quite willing to put forth the effort to get a supply of oil, when forced to do so. However much they may have scoffed at and ridiculed the wise virgins for carrying the extra oil vessels, they had at least learned that the opportune time is, after all, the best. But they had learned it after paying dearly for it, and only after it was forever too late. Did they thoughtlessly come to their predicament? Was it rather a deliberate choice of their own to neglect the opportune moment, with no one to blame for it but themselves? Opportunity ignored is opportunity lost. Their destiny is settled; suffer they must. 'Tis folly to wait for a more convenient season. "Behold now is the accepted time."

But let us not censure the foolish virgins too severely, remembering, we all live in glass houses; rather study conditions as they now are. Or can we say, there are none such foolish virgins in our day? Have we outlived them? However reluctant we may be to give answer, we must, in the light of the parable say, most assuredly there are and always will be till Christ comes again. Sad fact indeed, nevertheless true. Then, where may we look for them? We ask, where were they in the parable? Did we not see them going forth with the wise ones to meet the Bridegroom? Up to a certain time they appeared very much alike. They all went forth at the same time. They all had lamps. They all slumbered and slept. They all rouse up at the midnight cry and trim their wicks. Thus far the only difference we see is the absence of the extra oil vessels. Yes, the foolish were with the wise. To-day we look for them with the faithful ones. They are there. They set out with the others. They have the lamp of profession. They look very much alike. But how detect them? In the parable the foolish virgins were those who had lamps but had no oil at the coming of the Bridegroom. It is generally conceeded that the oil typifies the Holy Spirit. If that be true, then we are ready to admit that the foolish virgins to-day are those who have not the Holy Spirit, yet profess to be followers of the Lord Jesus. There is something peculiarly awful in the fact that to find them we must go into the fold. They are among the spirit-filled, heaven-touched, blood-bought sons of the kingdom.

To be personal: can I know to which class I belong? If I bear the lamp of profession, I need to apply the question to myself. I must know, but how? Even in so weighty a question as this we are not left to doubt, although the foolish virgins seemed unconscious of their terrible condition until it was too late. Deeply solemn fact that they knew not their condition! It was, however, not a fault of the Bridegroom whom they went to meet; but it was altogether a fault of their own. They might have known. I repeat: deeply solemn fact, their unconscious condition! No one needs be in the dark. "The way of the Lord" is so simple, so easy, that not even the foolish virgins would have needed to fall into the predicament. Holy Writ assures us of its being an easy way. The greater numbers following the Master were the common folk, the lowly and often the illiterate, such as could not have followed a complicated way. Yes, the way is simple and easy.

"Believe in the Lord Jesus," is the word of Paul to the prison-keeper, "and thou shalt be saved."

According to Rom. 3:28, "Man is justified by faith without the deeds of the law," and, Jas. 2:24 says, "Man is justified by works and not by faith only." So then, he that believes and is justified by that faith that is justified by works, has the oil of the Holy Spirit.

Note again, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," are the words of Jesus. Also, "by their fruit shall ye know them."

For further distinguishing marks of the believer, study carefully such passages as Rom. 8:9, 14, 16, 26–27; Gal. 5:18–23,

Dear reader: do not rest your hope on your feelings in this matter. Be content with nothing less than a conformity of your life to the Word. Bear in mind there are foolish virgins to-day yet and always will be till Christ comes again to take His bride (the church) unto Himself. There are yet tares in the wheat. There is leaven in the meal. When the net is hauled in, there will be fish both bad and good. Alas! Alas! There are foolish virgins. Somebody will be the foolish virgin. Is that somebody me?

M. NISWANDER.
Goshen, Ind.

A Great Opportunity Neglected.

In his Nobel Prize address at Christiania last May ex-President Roosevelt, as is well known, made the following utterance: "Granted sincerity of purpose, the great powers of the world should find no insurmountable difficulty in reaching an agreement which would put an end to the present costly and growing extravagance of expenditure on naval armaments." He went so far as to speak of the need of checking "a cruel and unhealthy militarism in international relationships." "Something should be done," he said, "as soon as possible to check the growth of armaments, especially naval armaments, by international agreement." He urged also the formation of a League of Peace and an international police among "those great nations which sincerely desire peace and have no thought themselves of committing aggressions."

The utterance of these views awakened an unusual amount of interest at the time among the pacifists in all countries. Some went so far as to express the conviction that Mr. Roosevelt, as the logical sequence of what he had said at the Nobel Institute, would soon thereafter throw himself at the head of a movement to bring to execution the program which he had outlined. With his prestige as former President of the United States, his tremendous energy, push and capacity of getting things done, it was believed by some that a new epoch in the history of peacemaking was about to be opened by him, and with many of the friends of peace expectation was on tiptoe.

If Mr. Roosevelt, on his return to this country, had at once taken up this matter in earnest, and through the *Outlook*, of which he is an editor, and on the platform and in his interviews, had developed and urged it, and in season and out of season, as he does some of his "policies," the whole civilized world, which is praying and longing for deliverance from the "cruel and unhealthy militarism" of our time, would almost certainly have followed and supported him in such a passion of loyalty and enthusiasm as he had never yet experienced. It was one of the finest opportunities that ever came to a public man to do a service of the highest order to the world, a service, too, which he saw clearly ought to be done.

Six months have passed since the Christiania address was given, and, so far as we know, scarcely a reference has been made by Mr. Roosevelt to the subject of limitation of armaments, which he there gave such a prominent place in his discourse. Instead of reiterating, elaborating and enforcing what he there set forth as a pressing moral demand, he has in his political campaigning through the country lost no opportunity to urge again his "big stick" and his navy policy, as the way of safety and peace for this country. In other words, he has been doing his utmost to keep our country in a course of naval policy, the direct effect of which is, we feel sure, to stimulate other governments to suspicion and distrust, to continuance of their rivalry, and thus to aggravate the "cruel and unhealthy militarism" of the day.

Not a few persons are beginning to ask whether Mr. Roosevelt really meant anything serious by his Christiania speech. What he has meant by his pleas, since his return home in several cities, in behalf of a "big stick" and big navy policy, everybody understands; for these have been nothing more than a repetition of what he was in the *habit* of saying when he was President. He has struck no new note in this regard. But what he said at Christiania was a new note. A repetition of this new note at home would have delighted the major portion of his fellow countrymen as nothing else which he could have uttered would have done. He might at least have talked about it, they think.

Perhaps he will yet take the matter up when he is through with the present exigencies of politics. It is his duty to do so. His Christiania speech has put him in bonds to make the effort to see what can be done. The opportunity has not yet entirely passed; it has only been so far neglected. Will he seize it while the day lasts?—Advocate of Peace.

Editorial.

The Church and The Child.

Some one has said, "The Kingdom of God comes child end foremost." Jesus reminded His disciples that the way to the Kingdom was through becoming as little children. The church needs the child in service. A service too narrow to include the child becomes cold, formal and lifeless. If Christianity is ever to save the world it must get its mastery over men in childhood when a mastery of life and conduct is possible. There is little prospect of winning any one to Christ after 30. At most only 5 out of every hundred come to Him after passing the 30th year. The church's concern for its future existence should lead it to train from infancy by scripture study and association with godly teachers and by every means that lead to conversion, those who must continue the life of the church in the next generation, if the life of the church is to continue at all. It is about time that the church realize that it is spending too much of its efforts in the wrong direction. While Sabbath schools represent a sincere effort to win and hold the young the fact still remains that for every hour spent in ministry to the children ten hours are given to ministering to adults. Were we to examine the accounts of nearly any congregation we would see that the church thinks it has done its duty when it has spent a dollar for the children and ten dollars for itself. Is this fair to the children? Is it fair to ourselves and the church when we expect these same children to keep up the church and the work which we commenced in future years?

The minister should wake up to a new appreciation to the needs of the child. His preparation for the ministry should include a study of the child mind and the child nature. He should feel that the demands of childhood and youth require the greater portion of his time and efforts. What is the use of a minister spending his time petting a lot of useless grumbling saints who cannot be depended on for anything when his efforts might be devoted to making the growing generation cheerful and useful members of the Kingdom of Christ?

The child problem in the church as in the society is as old as the institution itself and yet the child has not come to his own. This is not because children are hard to reach or because their needs are so very hard to understand, neither is it because it is difficult to win them to reli-

gious lives and saintly ideals but because too much emphasis has been placed upon the needs of the adult. If the children are to be of greatest value to the church and its aims, the child problem must be appreciated from a side other than an ecclesiastical and theological point of view. The church must win and hold the child not so much by an appeal to the head as by an appeal to the heart. It is the affection of the child we want to win, then an intellectual assent to the truths for which the church stands is sure to follow.

For the Mennonite.

Nature and Position of Angels,

BECHTELSVILLE, PA., Nov. 19, '10.

The word angel, both in the Greek and Hebrew signifies messengers. They are agents by whom God makes known his will unto man and executes the purpose of His government. Angels were sent in ancient times by God to bring messages to His servants on special occasions. Acts 5:19; 12:7, 23.

The apostle Paul to the Hebrews says, "Are they not all ministering Spirits, sent forth to minister for them who shall be heirs of salvation."

This should be a great consolation to every believer to know that God has provided angels who are guarding His faithful followers on life's toil and trouble.

We read that the angel told Hagar in the wilderness that she should return—comforting her. Abraham entertained angels. We may entertain angels unawares by entertaining strangers. Heb. 13:2.

We are also exhorted not to despise government and to speak no evil against dignities. 2 Pet. 2:11—"Whereas angels are greater in power and might, bring not railing accusation against them before the Lord."

Angels are a little higher than man. Ps. 8:5. "An angel of the Lord by might opened the prison doors and brought them out." We learn the angel of the Lord stood by him and a light shone in the cell and he smote Peter saying "arise up quickly", and the chains fell off his hands. Angels, we are told, never die as they are the children of the resurrection. They shall not know the hour when the Lord will come in His glory. All angels of God are bidden to worship Jesus the son of God. Heb. 1:6. The Lord will come in His own glory and in his Father's and of the holy angels—they are glorious beings.

After the burial of Jesus there was a great earthquake, for an angel of the Lord descended from heaven and rolled away the stone. Peter said, "And if God spared not angels when they sinned, but cast them down to hell and committed them to pits of darkness, reserved unto judgement". "Know ye not that we shall judge angels?" 1 Cor. 6:3. Angels therefore may be judged by believers. We even read that angels eat—"Man did eat angels' food! He sent them meat to the full." Ps. 78:25.

There are numerous angels in heaven. When Jesus was betrayed one of the disciples drew the sword to defend Jesus. Jesus said: "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?"

We read also of a host of angels in heaven. There are also angels of the Devil who have power subject to God's will. In the parable of the tares Jesus said that "the enemy that soweth them is the Devil". The angels of heaven are the reapers of the righteous at the time of His appearing when He will gather the sheaves into His fold.

The angels have their abode in heaven. Jesus says to Nathanael, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the son of man".

Luke says, and suddenly there was with the angels a multitude of the heavenly host praising God and saying" etc. The angels in heaven have never sinned and are not therefore partakers of the benefits of the redemption as men are. The angels share with the joy in heaven. "Likewise there is joy in the presence of angels of God over one sinner that repenteth."

"He shall give His angels charge over thee to keep thee in all thy ways", said the Deyil to Jesus when he tempted him.

If we are His faithful followers the Lord will have His guardian angels around us so nothing can harm us without His permission. M. G. Oberholtzer.

Notes on the C. E. Topic.

Dec. 11.

How Must a Christian Be Different From Others.

2 Cor. 6:14—18.

In many respects we are like other men. We must earn our living honestly using the means that God gives us for that purpose. We owe a duty to the world and must take up the tasks and responsibilities that an orderly society imposes, but, with it all, we must not be like other men. While we are in the world, we must not be of the world. The world knows not Christ. surely we do not belong with those who neither know Christ or love Him.

A Christian cannot be a lamp under a bushel. He must shine for Jesus. One of the marks of a Christian easiest to recognize is his speech. He speaks the language of the kingdom. A moment's conversation with him will prove that he has been with Jesus. He will confess Him before men knowing that he also will be confessed before his Father in heayen. Besides confessing Him, his speech must be clean and pure. Reverence for God and holy things will compel him to keep his speech free from even the suggestions of profanity. An impure jest is a certain sign of an irreverent person.

A Christian should be a happy man. His soul hungers for pleasure as much as the soul of any other man but their tastes differ. If he must sing it will be the songs of Zion and not the silly jingles that gladden the heart of the worldly man. If he must have exercise, his exercise will be an "Exercise unto Godliness." The companions in whom he finds joy are those, who like him, find joy in the Lord and doing the Lord's will.

Business of some kind occupies the time and attention of both good and bad. A man of the world *may be* straight in business, but a Christian *must be* straight. It is but natural to expect that some businesses are neither honest nor respectable but a Christian's business, if he is a true Christian, cannot be either dishonest or unholy.

The habits of a man are his masters. Habits grow in power as the result of long continued practices of certain things. When evil actions are the daily program of a life, evil is the master. The habits of doing good, of thinking good, and of speaking only good are the ear-marks of a Christian.

Some men do good for evil purposes. The act alone does not make one righteous unless the motive prompting that act is righteous. The heart of a Christian must, above all things, be different from others. A Christian is a Christian only because God has given him a new heart.

Notes on the S. S. Lesson.

Dec. 11.

The Crucifixion.

Matt. 27:15—50.

Golden Text: Isa. 53:5.

In our study we should not miss a single detail of the crucifixion. We should read the four accounts. It shows the awful sinfulness of humanity on one hand and the extreme love of God on the other. Every detail is as prophecy declared it should be. His crucifixion, Ps. 22:14, 17. Gall and vinegar offered to Him, Ps. 69:21. Prayer for His enemies, Ps. 109:4. Cries upon the cross, Ps. 22:1; 31:35. Death in the prime of life, Ps. 89:45; 102:24. Death with malefactors, Ps. 53:9—12. Convulsions of nature, Amos. 5:20; Zech. 14:4, 6. Casting lots, Ps. 22:18. No broken bone, Ps. 34:20. Piercing, Ps. 22:16; Zech. 12:10, 13:6. Voluntary death, Ps. 40:6—8. Vicarious suffering, Isa. 53:4—6. Burial with the rich, Isa. 53:9. God was ages in preparing for man's redemption. The cross was the final completion of His plans. While the Romans were the actual executioners the moral responsibility for His death rests with the Jews, God's chosen people.

The attitude of men toward Christ is about as it was when they crucified Him. The ingratitude, the baseness, and the selfishness of their attitude toward Him "crucified Him anew." The heartlessness of those who gambled for His garments at the very foot of the cross makes us wonder how the heart of man can ever become so hard, but even today people follow their own selfish interests under the very shadow of the cross ignoring the fact that God's own Son died to save them from their wicked practices. The average man to-day cares no more about the suffering of Jesus than did those who cast lots for His garments.

The crucifixion of two robbers was more than just the fulfilling of a prophecy. It gave them an opportunity to be saved, which one of them embraced. Jesus has the desire and the power to save the worst sinner even at his last moment if he desires salvation.

The superscription over the cross was given in Hebrew, Greek and Latin. It announced a crucified King to all the world: in Hebrew it was a message to Israel, in Greek to men of commerce and literature and in Latin to the citizens of Rome, the greatest empire men knew.

The cup of bitterness increased as he was mocked by passer-by, by Jew and even by fellow sufferer for He loved them all and was dying to save them.

"Even in the moment of seeming utter desertion, He still holds on to God and cries "My God." He is conscious of personal innocence while suffering for the sinner. It was soon "finished" and the cloud passes by and faith shines forth triumphant, and again He cries out with a loud voice: but no longer "My God," but, "Father, into thy hands I commend my spirit."—(Torrey.)

News of the Week.

Domestic.

FREIGHT RATE HEARING.

To Show Strides Taken to Fatten Pockets of Those in Control. — Pennsy. Making Money Fast.

Washington. — A nineteen-year-old boy, B. B. Burgunder, of Baltimore, whose command of railroad statistics baffled attacks on his testimony in cross-examination, was a sensational witness before the interstate commerce commission in the freight rate increase hearing to-day. Millions of dollars were mentioned as a bagatelle and a showing of enormous profits in handling the freight business of the country was made in the general testimony. Besides Burgunder, the witnesses were Henry C. Barlow, of Chicago, director of the Chicago Association of Commerce, and Ezra Williamson, of Cincinnati, commissioner of the Receivers and Shippers' association.

Youth Stumps Attorneys.

Burgunder was put on the stand to testify to his own statistical computations concerning the "rights of stockholders." Within a minute he had the members of the commission poring over copies of his tables and all the counsel listening to his analytical interpretations of and deductions from the figures. The rapid-fire calculation made by the witness in response to two or three inquiries were sufficient to let him and his tables pass by unchallenged.

Mr. Barlow believed in a horizontal increase in rates in the event any were necessary which he was not willing to concede. He thought iron and steel and coffee and sugar should help bear the burden the carriers purposed to place upon the public.

Mr. Barlow said his position was that the shippers felt the increases were unjust and unreasonable; that they were discriminatory and that the shippers of those articles which were affected by the inrease had already paid their pound of flesh.

He arraigned the commodity rate system, the old rebate system now under legislative ban. He said his direct connection with rebate payments, while he was in the railroad business, extended from the Atlantic to the Pacific and that his policy then was to pay the largest shippers the largest rebate and to graduate the amounts of rebates down to the smallest shippers.

The Fort Wayne Road.

Mr. Willamson filed a mass of memoranda intended to show the immense strides the railroads have made in the direction of filling the pocketbooks of those controlling them. He referred particularly to two arms of the Pennsylvania system, the Pittsburg, Fort Wayne & Chicago & St. Louis.

He cited figures which he said showed the excessive earnings of the Fort Wayne road and said both roads revealed a splendid condition of credit quite up to the 7 per cent. standard fixed by President McCrea, of the Pennsylvania, and Willard, of the Baltimore & Ohio. Mr. Williamson declared emphatically that the railroads did not need any advance in rate.

He showed how the Fort Wayne line, according to his statement, had built up a $20,000,000 property to a $60,000,000 property; how, after taking care of fixed charges, the Pennsylvania company, guaranteeing 7 per cent. for virtually a thousand years, the Pennsylvania railroad had $43,000,000 of guaranteed stock of the Ft. Wayne, which was "velvet," as the witness suggested.

THOUSANDS OF BABIES STARVING.

Chicago, Nov. 27. — The citizens' strike committee which has investigated conditions in the families of striking garment workers reported to-day that 5,000 babies are starving here as a result of the labor war. The report was made at a meeting at Hull house, and a special babies' milk fund was started at once by members of the committee.

Estimates at the meeting showed it would take at least $100 a day to provide milk for babies in actual want, and the suffering appeared so great that $1,100 was contributed by members of the committee. The fund is to be kept distinct from other strikers' funds.

The garment strike is no nearer a settlement than a week ago, according to reports of the unions, and both sides have settled down for a long struggle.

CENSUS.

Oklahoma's Population. — 49 Cities of over 100,000.

Washington, Nov. 26. — The population of the state of Oklahoma is 1,657,155, according to statistics of the thirteenth census, made public to-day. This is an increase of 242,978, or 17.26 per cent., over 1,414,177 in 1907.

The population of the counties containing the principal cities is: Oklahoma, 85,232, compared with 25,915 in 1900, and Logan 31,740, compared with 26,563 in 1900.

With only Portland, Ore., Seattle and Spokane, Wash., and Duluth, Minn., and Superior, Wis., missing, the cities of the United States of 25,000 and over have an aggregate population of 27,809,835.

Forty-seven of the cities contain more than 100,000 and of this number eleven have risen into the 100,000 class since the census of 1900. There has been a much larger growth in the cities below 100,000 than in those above, the percentage for the former being 39,4, as against 31 for the latter.

Portland and Seattle will be added to the class of larger cities. In 1900 Portland had 90,426 and Seattle 80,671. So that there will be at least forty-nine cities in the country containing more than 100,000 each.

Illinois 5,638,591.

Washington, November 28. — The population of the state of Illinois is 5,638,591, according to the statistics of the thirteenth census made public today. This is an increase of 817,041, or 16.9 per cent., over 4,821,550 in 1900. The increase from 1890 to 1900 was 995,199, or 26 per cent.

1,294,450 In Maryland; 1,192,214 In Nebraska.

Washington, November 29. — The population of the state of Maryland is 1,294,450. This is an increase of 106,406, or 9 per cent.

The population of the state of Nebraska is 1,192,214, an increase of 125,014 or 11.8 per cent.

MEXICAN REVOLUTION NOT OVER.

Washington, Nov. 29.—Gustavo A. Madero, brother of the leader of the revolution in Mexico, who is here representing the interests of the insurgents, issued a statement to-night declaring that only skirmishes have taken place thus far with government troops; that large bodies of volunteers are constantly augmenting the revolutionist's forces in Chihuahua, Durango and neighboring states and that the revolt in Yucatan, Campacho and southern Mexico is even more serious than in the north.

"Nearly 9,000 prisoners were in the prisons in Mexico City yesterday," says the statement, "and there have recently been many secret executions, several of the young army officers, whose loyalty was under suspicion.

General Diaz is reported in inside circles to be prostrated, and has threatened to dismiss Senator Cocio, the minister of war, because of the magnitude which the revolution has assumed.

MANY KILLED IN A FACTORY FIRE.

Newark, N. J., Nov. 26. — At least 28 and possibly more persons were killed and more than 40 were injured in a fire which to-day destroyed a big factory in the heart of the manufacturing district in this city. Eleven bodies were taken from the building before noon and it was known that others would be found in the ruins. Thirty-one injured were taken to the hospitals, where several died. Practically all of the victims were young women employes of manufacturing concerns in the building. The fire started soon after work began.

NET INCOME, THREE BILLIONS.

Washington, Nov. 27. — The net income of the 262,490 corporations of the United States which are subject to tax under the corporation tax law was $3,125,470,000 for the year which ended on June 1. According to the returns made to the internal revenue bureau the capital stock of the corporations was $52,371,625,752, and the bonds and other indebtedness was $31,133,952,696.

New York City Larger than State.

WASHINGTON, Nov. 23.—New York city for the first time has become greater in point of population than all the remainder of the state of New York outside the greater city limits.

Of the 9,113,279 people in New York state, as shown by to-day's statistics, 4 766,883 are in New York city and 4,346,396 in the state, outside of the city, making the city 420,846 the greater in population. This is an increase of 1,844,385 or 25 4 per cent. over 7,268,894 in 1900.

The population of the state of Ohio is 4,767,121, an increase of 609,570, or 14.7 per cent. over 4,157,545 in 1900.

RAILROAD COULD SAVE $1,000,000 A DAY.

Washington, November 29.—In reply to the offer of several western railroads to employ him at his own salary if he could show them, as he declared he could how American railroads could save $1,000,000 a day, Louis D. Brandeis, of Boston, today telegraphed that without any charge to them he would be glad to meet and point out to a conference or conferences of eastern and western railroad presidents how such saving could be affected.

Mr. Brandeis is here representing certain shipping organizations in the freight rate increase hearing being conducted before the interstate commerce commission.

WOMEN NOW VOTE AT GENERAL ELECTIONS.

Olympia, Wash., Nov. 28.—Women of the state of Washington, twenty-one years or over, now have the right to vote at all general or special elections, Governor M. E. Hay having issued late today his proclamation putting in force the constitutional amendment adopted by the male voters at the election held November 8.

Foreign.

ATTACKS THE KAISER IN REICHSTAG SPEECH.

Berlin ,Nov. 26. — An attempt to "gag" Emperor William by law is to be made by the Socialist members of the reichstag. In a bitter speech, filled with invective, Herr Ledebour, to-day assailed the recent utterances of the kaiser, ridiculed his pretensions of "divine right," and said that public utterances along the line of those recently made by the monarch were not only "bad taste, but positively irritating to all Germans who have the welfare of the nation at heart,"

"What measures will the chancelor take to keep his pledges given to this reichstag by Prince von Buelow?" demanded Ledebour." These were given solemnly in the name of the emperior, only to be ruthlessly violated by his majesty at Koenigsburg and other places. Did the pledges mean nothing? Can the German peple believe that promises from the throne are intended to be kept?

"The time has come when legislation must be enacted that will keep the ruling monarch from making public utterances that reflect on his people."

280 PEOPLE PERISH IN STORM.

Berlin, November 29. — That 280 Russians and Persians have perished in a storm in the Caspian sea is the statement made today by the Tageblatt, on the assertion of an eyewitness. The Tageblatt's correspondent declares that ten vessels went down in the hurricane. A passenger steamship witnessed the tragedy unable to render effective aid. The disaster is said to have occurred near Astrakhan.

Scores of ships, several with their crews on board, were sunk at their moorings at different coast towns. Seven towns along the coast were flooded, the inhabitans in hundreds of cases being forced to take refuge in haystacks. The plight of the sufferers it pitiable, as intense cold has added to the general misery. A number of steamers have been sent from Astrakhan to aid the sufferers of the storm.

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Vol. XXV. BERNE, INDIANA, December 8, 1910. No. 48

THE WALK.
By Amos R. Wells.

I took a walk in Holy Writ
Upon a pleasant day;
And sweet the blooms that bordered it,
And fair the shining way.
It led me to a meadow wide
By homes of cheery men;
It led me where the waters glide
Soft in a mossy glen.
It brought me to an orchard rare
In fragrant lanes outspread,
And healthful fruits were glowing there
With savory gold and red.
It led me to a mountain height,
Above the gleaming land,
The farms and cities all in sight,
And all of heaven at hand.
And when the evening stars were lit
I found the homeward way:
Oh, dear the walk in Holy Writ
Upon a pleasant day!

I took a walk in Holy Writ
Upon a stormy day,
When crashing bolts the heavens split,
And tempests tore the way,
It led me by a footpath clear
Where sheltering branches bend;
It led me to an inn of cheer,
And there I found a Friend.
He built a fire that warmed me through,
He brought me bread and meat,
A strengthening draught he brought me, too,
Medicinal and sweet.
And then, before the gleaming brands,
He sang of mighty things,
And swept with sure and eager hands
Thought's most imperial strings.
And last, when morning stars were lit,
He set me on my way:
Oh, blessed walk in Holy Writ
Upon a stormy day!
—Sunday School Times.

Items of News and Comment.

Jesus is the King to whom all nations and people should yield allegiance.

Rev. E. S. Shelly, of Pennsburg, Pa., will supply the pulpit of A. M. Fretz at Deep Run, Pa., in his absence on Dec. 11.

Jesus is a King with many crowns; He is a King in the realm of culture; He is to be King in the political sphere, in trade, commerce, and all the activities of men.—Bible Student.

Rev. A. M. Fretz, of Souderton, Pa., on his trip westward to Bluffton, Ohio, where he is assisting Rev. W. S. Gottschall in a series of Gospel meetings, stopped over Sunday, Dec. 4th, at Wadsworth, O., with Rev. W. S. Shelly and preached in the churches at Wadsworth and Sterling, Ohio.

The Church Council of the Deep Run church at a recent meeting decided to discontinue regular German services, and to have only English, optional with the pastor to have services in part German, when German speaking people are present. The church recently had a large accession of young members.

The Navy Department has been making experiments with electric cooking, with a view to introducing electrical ranges on warships. The tests show that electricity is slightly cheaper than coal for cooking purposes, and that the action was not only quicker but more thorough, owing to the fact that electrical heat could be distributed to better advantage and more uniformly than could the heat of a coal range.

Tercentenary next year.—The American Bible Society, Astor Place, New York, is promoting a tercentenary celebration of the King James' version of the English Bible, to occur on April 23, 1911, as no day and month can be ascertained as a definite anniversary. The King James version is the one in common use in all English speaking countries and seems to be gaining in popular favor, notwithstanding the strong efforts to introduce the American Standard Revision.

A Strange Balance.—On one side of the scales Ohio has four millions of dollars in her treasury and all her debts paid, and on the other side are now sixty-three dry counties. This is a practical demonstration of the prosperity which follows the prohibition wave now fairly started in many localities of our country where the expensive liquor institutions depressed for many years a healthy, normal growth in the different vocations of life.

Improving.—Mrs. E. F. Grubb, of Los Angeles, Calif., reported under date of Nov. 29, 1910, as follows: Dear Editor:—E. F. Grubb is getting along nicely since the operation. Doctor said this morning that he is out of danger now. It was a puzzling case to the doctors who performed the operation, that there should be such an abscess at the appendix with such a great lot of pus and yet no pain (except the first two days of sickness) and no fever before or after the operation; but we who have had experience with the Great Physician can understand.

Sylvester E. Scoville, Presbyterian minister, former president of Wooster (Ohio) University, and one of the prominent figures in the recent World's Citizenship Conference in Philadelphia, died suddenly of pneumonia at his home in Wooster, Ohio, Nov. 29. He was in his 76th year, and active to the time of the sickness which ended his life.

A man went to a saloon and got drunk. He then went out and killed a man and was sent to the penitentiary. His wife has sued the saloon keeper for selling liquor to her husband and making him drunk, and she has been awarded $3,500. This was at Greenfield, Ind. If these saloon keepers and brewers and distillers were compelled to pay for all the damage they do, they would be bankrupted and sunk into perdition. There is not enough money in the universe to pay for their enormous and revolting crimes. Good men should not advocate the saloon, should not support it in any way.

The Spirit of Catholics.—The Roman Catholic Convention recently held in New Orleans made quite a number of "demands" at the close of the meeting which were in line with the medieval spirit and record of that body. One of these was the "demand" that all newspapers containing "unfair" criticisms of Roman Catholicism shall be excluded from the mails. Of course they would choose to be the judges of what is unfair or unjust, and under this they would exclude all criticisms, because the fact is, that the more truthful they are the more they hurt. It is extraordinary that a body that has made it its rule to oppose and persecute and excommunicate and anathematize all its opposers and critics should be so sensitive, but it is in accord with its record. Censorship of the press is carried to its logical extremes in Turkey and other Mohammedan lands. Freedom of the Press is one of the rights of the people known only in Protestant lands. This New Orleans Roman Catholic demand is for the extermination, in this free land, of free speech and a free press, wherever the truth is told by unfriendly pens and tongues. Such is the spirit and such the "demand" even to-day of this persecuting body. Let notice be taken. To be forewarned is to be forearmed.—Herald and Presbyter.

Encouraging Facts.

For the encouragement of our missionfriends who have of late responded so liberally to the appeal of the Board in helping to extinguish our mission indebtedness we publish herewith an extract of a letter written by the treasurer of the Board: "Bless the Lord, O my soul and forget not all His benefits! These are the deepest sensations of our hearts in reviewing the gracious help we were permitted to experience in a large measure. Our mission indebtedness has been paid to within $1000.00. And were it not, that some money has to be retained to meet the immediate current expenses there would be money enough in the treasury to pay off even these last $1000.00."

To this the president of the Board writes: "Brother Harder's letter shows that our prayers are heard and that our treasury is solvent again. All thanks to the giver of all good gifts!"

Encouraging as the above is to the members of the Mission Board it can not be less encouraging to all missionfriends. It shows anew, how the Lord creates both the capability and the willingness to give so that His work can be continued. While the Mission Board recognizes the fact, that all good things come from God and that He is entitled to all honor praise and thanksgiving, yet it feels a deep sense of gratitude towards those of our churches and missionfriends, who have responded so promptly and liberally to the appeal of the

Board in helping to deliver us from our late financial crisis. We have a new testimony of the fact, that our trust in the Lord is not misplaced and that our prayers are not unheard.

A. B. SHELLY, Sec.

For the MENNONITE.

The Folly of Certain Bible Critics.

The following paragraphs occur in Dr. J. A. Seiss's Lectures on Daniel published under the title,—"Voices from Babylon." In these words the noted author points out the presumptuous folly of the pretensions of certain would be higher (in reality lower, because destructive) critics.—A. S. SHELLY.

"For my own part, I have very little sympathy with the spirit which is forever at work to revise, correct, and expurgate the text of what the Church has for many, many ages received and treated as part of her most sacred Books. I believe that much that is done in this line is presumptuous, uncalled-for, and in the highest degree irreverent. In most instances it is in the interest of some false doctrine, the skeptical pride and selfishness of the human heart seeking to make God's word square with the philosophies and notions of depraved human thinking.

"Biblical criticism has its place, and needs to be diligently cultivated. It may also, now and then, serve to set the Church right on some particulars evidently different from what many may have rested in as settled. Nor should we ever fail to be concerned to have a pure text in those Books which we hold so sacred, and correct readings of that text. We cannot be safe in matters of our faith without it. But the danger is rather, not to receive too much, but to receive too little, and to quibble and tinker where there is no real occasion for it. This superexaltation of what men call 'the critical sense'—the claim of a sort of intuitive perception of what is Bible and what is not, which would rule out or rule in at its own sovereign pleasure as if it could not be mistaken—is not what we need in these days of unfaith. It is properly dealt with only when it is rebuked and resisted as impious and absurd.

"A few years ago there was found a short poem on a blank leaf of an early copy of the works of John Milton in the British Museum. It was apparently signed "J. M." It was published as perhaps the production of Milton, and a thousand critics set to work to decide the question of its authorship. Learned men and adepts pronounced it a genuine Miltonic composition, and agreed that Milton only could have woven 'the subtle melody' of its lines. Others, equally wise and experienced, declared it mere rubbish, and that Milton never could have written it except 'in his dotage.' And so the controversy went on, and still remains, with no prospect that criticism, or all the 'critical sense' in the world will ever be able to settle whether Milton wrote it or not. How great, therefore, are the presumption and conceit of a certain school of philologists, critics, and literary experts who claim to be able to tell, by intuition or internal evidence alone, just what chapters and verses of each particular writer in the Scriptures, are from him, and what not! Wearily picking out of grammars and vocabularies the dried bits of dead languages, and utterly unable to pronounce a word of them as the people who spoke them, they fancy they can feel and detect all variations of construction, phrase, or idea pertaining or not pertaining to each author, and hence take upon themselves to expurgate the sacred Scriptures, and to cast out this or the other book or passage from the canon on no other ground than that so their 'critical sense' decides. And yet here is a poem in the plain English which we all speak—a poem written in London in the time of John Milton — which Englishmen, countrymen of Milton, his fellow-townsmen, familiar with every line he wrote, critics, experts, themselves poets, cannot tell whether it is John Milton's or not!

"Away with such pretensions whereby to revise and reconstruct our sacred Books, which have stood the test of so many ages! If the best 'critical sense' of the best English experts cannot settle from internal evidence whether a poem in the tongue which they have known from their cradles, is Milton's or not, is it not worse than ridiculous—yea, wicked—for men to presume in this way to decide that this paragraph or that, in a given book of Holy Scripture does not belong to it? Let us ever beware of being led by such a manner of dealing with what we have every reason to honor and respect as the inspired record of God's word."

Doubts in regard to our duty oftentimes come from unwillingness to do our duty.

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free

Money! Its Nature and Powers.

BY REV. A. F. SCHAUFFLER. DD.

(Concluded.)

Some years ago there came to New York City a young man, who shall be nameless, but I personally know him. His sister had been ruined in California by a young fellow, and on her deathbed she said to her brother: "He ruined me. You follow him; you kill him"; and she died. He came on to New York ready to kill the betrayer of his sister. One of our missionaries was preaching on the corner of the Bowery and Broome Street and this young man came along in that great Mississippi River of human flotsam and jetsam and stood and listened. He was touched by God's grace, through the words of the missionary. He followed the missionary down to the church and, to make a long story short, he was converted from the crown of his head to the sole of his foot. I never tell a story of conversion, my brothers, until years have proved it; I never tell about a man converted yesterday. Let him run a year and then I will talk about him. This was some seven years ago. When the missionary at first began to talk to him he said, "It is no use. Dear me! there is the pistol, and I will do it." That pistol never went off, and the betrayer of that man's sister never was killed. There was not a coffin at the beginning and the end of this transaction. As soon as he was converted he went over to Germany to complete his education, because he was not a bum, but was an intelligent and well-to-do young man. From Germany he wrote that he had in Berlin started a little mission where, he said, "I am trying to do for others what was done for me at the corner of the Bowery and Broome Street." Last spring this man came back to New York and came into the office. I said, "How are you?" He said, "All right." "Is your flag high still?" "Yes," he said, "it is still high". "Well," I said, "as you go out West, to the Pacific coast, nail it, and never let that flag come down."

I made a little examination to see how much it cost to convert that man. I don't mean of Divine grace, for that cost Calvary, and I cannot figure on that. I was dealing with my little arithmetic of dollars and cents. Five dollars would abundantly cover all the proportion of expense for the conversion of my friend. Supposing that the Gospel of the grace of God had not been preached on Broome street and the Bowery that day! Supposing my friend that night had met the betrayer of his sister and the bullet had flown and the man dropped. Then the state would have gone at its business of detectives, courts, juries, appeals, and then finally the electric chair; then a corpse at the beginning, a corpse at the end, $100,000 between, and hell fuller. That is what would have taken place, and that would have cost $100.000 to the State. But, by God's alchemy, on five dollars given and a consecrated man's preaching, the State has saved $100,000, one has saved his life, and another is converted and becomes a missionary at the close—and all because someone gave $5.00 and God's blessing rested on that. Heaven alone can tell, and eternity only is long enough for the story of what the loosing of somebody's individuality through a five-dollar note did for my brother on the Bowery!

I tell you, my brothers, it makes me feel tremendously serious when I understand what potency there is in a five-dollar bill with God's blessing, and how the Church of God, sending out its gifts, and adding to its gifts its prayers, can do miracles on miracles for the salvation of the world. When I understand that, then I begin to say: 'O Lord, what a blessed thing is money! I will not call it trash; I will not call it sordid, or filthy lucre. I will call it the gold and silver that belongs to Almighty God, which with the blessing of Almighty God, can work the works of righteousness." And I tremble when I think of this matter of a million. I don't ask God to give me a million. If He should give me a million I should feel more sober than I do to-day, because the longer I live the more I see it requires not ordinary wisdom. If I had a million I don't know what I should do with it. Without God's blessing I should work ruin with it, though I gave every last penny of it away, because I haven't wisdom enough to direct the channels into which one million or even half a million should go. What I am coming to is this—that this matter of the stored potentiality of myself in my pocket is so very serious that I need God's Holy Spirit to guide me in it. See, I cannot loose a week's worth of myself in one minute here in personal effort. I have got to give minute by minute of personal effort. But when it comes to the matter of loosing my stored power in money, I can loose my stored power of a year in one minute. That is a tremendous force, and I need, therefore, Divine guidance in the loosing of that which belongs to me.

Now, when I went into the ministry, as soon as I had any money of my own I said, "O Lord, one-tenth shall be Thine!" and I thought I was doing all that I ought to do when I said that. I preached that and I have practiced that all my life, but, dear me! that is a small thing. One-tenth is what Jacob gave, and are we not better than Jacob? However, I met a consecrated Christian woman once in New York and asked her about this matter of money. She said, "I used to give one-tenth, but I have got beyond that, and now I ask the Lord, respecting every dollar that I have, 'Lord, what shall I do with that dollar?'" That is better than my tenth. I dropped my tenth like a hot iron that day, and I will never again take it up. Again, there is a larger liberty than that of one-tenth, and that is the liberty of all that God calls for. Sometimes He will call for a fifth. Give it. Sometimes He will call for a quarter. Give it. Whatever He calls for, give it, brother. The gold and the silver is not mine; it is His. When He who is the owner of it calls for it, give it; don't hold it. Oh, we need a change of view in this matter of money. We need to realize honestly and truly that it is more blessed to give than to receive, that it is sweeter to say, "Lord, here it is," than to say, "I will keep it hid in a napkin."

The average idea of giving is expressed by what a New England deacon once said to me. He said, "Fred, why do they always play the organ while the collection is being taken?" I said, 'I don't know." He said: "I have thought of it a good deal. I think it is to soothe the feelings of the people." That used to strike me as rather funny; it doesn't any more. Soothe my feelings when I am giving my stored-up wealth to my Jesus! No, I thank you; my feelings need no soothing when I am giving to Christ what Christ gave to me. Soothe my feelings when I am giving money here to be loosed in China, to be loosed in the city mission work of some great city, to be used anywhere for the glory of God? No, thank you! I don't need any music, unless you put on the full power of your organ to play a triumphal march that will give vent to my feelings. They need no soothing when I am giving to Jesus.

Do you see what a blessed, what a solemn thing this giving is, this giving of my stored self to my Master? Surely we need, in the matter of giving, consecrated thought as to where to loose ourselves, earnest prayer in the guidance of the choice of where to loose our stored power, and earnest prayer to God to add His blessing to the loosed personality in this money that we have sent abroad, that there may come a tenfold increase because of our personal power that we have sent. When we think of money that way, and pray about it that way, and give it in that way, and tell others of it, then we will have the church of God saying: "Hasten the collection in the church! Quick! let the ushers pass down that we may loose ourselves for Jesus' sake, and send our stored power the world around for the sake of Him who gave Himself for us." *That is consecrated use of money.*—Selected.

"The Mennonite" from now until January 1912 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

Home Circle.

WHICH WAY?

Once there was a little maid,
Who grew so cross each hour,
That every one who knew her said,
"She'll turn all sweet things sour."

There was still another little maid,
Who was so very sweet,
That every one who saw her said,
"She's good enough to eat."

Now, if this little maid so good
Should meet the one so cross,
I wonder if there'd be a change,
And which would suffer loss?

—Sel.

Good Church Music.

A good tune is most difficult to write, because within very circumscribed limits something definite and chafacteristic must be expressed. While comparatively simple material must be used, it should neither be commonplace nor reminiscent. The parts must be in convenient range of the different voices. The harmonic frame must not be too elaborate for the melodic picture. It must be concise, logical, artistic and well-balanced. It must have sentiment without sentimentality, dignity without angularity. It is not surprising, then, that one of the foremost of American composers, when invited to contribute to the hymnal of a leading denomination, declined with thanks, excusing himself on the ground that he would rather write a sonata than a hymn tune!

While it is true that our greatest composers have rarely turned their attention to hymn-tune writing, it is equally true that our best tunes have been written invariably by trained musicians who, at the same time, were earnest, devout Christians. And this suggests the query: Is not the first requisite of the church composer a reverent spirit; reverence for the Christian religion, reverence for literary values, reverence for musical expression? —Sel.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 912.

Marriages.

Stauffer—Kline. — On November 26, 1910, by A. B. Shelly, at his home in Quakertown, Pa., Mahlon S. Stauffer (widower) of Steinsburg, and widow Amanda Kline, of Limeport, Pa.

Deaths.

Langenwalter. — On Nov. 17, 1910, at Bethel College, Newton, Kansas, Hermann Jacob, infant son of J. H. and Jessie Langenwalter. Services were held in the College chapel and at the Halstead cemetery. At both places Rev. P. H. Richert and J. H. Oliver spoke words of comfort and of helpfulness.

Stahley. — Nov. 8. at St. Joseph's hospital in Bloomington, Ill., John S. Stahley after an operation. The deceased was born in Switzerland, June 9, 1861, an came to this country when three years of age, with his parents, Rev. John and Mary Stahley, settling near Danvers, Ill., where he made his home since. He leaves, besides his wife, seven sisters and two brothers, as follows: Mrs. Mary Chatlain and Mrs. Amelia Stahley, of Neb., Mrs. Ira Lantz and Mrs. A. L. Stahley, of Kan., Mrs. T. O. Kinney, of St. Louis., Mrs. M. Ramseyer, of Hudson, Ill., Miss Emma, Martin and Alfred Stahley, of Danvers, Funeral service was held at the North Danvers Mennonite church, of which he was a faithful member.

Contributions.

Money Received:

Anonymous, Marion, S. D., $25; Mrs. E. E. Lehmberg, Moundridge, Kan., 5; J A. Fast, Munich, N. D., $20. Gratefully acknowledged,

P. A. Penner.

For Publication Fund.

From Mennonite church at Pulaski, Iowa, by W. W. Miller, $5.75.

Gratefully acknowledged,

Mennonite Book Concern.

FOREIGN MISSION.

In the month of November, 1910, the following gifts were received:

For General Treasury:

P. J. and Mrs. Schmidt, Upland, Cal., $25; S. S. of Hoffnungsfeld church, Moundridge, Kan., $38.80; S. S. of Halstead church, Kan., $41.05; Gnadenberg church, Whitewater, Kan., $29; Mission Friend, Altona, Man., $10; Hereford church, Bally, Pa., $44.75; do. Bowmansville church., $4.25; ditto, Judith Bauman, $1; D. and E. Haury, Halstead, Kan., $100; Halstead church, Kan., $61.35; gift of silver wedding from members of the Alexanderwohl church, Goessel, Kan., $25; Hillsboro Menn. church, Kan., $27.95; Sewing Soc. of North Alexanderwohl church, Goessel, Kan., $5; West Zion church, Moundridge, Kan., $26.15; East Swamp church, Quakertown, Pa., $25; Mrs. K. Martens, Medfod, Okla., $10; Peter H. Reimer, do., $10; Tabor church, Goessel, Kan., $30.42; Maria R. Miller, Ft. Wayne, Ind., $5; Mission Soc. Bluffton and Pandora, Ohio, $40; S. S., Bluffton, O., $24.49; Mission Soc., Summerfield, Ill., $50; Summerfield church, Ill., $41; Menn. church, Upland, Cal., $60; Menn. church, Wisner, Nebr., $83; Rosenort church, Tiefengrund, Laird, Sask., $145; Rosenort church, Laird, Sask., $56.85; First Menn. ch., Reedley, Cal., $20; Immanuel church, Noble, Ia., $185; Deer Creek church, Okla., $28.78; mission friends, Cantonment, Okla., $25; S.S. of St. John's church, Bluffton, Ohio, $23.80; Ebenezer church, Mt. View, Okla., $21.65; Christian church, Moundridge, Kan., $25.45; Menn. church at Beatrice, Neb., $175.35; collection taken at convention, Medford, Okla., $22; mission friend, Henderson, Nebr., $5; San Marcos church, Paso Robles, Cal., $35; First Menn. church, Newton, Kan., $355.15; ditto, mission friend, $5; West Zion church, Moundridge, Kan., $20; Swiss church, Whitewater, Kan., $108.52; mission friend at Swift, Ala., $5; Menn. church, Aberdeen, Sask., $18; Zion Menn. church, Souderton, Pa., $33.40; Menn church at Eigenheim, Rosthern, Sask., $78.50; Samuel Hilty, Beaverdam, Ohio, $25; mission friend, Beatrice, Nebr., $5; Salem church, Dalton, O., $28.60; Tabor church, Goessel, Kan., $93.70; do., Y. P. S., $15; Menn. church, Rosthern, Sask., $40; Sewing Soc., Rosthern, Sask., $166; mission friend, Calif., $20; collection from children, Alexanderwohl church, Goessel Kan., $117.25; Alexanderwohl church, do., $187.62; Zion church, Donnellson, Ia., $13.83; children mission festival, do., $57.70; H. H. Wedel, Gotebo, Okla., $100; Friedenstal church, do., $122; Zion church, Elbing, Kan., $147.75; Bethesda church, Marion, S. D., $160; Immanuel church, Pratum, Ore., $55.85; C. E. Krehbiel, Newton, Kan., $25; Nordstern church, Drake, Sask., $80; mission friend, Dewitt, Nebr., $10; Mrs. S. A. Krehbiel, Halstead, Kan., $100; Menn. church, Colfax, Wash., $108.20; Bergtal church, Pawnee, Kan. $16.36; ditto, S. S., $5; the following from Berne, Ind.: mission boxes, $4.60, birthday gifts, $18, Mrs. Mary Balsiger, $10; collection at harvest thanksgiving festival, from the children, $171.07, do. from the church, $1265.86.

Society Treasury:

John W. Peters, Altona, Man., for an orphan boy in India, $25; D. A. Vogt, Salem, Oreg., for evangelist in Baradaur, India, $40; Y. P. S. of Swiss church, Whitewater, Kan., for the school in Kasamande, India, $153,59; Friedenstal church, Gotebo, Okla., for an orphan in India, $15.

For Orphans in India:

Y. P. S., Beatrice, Nebr. $5.

For Lepers in India:

Mrs. K. Martens, Medford, Okla., $15; Y. P. S., Beatrice, Nebr. $5; John Schmutz, Wisner, Nebr., $45.

For Christmas Treasury:

Sewing Soc. of Menn. church, Donnellson, Ia., $8; Ladies' Aid Soc. of First Menn. church, Philadelphia, Pa., $15.20; Sewing Soc. of Wadsworth church, Ohio, for India, $15; savings of D. A. Vogt's children, Salem, Ore., to P. A. Penner for Christmas, $7.

Gratefully acknowledged,

Gustav Harder, Treas.
J. G. Regier, Asst. Treas.

The Mennonite.

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Rev. I. A. SOMMER, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor, 3004 N. 11th St. Philadelphia, Pa.

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Correspondence.

BERNE, Ind., Dec. 7.—Events in this congregation have moved along "in their usual course" as some German correspondents in the "Bundesbote" are wont to put it. The threatening drought in summer was broken early enough to bring a bountiful corn crop, along with nearly all the other staple products of the fields. When we read of "2 to 5 bu. wheat per acre, and 5 to 15 bu. corn, and 10 to 20 bu. potatoes" acreage, as some correspondents from the western plains have reported in the papers, and still express their thankfulness to the Giver, we in this section of the country, who can boast of a five to tenfold crop compared with the above figures, are almost ashamed to just say "thanks." Our harvest festival on Thanksgiving day found no more than the usual expression of this gratitude towards the great Giver.

Most of the events of more than local interest here have already been chronicled in the "News and Comments" column of this paper, such as the visit here of Sister Rose Lambert, returned missionary from Turkey, Karl Lehmann, interstate field secretary of the C. E. Union, and others.

Our new church building has progressed as far as practically the completion of the walls, and the placing of the truss work for the roof is next in order.

Union meetings have again been arranged for the holiday week with an English and a German speaker.

CHAMPA, C. P. India, Nov. 9th, 1910.

Dear Readers of the MENNONITE:—

In an issue of a missionary paper edited and printed here in India, I saw the following item, which I have carefully preserved until now: The late secretary of the Friends' Foreign Missionary Society said that "no missionary ought to be appointed to the foreign field who lacked a sense of humor" One of his questions to a young lady who felt called to the mission field was, whether she had ever read "Alice in the Wonderland," "Alice through the looking glass," and "Three men in a boat." And when she said "No," the secretary said that he feared that her education had been sadly neglected.

Think of the missionaries who have been on the field the longest and have done the most effective work, and how many of them have lacked a sense of humor! Very few are not the able men who can see the funny side of things. Alas for Brother Obersides on the mission field! The strain becomes too great. He sees only the famine, the plague, the sins, the devastation, the death. The flowered, fruitful fields, the laughing streams, the frolicking children, the mirth of many merry hearts have no notice from him. It is all black, all terrible! His bow never unbends, and soon breaks.

Let the mission secretaries add another question to their examination of candidates, "Have you a sense of humor?" And if that cannot be answered in the affirmative, let the secretaries beware."

I truly believe that a sense of humor is essential in the work of foreign missions. Many are the humorous experiences I might relate during the time I have been in India. Very comical are some of the letters which we receive from native Christians and non-Christians. A letter was written by a former orphan girl to her lady missionary who, it seems, was a little deaf. The girl after telling of her work after having left the orphanage goes on "Although you cannot hear very distinctly, yet never mind, I hope that God will enable you to hear to a certain extent; and I pray to God that He may give you more strength. Our Madam Saheb spends her *mental elbow-grease* on us etc." Who ever heard of mental elbow-grease?

Another letter which I have on file is from a Mohammedan P. M. of Champa, who had been ordered to change his place of work. He did not like his transfer and so he asked me to help him remain in Champa. He wrote as follows:—

"I see the person who is appointed here does not like to come to Champa. I hope if you gird up *your auspicious* loin to move the Supt. of P. O. to cancel the transfer etc."

In another letter, the same man wrote as follows: "Dear Sir:—My friend's son, aged 4 years, is suffering badly with dyspepsia and swollen stomach. I would be very much obliged if you kindly trouble *your auspicious legs* up to Champa etc."

Still another time, this worthy gentleman, who seems to throw about a good deal with big words, wrote another letter to me in reply to a little criticism I made to him. He had kept my C. O. D. papers in the P. O. for a few days, thus causing me some expense. He wrote a letter of apology in which the following occurred: "I am really repenting at my foolishness———. I assure you that such sort of gross mistake of oversight, especially with a European gentleman, never occurred in my whole service. You will once pardon me for this negligence, — — I am much ashamed of *you*." He evidently meant to say, I am much ashamed of myself. The person that could not laugh at letters of this kind, must be of a different makeup from, what the usual run of people is.

But it's cheap humor that can laugh at the mistakes of others and cannot see the "fun" in a good joke when committed by one's self. So here is a good one on me, regarding which the missionaries always have a good laugh at my expense whenever the incident is mentioned.

A young man, who often worked for us and is even now in our employ as a watchman over the work that is at times going on at the asylum, and sometimes here, asked for a few days' leave. This was about 1½ (years?) after our first arrival in India. I did not know much of the language, and often misunderstood what was said or did not understand at all. I asked the servant, Punau, why he wanted leave of absence. He said, that with the birth of a child into his family there were some ceremonies to be performed and a meal to be given to the caste brethren. So at least I understood. "All right" I said, "you may go. But by the way, what is your child's name?" He replied that the name had not been given, and asked me to do so. So after consultation with Mrs. Penner, we told Punau when he returned to the work, that we had decided on the name "Johann". He seemed very happy, and the child went by the name of "Ohan", because the native has difficulty in saying "Johann." We saw the child off and on, but since the village is about 1 mile from here, we did not see too much of it.

After my return from furlough and after Bro. Wiens had given over the work of the asylum to me, I had some new leper quarters built. Friday was pay day. At one time I noticed a spry little one that was getting 5 pice per day. So I asked the mate, Punau, "Who is that little girl?" "Why," said he, "that is Ohan, my child which you named." "But," said I, "I gave a name to a boy." "No," said he, "the child which was born at that time was this girl, and you named it Ohan." I felt a little cheap. But what has happened has happened, this girl's name is Johann." Some people at home finding difficulty to get a girl's name, might take this one. The mistake I think I can explain. The word for girl is larki, for boy larka. Not knowing much Hindi, I must have misunderstood the word. Anyway I like to shield myself in this way.

P. A. PENNER.

For the MENNONITE.

Amen.

A peculiar trait of the deep lives I have met has been this—freedom in prayer to supplement and amen the leaders' prayers. Now it is not said that all holy people do this, nor vice-versa, for God's Word says nothing of the kind. Nevertheless, among all of my experience, the hearts that have escaped the bondage of sin and the formality of great education, and gained that childlike freedom and simplicity of complete trust that makes their fellowship so deeply helpful and their knowledge of Word so clear have been people possessing this trait. Let us consider this trait from two view points. First, from that of those who denounce it as distracting to their worship. Matt. 6:6 tells us that when we pray we should enter into our inner chamber and shut the doors. Now it is reasonable to believe that our public worship must be the same,—Namely withdrawing to our inner selves, closing our eyes, ears, etc. and becoming oblivious to our surroundings and entirely consecrated upon God. Then if we are distracted we need only to close our doors more closely, stop looking to the people and look to Jesus only.

Second, let us look at the trait itself. Just imagine yourself the father of a famity of healthy, natural children, who having a common desire, as for a lawn swing, come into your presence enmasse and request you to give them their desire. Now if they have not been tied already to forms they will obey their instincts and probably all try to speak at once. But waiving this result and allowing that they have become systematic enough to elect a spokesman how far do you suppose the spokesman would get before such expressions as,

Oh, do papa! Yes, yes, Please do, Now won't you papa? would burst from the lips of the whole group of eager and expectant hearts. Why, it is just like children to be free and unfettered in their family relations. And how you as their father would enjoy and appreciate their freedom, their eagerness, their happy faces, and their blending of voices.

But now for the contrast. Suppose your children would have entered your presence, hid their faces, and diligently held the form of one at a time, in an awe struck subjected manner!

What father is there who would not much rather have his children come to him in the former manner, free, frank, happy, confident and brimming over with eagerness?

No father wants to be regarded in awe and severity as a king, no, far from it, but he wants to be treated as a father. God has taught us to call him "Father." —Let's be children.

H. D. YODER.

"The Mennonite" to a new subscriber from now until January 1912 for $1.50.

Editorial.

Every now and then circulars come to the desk of the editor from some mining or stock jobbing concerns who offer to take his money from him and bring him very large returns for the investment. Fortunately for us the good Lord has spared us the worry and anxiety about riches. If riches mean "A short life and a merry one," as some say they do, we expect to live a thousand years. But right here we are reminded that preachers are usually "good pickings" for the "get rich quick" shark. It is only the poor man with only a little to invest (anything from ten to a thousand dollars) whom the stock swindler and the promoter of wild-cat mining concerns goes after. He knows that such a person is not in a financial position to bring the swindler to justice when he has been swindled.

Then again the swindler takes advantage of the fact that the pastor and his family are very much thrown into the society of those who are better fixed in this world's goods than they and live better. Living on the outer edge of such a circle of friends creates tastes beyond the warrant of family finances. The result is that both he and his family are in danger of becoming money mad. The inner history of many a pastor's family circle, is a pathetic story of struggles to keep up appearances and make both ends of a slender income meet. When then a cleverly written proposition to give a disproportionate return for the use of the meagre little sum, laid away for a rainy day, comes to the parsonage a raid on the bank account of the family sometimes suggests itself. Our advice to every one is, don't speculate. It is dishonest, if it brings the big returns, which it generally does not. The successful clerical stock jobber is a disgrace to his profession. If the investment fails, which it usually does, it imposes hardships and humiliations which were not at all necessary. Ministers, they say, are generally poor business men, but let us hope they posess, at least, a reasonable measure of common sense and keep out of ventures that are frauds upon their very face. When a proposition comes through the mail offering more than a reasonable rate of interest for the minister's spare cash, or any other person's for that matter, he should immediately turn the communication over to the post office department. Fortunately for the thrifty poor and unfortunately for the swindlers the post office department is getting into the habit of putting wild-cat mining promoters and other get-rich-quick sharks into jail.

G.

Two Views on Life.

"And ye will not come to one, that ye might have life."

There are some obtrusive questions in the world. They are with us as our own offspring. God made us thinking beings, and some of our thoughts are questions, and some of our questions are fateful. Some carry salvation or damnation, and have sent many brave souls of heroic men to destruction.

One such question will be spoken of here. From the beginning it has been put. It has many forms. Throughout literature run the threads of two answers. From the prophets to Jesus, to our own time, man after man has dealt with it, felt from it, and as he has felt has written. Two feelings have sprung from the question, hope, despair! Each is embodied in an answer, and side by side, in marvelous words of master minds,—gems of literature,—run the two answers.

Shakespeare, Tennyson, Goethe, —who of the great men has not? —felt, wrote, now triumphal in hope, now doubtful in dispair.

The question deals with life. Every one has been bothered by it. What is *the thing* that is worth while? Did you ever see the words before? Perhaps not; but were you ever confronted by this: "Is life worth living?" or this: "What is it all for, Job?" "In the beginning, what, when, how?" to which has been added "In the end, what, when, where?" or, "What's the good of what I am doing;" or this statement: "It will be all the same a hundred years from now," implying that it does not matter now; but most wretchedly miserable form of all, did you ever meet this, feel it, know it: "What's the use?" You who are a farmer, or a mechanic, or a teacher, did you ever feel its depressing grip on you? If the great ones of the earth have felt it, there need be no shame for others to confess to it.

Such are some of the forms of this most obtrusive question: What is *the thing* that is worth while? The monster is all-devouring. He challenges life itself with the pointed "Is *it* worth while." Listen to great Shakespeare from the life of Hamlet:

"To be or not to be, that is the question
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune,
Or to take arms against a sea of trouble,
And by opposing end them,
To die, to sleep,————etc.

and while in this mood he decides life isn't worth while. There is too much trouble and pain; but he won't end it because he is afraid to. There may be, for all he knows, more trouble and worse pain after he is rid of life than before.

The question laid hold of Solomon, "Is life worth while?" No, said Solomon. Hear him in the most despairing note of literature: "Vanity of vanities, all is yanity." What's the use, he asked himself. There isn't any, he said. It is a wonder he did not antedate our time by adding "It will be all the same anyhow a hundred years from now."

Dr. Faust, of Goethe, having delved into all kinds of knowledge, burnt the midnight oil, studied a stack of books, won scholastic distinction, became a teacher. But cried out in despair, "Ten years have I led my pupils around by the noses; I have studied law; I have studied medicine; I have studied philosophy; yet I see that one can know nothing, do nothing that amounts to anything. It almost breaks my heart." Then he sold himself to the devil in the hope of attaining something that might be really worth while. The question was the ruin of Dr. Faustus.

In literature there runs, however, another strain of answer to the question. In this other strain Shakespeare might again be quoted, and hosts of other writers. But a man from Galilee answered more completely and consistently the question, "What is *the thing* worth while", than any other. There was no doubt as to the value of life with Him. "I am come that (ye) might have life, and that (ye) might have *it* more abundantly," He said; and the thing that *is worth while is life* itself. He did not appear to know that the question about life may occur, yet He was a "man of sorrow, acquainted with grief," and the question had as much legitimate claim on Him as on any one. It may be charged that Jesus sidestepped the question. He did; He gave no arguments. But He answered satisfyingly nevertheless. I offer you life. Try it, and see whether it is worth while. Live and the question won't bother. Get on the fence and watch others toil and suffer, and try to figure out whether it is worth while, and you'll never answer the question to your own satisfaction. But take hold of life. Live your own life. Share your neighbor's life. Be sympathetic to life, all life. Feel yourself fellow with the poorest, wretchedest person you have ever seen; feel as he does. Feel for and with the miner in his dangerous occupation. Feel for and with the sailor on the ocean wave. Feel for and with the master musician who entertains you. Feel for and with the preacher who talks to you on a Sunday morning. Feel as Jesus felt when He walked the earth. Then your life is life indeed; not your life, for your life has been lost in identifying yourself with the infinite life experiences of humanity. Paradoxically you have lost your life and found it. So Jesus said—and did. And of all lives, the richest in human experience was the life of Jesus.

Read the gospels as a recital of life, His life; life that was full; life that was complete; life that was rich; life whose value dare not be challenged.

Never bother trying to make out the theology of this story, or constructing a philosophy of religion and life that will answer all the questions of your fearing, doubting spirit as it looks out from its soul house built of dust on the apparently infinite handiwork of a more infinite God.

Simply read the story of His life. It will explain itself. Get the happenings of that life, the feelings that accompanied it. See Him as a child, then a youth, then a man. See the lowliness of His origin, the monotonous round of hidden days, —just life our days,—days as placid and unromantic as yours in the shop, or at the desk, or on the farm. See the helpfulness of His like, His unfailing kindness, His

gentleness and cheerfulness; see His admiration and joy in common things, His delight in nature, His love of truth; see the hotness of His anger against selfishness and hypocrisy, the agonized yearning sympathy to the unfortunate.

Recall again in hidden days filled with these things,—days without honor, days of grinding work, days of poverty,—but days rich in living always. Then whoever you are, be your lot bitter, narrow and unpromising, rejoice in the life that may be yours. Feel the glory that may accompany the hidden days. Such were most of His days.

Read the story—not of the hidden days—but the public days, the story of eventful, rushing life. See Him applauded by thousands; see Him in Gethsemane; see Him the mark of taunts and curses, spat upon; see Him on Golgotha's hill, as the tragedy of the ages is enacted; hear Him, "Father, forgive them, they know not what they do."

Here was life,—"and the life was the Light of the World"—here was life lived that life might be vindicated and glorified. Here was death died in the faith that life was the supreme thing, and that men might lay hold of it and have it more abundantly.

This life lived by men in its completeness has to date been the only means of allaying the numbing pain of doubt as to any *real value* any where.

Sidestep the miserable question as Jesus did, and you have answered it; live intensely, vividly, along all lines; pray, "Father, give me more life," and the pain of the troublesome question of the ages, "Is *anything* after all *worth while*," will be lost in the joy of living. Life will be rational, the world a good place to live in, and the eternal hope high in your breast.

D. W. BERKY.

Notes on the C. E. Topic.

December 18.

If We Really Love Jesus.

John 14:15—24.

If we love Jesus we will make "as it is in heaven" the standard of our daily conduct while on earth. Heaven is the place where Jesus is. Our lives and conduct will always be influenced by Jesus, the living standard before us. Heaven is the place of supreme happiness, the place from which ills and evils are shut out. Man's own character fits him for his own place. "The kingdom of heaven is within you", that is, you who love Jesus. There can be no heaven for men of unheavenly minds.

"Jesus Christ brought into the world new standards for everything in human life. He was the one complete man—God's ideal for humanity. Once in the world's history was born a Man. Once in the roll of Ages, out of the innumerable failures, from the stock of human nature, one bud developed itself into a faultless flower. One perfect specimen of humanity God exhibited on earth." To Jesus therefore we turn for the divine ideal of everything in human life. What is friendship as interpreted by Jesus? What are the qualities of a true friend as illustrated in the life of Jesus? It is evident that He lifted the ideal of friendship to a height to which it never before had been exalted. He made all things new. Duty had a new meaning after Jesus taught and lived, and died and rose again. He presented among men new conceptions of life, new standards of character, new thoughts of what is worthy and beautiful. Not one of His beauties had a place among the world's ideals of blessedness. They all had an unworldly, a spiritual basis. The things He said that men should live for were not the things that men had been living for before He came. He showed new patterns for everything in life"

Personal Friendships of Jesus.

If we really love Jesus a new spiritual life will enter our souls; as when the seed with its living germ is planted in the dead soil. To grow as a Christian means that this new life will increase in strength and energy and make daily conquests over our old nature, extending itself and driving out the evil by the power of its own good and finally bringing the affections, feelings, desires, all other activities, even the thoughts of the heart, into subjection to Christ.

"As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So, when Thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown."

Notes on the S. S. Lesson.

Dec. 18.

The Resurrection.

Matt. 28:1—20.

Golden Text: Matt. 28:20.

All the evangelists state that Christ rose from death three days after He was crucified. How are we to accept this statement? As history. We have no more reason for doubting the evangelists than for doubting Gibbon, or Hume or any other historian and the statements of the evangelists will bear the same critical scrutiny that we apply to any historian. Really their assertions are better established than those put forth by most careful historians. It has been stated that the apostles were deceivers. If so, what was their motive? Those who were on the scene and undertook to refuse the assertion that Jesus arose claimed that the disciples stole the body and spread the news. What could have been their motive for stealing it? There were no valuables buried with Jesus, if they robbed the grave a dead body, which they could not keep, would be their only reward. Besides if they were caught with the body in their possession it would mean a death for them such as Jesus suffered. Again, they had run away from a living Saviour, what would they have wanted with the body of a dead Saviour? The more we examine the charge that they stole the body the more certain are we to come to the conclusion that there was an entire absence of a motive for the disciples stealing the body of Jesus. The priests and scribes were interested in having the impression get abroad that the body was stolen. They therefore bribed the guards to say it was stolen. Bribes are not generally given for telling the truth. When a man is on trial, accused of a crime, his accusers look to his character. These apostles were humble, honest toilers and after Jesus was buried they went away thinking they had buried Him forever out of sight. If they had been of a disposition to take the body it would have been an impossible task. Eleven men, untrained in warfare could not overpower a Roman guard of from 20 to 60 soldiers. There was a sealed stone, also, at the entrance of the sepulchre and to break the seal and roll away the stone required much strength. The soldiers were advised to say that they fell asleep while the disciples came and took away the body. Surely it would be impossible for 60 men, all of them aware that the penalty for sleeping on duty meant death, to be asleep at one time. One can certainly conclude from these considerations that the apostles were not body-snatchers or deceivers.

An objection generally advanced against the resurrection story is that it was but a strange hallucination which possessed the disciples and friends of Jesus. But this hallucination cannot be accounted for as we account for other hallucinations. Mary was hallucinated, and thought she saw the Lord, according to the objector. Well, hallucinated people do see wild, strange things. But others must have been under the same spell. The two who walked to Emmaus must have been hallucinated not to know Him, then again suddenly to know Him. Thomas was a difficult subject. Could any one in right mind suppose that Thomas would submit to a hallucination. But suppose, for argument's sake, we will admit that Mary, Peter, John and Thomas were infected with a queer mental deformity which led them to believe they saw the Lord risen from the dead, how about the 500 brethren who were in one place and saw Him? Could 500 people otherwise in their right mind go insane upon the same subject, at the same time and the same place? It would require a greater hallucination than the resurrection for believing such a thing.

There is a transition theory of the resurrection that is hardly worth mentioning, it has no life and only shows what silly tales are invented for catching the simple minded. It is this, the disciples took cordials and went into the tomb and by the aid of cool air revived the life of Jesus. This could not be for the soldier who pierced His side saw blood and water come out, which everyone knows is a sign of death, indicating a rupture of the heart. Then how could the disciples have entered the tomb without the soldiers' notice, and even if they had, would they have taken away the body and left his clothes? The narrative tells us that the clothes were orderly wrapped together and the napkin that bound His head stood in its place, showing that the head was withdrawn without disturbing its rounded position. By hallucinations and theories, such as these, would Satan deceive the simple minded if he could. Be not deceived. The apostles were not deceivers, they were not deceived, hence the only other position to accept is that Jesus rose from the dead as His disciples said that He did. Believe and live. We need not go back so far as the resurrection to prove that Jesus is alive, A dead Christ could not inspire so many with life. He is a living Christ and by His Holy Spirit He sets the human heart ablaze everywhere with heavenly fire. If Jesus arose He was divine, for none but a divine being can have power over death. If Jesus was divine His words are true and He is the embodiment of truth.

Help us to secure new subscribers by sending us the names and addresses of your neighbors and friends who are not yet readers of THE MENNONITE. $1.50 will pay the subscription to a new subscriber from now until Jan., 1912.

News of the Week.

Domestic.

CONGRESS.

Third Session of 61st. Congress Met. Taft's Message 35000 Words.

Wahington, Dec. 5. — The third session of the Sixty-first congress reassembled at noon to-day. There is more than usual interest in the session because in three months it will expire by constitutional limitation and control of the house of representatives will be surrendered to the Democratic party. There was a good attendance in both branches and the galleries were crowded.

Washington, Dec. 6. — Congress gave respectful attention to President Taft's message to-day, but there were comparatively few members who were willing to concede the probability of favorable action at the present session on many of the recommendations contained therein. The general opinion was that time would not permit of action in view of the fact that the session will close March 4.

The reading of the document, which was of unusual length, containing about 35,000 words, was begun at 12:19 p. m. in the senate. At first most of the senators listened attentively to the reading, but gradually this attention ceased on the part of most of them, and those who remained in the chamber devoted themselves to printed copies before them.

Prior to the cabinet meeting President Taft devoted an hour to-day to seeing congressional callers. Probably his most interesting visitor was Representative-elect CalebPowers of Kentucky, who was convicted three times of complicity in the Goebel murder case. Mr. Powers was introduced to the President by Senator Bradley, who said that the new member of congress had been vindicated by the heaviest vote ever given a congressman in his district.

When a certain prominent western progressive senator called at the Whit House and was ushered into President Taft's office ahead of every one else and when the same process was repeated with regard to three prominent house insurgents, Senator Depew, of New York, one of the stanchest and oldest of standpatters, was moved to remark:

"It seems to me that these insurgents are on top now. While we of the 'old guard' wait patiently without the presidential sanction, it comes hard to see our friends, the enemy, the progressives, ushered in with a smile and a bow and take their own sweet time about emerging."

CENSUS.

Kentucky, Mississippi and North Carolina.

Washington, Dec. 5. — Population statistics of the thirteenth census were issued to-day for the following states:

Kentucky, 2,289,905, increase of 142,731, or 6.6 per cent.

Mississippi, 1,797,114, increase of 245,844, or 15.8 per cent.

North Carolina, 2,206,287, increase of 16.5 per cent.

The Census Bureau expects to announce at 12 o'clock noon, Washington time, Saturday next, December 10, the total population of the United States for 1910, in comparison with the totals for 1900 and 1890, showing the percentage and rate of increase for each decade, and also giving the ranking order of the states in 1910.

Pennsylvania, 7,665,111; WestVirginia, 1,221,119.

Washington, December 1. — The population of the state of Pennsylvania is 7,665,111, according thirteenth census. This is an increase of 1,362,-996, or 21.6 per cent. over 6,302,115, in 1900. The increase from 1890 to 1900 was 1,044,101, or 19.9 per cent.

The population of the state of West Virginia is 1,221,119, an increase of 262,319.

Both Pennsylvania and West Virginia indicate a more rapid increase in population between 1900 and 1910 than was shown in the previous decade. These increases are accepted by the census bureau as another indication that the cities and the industrial centers generally are increasing at the expense of the agricultural regions. Of the sixty-seven counties in Pennsylvania nineteen, or more than one-fifth, show a falling off, while five counties showed an increase of less than two thousand each. In almost every instance the decrease was in an agricultural county.

California Has Greatest Increase. Virginia.

Washington, December 2. — The population of the state of California is 2,377,549, an increase of 892,496, or 60.1 per cent., over 1,485,053 in 1900. The increase from 1890 to 1900 was 276,923, or 22.9 per cent.

The population of the state of Virginia is 2,061,612. increase 207,428.

The total population of the United States, as revealed by the thirteenth census, is expected to be announced by the census bureau on December 10.

The most striking feature of the census so far shown is the relative growth of cities and industrial centers, as compared with the farming regions. The eastern states have more than held their own, while the states of the middle west have fallen off.

Big Growth in Western States.

Washington, December 3.—Population statistics of the thirteenth census were issued to-day for the following states:

Colorado, 799,024, an increase of 259,324 or 48 per cent., over 539,700 in 1900.

Idaho, 325,594, an increase of 163,-822, or 101.3 per cent.

Nevada, 81,875, an increase of 39,-540, or 93.4 per cent.

Oregon, 672,765, an increase of 259,-229, or 62.7 per cent.

FIERCE STORM RAGES ALONG ATLANTIC COAST.

New York. Dec. 6. — A blizzard which originated in the Tennessee mountains and traveled eastward, swept the Atlantic seaboard to-day. The storm centered over the lower Chesapeake bay this morning, and rain, snow or sleet fell over the entire country from Virginia northeast and through the New England states.

A high northeaster roused the Atlantic ocean, and four ocean steamships which crept into port this morning had to anchor in the lower bay because of the blinding snow. Shipping was held in port.

Canton, N. Y., reported a temperature of 12 degrees below zero early to-day, the lowest recorded on the weather bureau chart. The weather bureau said it would clear by night and be followed hy extreme cold.

There were zero temperatures, and lower, in northern Minnesota, North Dakota, the northern part of South Dakota and the northeastern part of Montana, the thermometers ranging from zero to 8 degrees below.

Lexington, Ky., Dec. 6. — One of the heaviest snows for many years fell in this section of Kentucky last night and to-day. The fall in the mountains was two feet. while the lowlands were covered with ten inches of snow.Business in the mountain districts in entirely suspended.

INDICTED FOR TRYING TO MONOPOLIZE COTTON CROP.

New York, Dec. 5. — James A. Patton, of Chicago, Eugene Scales, of Texas, William P. Brown, of New Orleans, and others were indicted again to-day by the federal jury, charged with conspiring to monopolize interstate commerce in available cotton during the last four months of the crop year ending September 10, 1910. The indictment was actually returned on August 4 last but did not go into effect until it was opened to-day. The accused with their counsel appeared before Judge Hough in the criminal branch of the United States district court and entered tentative pleas of not guilty.

MRS. EDDY, C. S. LEADER IS DEAD.

Boston, Dec. 4. — Mrs. Mary Baker Glover Eddy, the discoverer and founder of Christians Science is dead. Announcement of this passing of the venerable leader which occured late last night at her home at Chestnut hill, a suburb, was made at the meeting service of the mother church in this city to-day.

"Natural causes," explains the death, according to Dr. George L. West, a district medical examiner, who was summoned a few hours after Mrs. Eddy passed away. Later, Dr. West added to his statement by saying that the more immediate cause was probably pneumonia.

According to Mr. Farlow, Mrs. Eddy passed away at a quarter before 11 o'clock last night.

"She had been indisposed for about nine days," said Mr. Farlow's statement. "But had been up and dressed, and as late as Thursday transacted some business with one the officials of the Christian Science church. Saturday night she fell asleep and those around her could at first hardly realize that she had gone. Her thought was clear until the last and she left no final message."

No physician was in attendance but she had the assistance of the students who comprised her household.

Foreign.

GREATER BERLIN—3,500,000.

Berlin, December 3.—A bill compelling Berlin and the suburban municipalities to combine in a greater Berlin, has been drawn up by the Prussian government. The population of the metropolitan area is close to 3,500,000.

The measure provides for an administration of the greater city similar to that of the London county council, the authority of which would be confined to matters of transportation, a supervisory control over building plans as to uniformity or desirable architectural effect, and the acquisition of the suburban lands for a permanent forest and meadow girdle about the whole.

The counell would have one hundred members, about one-third of whom would be elected from the city of Berlin proper with three-fifths of the total population. This apportionment is designed probably to limit the socialist influence. The capital has long been vainly negotiating for a greater municipal organization.

POPE PIUS X. CHANGES CHURCH LAW.

New York, Dec. 6. — Changes in the ecclesiastical law of the Roman Catholic church promulgated by Pope Pius X were announced to the clergy of the arch-diocese of New York today at the triennial synod held at St. Patrick's cathedral.

The most important decree is the "Maxima Cura," decided upon by the consistorial congregation at Rome, which takes from the bishop or archbishop of a diocese or arch-diocese, respectively, the power to remove a pastor. Hereafter the power or removal will rest with the "DeAmotione parochi," which consists of six priests besides the archbishop. Nine reasons for the removal of a priest have been decided upon by the consistorial congregation at Rome. As announced they are:

Perpetual insanity, such unfitness or ignorance as rendered him incapable of performing his duties; permanent physical or mental infirmities; the animosity of the people when it renders his work useless and is likely to continue; loss of reputation; a hidden crime; bad administration; gross neglect continued after warnings, and disobedience to the bishop, if continued after one or two warnings.

Another change announced in the canon laws of the church is that pertaining to the age at which children may receive first holy communion. Heretofore it has been the custom among priests in the English speaking countries not to administer the sacrament unless a child is between the ages of ten and twelve.

The decree issued makes it imperative for priests the world over to prepare children so they may receive the first sacrament upon attaining the age of reason, which is seven and in some cases six.

LIBERALS RETAIN POWER IN BRITISH PARLIAMENT.

London, Dec. 5. — The position of the parties to-night after the second day's polling in the general election is as follows:

Government coalition: Liberals, 87; labor, 14; nationalists, 16. Total, 117.

Opposition: Unionists, 116.

The results to-day merely confirm the opinion formed that the unionists now have no possible hope of replacing the liberal government in power. The only question remaining is whether the liberals will return with a larger or smaller majority.

To gain a bare majority in the new parliament the unionists must make a net gain of 62 seats. Thus far, with 130 polling, they have a net gain of only five seats.

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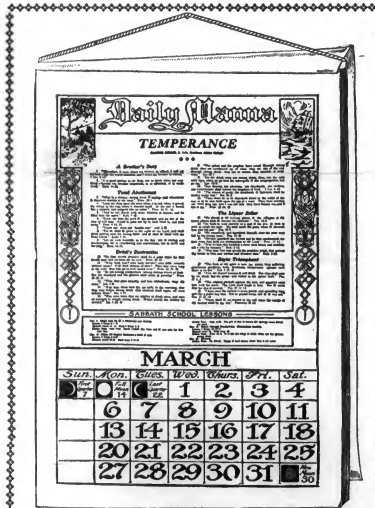

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, December 15, 1910. No. 49.

AMAZING GRACE.

"Lord, Thy grace is so amazing
To a worthless child like me,
I am lost in wonder gazing
At Thy wealth of love so free.
What didst Thou behold to favor
Such an one as I was found?
Without peace of mind I wandered,
And my heart with sin was bound.

"Lord, I would to Thee surrender
Everything I have and am;
And with love sincere and tender
Turn from earth's delusive sham,
Loving those I see around me,
Sinners such as I have been,
Leading them to Him who found me,
Showing what Thy love doth mean.

"O my Savior! use me, use me,
Some poor wounded souls to save;
Though they may perhaps abuse me,
Yet for Thee all ill I'll brave;
Like Thyself, with love so yearning
May I suffer for their sake,
And the while, Thy favor seeking,
Of Thy very self partake."

—Sel.

Items of News and Comment.

"Pray without ceasing."

Jesus prayed: "Father, forgive them, for they know not what they do."

Christ's resurrection is well attested. No one can disproye it. Do you believe it?

Next week will be the last issue of the MENNONITE for 1910.

Be careful to preserve this week's issue which contains the "program for the week of prayer" from January 1—7, 1911.

The first part of Mendelssohn's oratorio "St. Paul" was rendered at the Mennonite church, Berne, Ind., on Dec. 11, by about eighty-five voices.

The new church building of the Mennonite Brethren, Hillsboro, Kan., was dedicated on Dec. 4. This neat church accommodates about 800 persons. It was erected at an expense of of $12,000.

The choir of Freeman, S. D., is expected to render the English oratorio "Emmanue.' on Friday eyening, Dec. 23, and the country choir the German oratorio "Friede auf Erden", on Dec. 25, at the Salem church.

Stationery for our correspondents will be sent early with the request, in case of any changes for 1911, to forward the same to the successor. At any time during the ensuing year you need more stationery, please inform us so that we can supply you at once.

Improving. The readers will feel grateful to learn that Bro. Grubb's health is improving and that he was able to send the editor a postal card with the following notice: "Los Angeles, Dec. 6, 1910. Third week in hospital, getting along well. No date set for going home. Mrs. with volunteer assistants is carrying on the Mission work and preparing for Christmas".

In both Florida and Oregon county option prevails and for the present, at least, the people are satisfied with it. The amusing feature of the result in these states is that the liquor men are claiming a victory, while in Ohio they are fighting against the very conditions which they fought for in Oregon and Florida.—*American Issue.*

Notice.

Please notice on page four (4) of this paper the arrangement for the MENNONITE: "All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Indiana."

Moody Bible Institute.

The Moody Bible Institute of Chicago is planning to celebrate its twenty fifth anniversary by a week of special services beginning Founder's Day February 5, 1911.

Invitations have been sent to over six thousand graduates and former students, who are scattered all over the world engaged in various forms of Christian work.

A strong program is being prepared and some of the most notable ministers and laymen of this and other lands are expected to assist in the celebration.

At that time it is expected that the new dormitory for women will be ready for occupancy. It has cost $200,000 and will accommodate two hundred. This is the second of the three new buildings made necessary by the steady growth of the Institute.

Last year the enrollment was six hundred and fifty-one, of whom about four hundred were men and two hundred and fifty were women.

The object of this anniversary is not simply to mark off another milestone in the history of the Institute, but also to inaugurate a vigorous campaign for awakening in rest in Bible study and in individual effort to win men to

Christ among Christians generally.

It is also hoped that thousands of young men inspired by the example of the great founder of the Institute, D. L. Moody, and encouraged by the success which God bestowed upon a humble, consecrated layman, may be led to devote their lives to some form of Christian service.

Every mission field in the world is crying for trained workers, and there are ten calls for every man that can be supplied.

If Christian young men and women knew these facts and realized the urgency of the need and the richness of the reward which every faithful worker may hope to gain, it is believed that many of them would choose this form of life work.

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free

"The Mennonite" from now until January 1912 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

THE WEEK OF PRAYER.

Topics of the Evangelical Alliance.

Sunday, Jan. 1st, 1911.

For sermon texts—John 5:22-23; John 12:32; John 13:35.

Monday—Thanksgiving for the day of salvation continued; peace of nations preserved; growing desire for unity and cooperation among Christians manifested. Confession of weakness, increasing love of luxury, low appreciation of authority of the Word and sanctity of the Sabbath by many.

Tuesday—The church universal: the "one body" of which Christ is the head. Prayer for clearer perception of the doctrines of grace; closer following of Christ; more complete surrender of the conscience and will to the Holy Spirit.

Wednesday—Nations and their rulers. Prayer for "all that are in authority": for the quenching of racial suspicions, national jealousies, and social animosities; for the higher public opinion with regard to purity, temperance, honesty and truth.

Thursday—Foreign missions. Praise for the results of the World Missionary Conference and other missionary gatherings; for the unfailing evidences of the power of the gospel in the conversion of godly lives of multitudes who had known the Lord; for the men and women who have gone before us in the path of service, and left us an example of obedience and devotion. Prayer for the awakened nations of the Far East; that the gospel may outstrip and overcome evil influences from the Western World; for the opening of lands still closed to the gospel, the overthrow of every false religion; for such a supply of means that every church and society may have no lack; for the medical and educational missions, and work among women and children.

Friday—Families, educational establishments, and the young. Prayer that the Lord Jesus may be the recognized head of every family; that the sacredness of marriage and of all family responsibilities may be held in higher regard; that education in all grades may include the knowledge of God's Word and the Christian Faith.

Saturday—Home missions and the Jews. Prayer for all Christians in the home land, that they fail not to be witnesses of Christ to their people; for all who labor for the welfare of the immigrants of all nations coming to America, that here they may be evangelized; for Home Mission Societies and missionaries.

Ten Minutes a Day.

How many Christians spend ten minutes a day in prayer? This question was brought before us very recently by a request from the committee which has charge of the coming Chapman Evangelistic Campaign in Toronto, asking that the Christian

people of Toronto spend one hour a week in prayer for the success of the contemplated movement. The question was asked, "How many Christian people spend ten minutes in prayer each day?" This is not the first time such an inquiry has been propounded, and sometimes it has been a gathering of ministers which has been thus challenged. What is there in the challenge? Has it any real force or value? We think it has.

It is well, however, to emphasize most strongly that the power and value of prayer cannot be measured by the number of words, nor by the time of utterance. That a man has prayed for an hour may mean little or nothing to the church of God. An all-night prayer-meeting may have no more efficacy than a five-minute meeting. The Pharisees made long prayers, but they were no better for it. The priests of Baal prayed for hours—and prayed in vain. Peter's prayer had less than half a dozen words—yet it saved him. The dying thief's prayer did not number a dozen words—and yet it opened Paradise.

We must get rid of the idea that effectual prayer must necessarily be long. The man who makes it a rule to pray for ten or twenty minutes may feel compelled to fill in his time by asking for a hundred things, which perhaps he ought to have, but which, candidly, he does not want. Such prayers tend only to hypocrisy. Machine-made prayers may sound well enough, but they have no lifting power. Long prayers, as ordinarily understood, are not a means of grace, but the reverse.

But there is another side to this. While it is true that a prayer's value does not depend upon its length, it is just as true that the man who neglects or slights prayer is losing more than he realizes. And yet the tendency of to-day, in the church and out of it, seems to be towards the belittling of prayer. We are a practical race and live in a practical age, and there is dinned ceaselessly into our ears the gospel of work, until we are almost ready to tell a man to get off his knees, and use his hands instead of his tongue. And yet without prayer our toil will be largely fruitless.

In these days, when men are bewildered by the multitudinous claims upon their time, we fear it is only too true that we are not enough in prayer. We believe in the prayer that does not need the bended knee, nor the shelter of the closet. We believe in the prayer that ascends naturally and continually all our working hours to our heavenly Father; but we believe also in that sacred period, be it an hour or half hour, or even a few minutes, when the man and his God are together alone, and from personal experience and observation alike we feel satisfied that we are not enough "alone with God."

We are not ignorant of the difficulties; we are keenly conscious of the pressing claims upon our time; and yet, if God's work is to prosper as we believe it ought, there seems to be a most urgent call for greater time in meditation and prayer. Do we not need, both preachers and people, to be more alone with God? This alone can make religion vital. A prayerless Christianity is an impossibility, but if it were possible it would still be powerless. Do we pray enough? Reader, do you? — Christian Guardian.

"An Empty Bag."

The other day I found a cast off yellow bag. Its value had gone with its contents. No one claimed it; no one desired it; no one even cared to take it.

But the wide awake American I thought made nothing for which there was no demand? True, but bags are made for what they will carry.

So are Christians. The Christian is the bag; the Holy Spirit the contents. Empty, they are about as useful to God as the empty yellow bag found in the street.

But there is another side. The merchant having an abundance of goods but no bags is in a bad fix.

God has an abundance of blessing and just now needs bags and needs them badly.

The satanic trust is trying to corner the bags and disable God's business.

Be a "trust-buster"—give yours to God: And finally, bags, remember: The worth is in the contents. Rom. 8:9.

HOWARD D. YODER.

The First World's Christian Citizenship Conference

was held in Philadelphia, Pa., Nov. 16—20, 1910.

The Conference adopted a "Declaration of Principles" and a "Program of United Action for Christians in all Countries," as follows:

DECLARATION OF PRINCIPLES.

I. Nations are moral beings, capable of doing right and of doing wrong; they are therefore subject to the moral laws of Almighty God, and are rewarded or punished and sometimes destroyed according to their moral character and conduct.

II. The Lord Jesus Christ has been appointed by the Father the Moral Governor of the world. He entreats the nations to accept His grace and yield to His authority that they may escape the doom of impenitence and disobedience.

III. The word of God is the revelation of His will and has, therefore, in so far as it relates to national life, a definite application to nations and governments.

IV. The nation which accepts and is guided by these principles will receive forgiveness of national sins, and will enjoy the favor and blessings of God, and every nation which accepts these principles ought to make acknowledgment of them, in whatever manner, under its institutions, will best impress them on the minds of its own citizens and of the world.

V. Every nation which accepts these principals ought under the law of self-preservation and in the exercise of its sovereign and inalienable right, to teach them to its future citizens.

PROGRAM OF UNITED ACTION

for Christian Citizens in all countries:

I. When these principles have been proclaimed among any people and have been accepted by any number of citizens it becomes their duty to work together as citizens to propagate them, and make them dominant in the life of their respective nations.

II. It is the duty of Christian citizens to support and uphold the just authority of civil government, to rebuke and oppose anarchy, and to use the powers of government wherever possible for the correction and suppression of moral evils. In these efforts for the enactment and enforcement of righteous laws all Christian citizens in each country should work together, and separate nations and governments should coöperate with each other to establish better moral conditions around the world.

III. All civilized governments recognize in their laws the vital interest which the nation has in the family. In order that these laws may conserve and not corrupt the family they ought to conform to the moral laws of the Christian religion. Unchastity and polygamy ought to be sternly repressed, and divorce on grounds not approved in the word of God ought to be impossible under the law.

IV. Christian citizens in all countries ought to uphold the right of the State to educate its citizens. The claim of any citizen or any minority of citizens to veto the State's education of its citizens in Christian morals upon Christian sanctions, derived from the word of God in its proper use in the public schools, ought to be vigorously resisted.

V. Inasmuch as the Sabbath, is an integral part of the moral law which is universal in its application, and essential to the welfare of the State, Christian citizens in all countries are urged, for the sake of the national welfare, to show by their own example, their regard for the divine appointment of one day in every seven as a day for rest and for worship; to uphold the laws which safeguard it; and to conform their social usages, the usages of their governments and the operation of all public utilities to this beneficial arrangement of our Creator.

VI. We ask Christian citizens of all nations to consider whether any man who proclaims by his conduct that he does not fear God and has no regard for His moral laws can be rightly or safely elected to civil office. We appeal to good citizens in all countries to withhold their suffrages from men whose character and conduct show them to be unfit to deal with the moral and religious interests of the people.

VII. This Conference urges all Christian citizens of all nations to work together for the abolition of war as a method of settling differences between nations, for the establishment of courts of international justice, and the adoption of treaties whereby all disputes shall be referred to such courts of settlement.

VIII. In Christians nations the oath is the bond of official fidelity, the guaranty of the truth of witnesses, the seal of every juror's integrity and of every soldier's loyalty. Whatever lessens reverence for the oath strikes at the foundations of government and all social welfare. It is right that we have laws to forbid and punish profanity, but our chief reliance must be on that public sentiment which shudders at the sound of blasphemy and faithfully rebukes.

IX. Christian citizens should seek the speedy and impartial execution of all criminal laws; and such administration of prison systems, especially such wise use of religious influences, as will best conduce to the reformation of criminals.

X. It is the imperative duty of all Christian citizens actively to coöperate with all true moral reforms, especially as to gambling, the social evil, intemperance, and official collusion with vice and crime. All governments ought to refuse to draw their revenue from sources which are found to be productive of crime, and to discountenance and suppress them.

XI. By suitable and effective laws every nation should guard the right of all laborers to a just share of the products of their toil, to the shortest reasonable hours of labor and the largest wage which each industry can afford, and especially to the weekly day of rest and worship allowed by our Creator, and the right of childhood to exemption from premature confinement and toil.

XII. We urge the Christian Church and all religious agencies to inculcate these Christian principles of civil goverment and the duty of the individual citizen to apply them in the civil life and institutions of his own country.

The Test of the Ministry.

In all the discussions concerning the young men ordained by the Presbytery of New York, we noticed that great stress was laid upon their intellectual and moral character, No doubt this was all that was claimed. But do intellect and morality, however high, prove a call to the ministry? Or are they even its first requisites? All agree that if a man is called to the ministry, he is called by the Holy Spirit, the Author of the truth which it is the mission of the ministry to teach. Now, does the Spirit ever call a man to whom He has not taught the essential truths of the gospel? If a man denies those truths, or is in serious doubt about them, can we believe that the Spirit has called him to preach them to others? He may be as brilliant as Robert Ingersoll, and as upright in private life, but that does not qualify him for the Christian ministry.—Bible Student and Teacher.

A Busy Time.

Christmas will engage the attention of the people in large measure during the coming weeks. The churches will be arranging the Christmas services, the Sabbath-schools their entertainments, the public schools their varied exercises, and the thought of vacation will fill the minds of millions of our young people. The stores and shops will be full of stocks suited to the season and the advertising columns of papers and magazines will be attractive and alluring. It is a question whether in all this we are led by a spirit of love and good will, or whether in our giving we are impelled in bondage to slavish custom. At any rate, the world is brightened for a time, and faces are smiling, and voices are cheery. Let the kindest words possible be spoken and the kindest deed possible be done. Let the shopping be done early so that the clerks may not be overburdened, and let the mails be called into requisition early so that the packages may go through promptly and safely to their destinations. Let us remember, too, all the time, that all of this is a direct result of the Gospel. Had there been no Christ there would have been on bright and glad cheer of Christmas.—Herald & Presbyter.

When the end comes the man who reaps will not be honored above the one who sows.

Home Circle.

Her Place.

"There's no use, Aunt Emma; I can't think of anything that I do well enough to earn a living by it. I surely can't wash, as most of the heroines in the stories do, and as surely can't teach school or tend in a store, and there are more to sew now than are needed. What I shall do is a conundrum, over which I have been puzzling these three weeks. I seem to be no nearer its solution; but I'll never give it up. Somewhere in the world there's a place for me, and I'll find it yet!"

From the look of determination on the speaker's face, one might be sure she would make good her words.

"You know you are welcome to stay here, dear, forever if you like. We would be glad to have you."

"I know, Aunt Emma. I feel grateful to you for all your kindness—more grateful than I can express; but you don't need me; and, if I stayed here, it would be as a dependent on your charity, and my father's daughter could never fill that position gracefully."

There was silence for a while, as the two ladies sewed busily; the elder with a steady, restful manner, like one who, having found her place in life, stays placidly content therein; the younger, with rapid, impatient fingers and a brow clouded by thought.

As she folded the garment on which she had been working, laid it on a pile beside her and carried them to her aunt, that lady said, "Thank you," and looked at the neatly mended garments with a most gratified air, saying as she did so: "Well, my dear, you needn't feel that you are dependent on me while you mend like that, for you are worth your weight in gold. Two or three of those garments—now as good as new, thanks to your skill—would have gone for rags; for positively I can not find time to do all such work that needs to be done, but do what I can and let the rest go."

Laura said she was glad she had helped her, and turned to go, with the same preoccupied, thoughtful look. She had taken but a few steps when she paused, turned toward her aunt, and exclaimed, "Does every housekeeper have as much mending as you, aunt?"

"Why, yes," that lady replied, wonderingly; "more, usually, and ever so much more where there are children."

"Then that's my business. I'll go from house to house and mend."

"What are you talking about, child?"

"I'll show you in a week or two."

In the Daily Record two days later there appeared the following:

"Miss Laura Baldwin, No. 8 B, Street, will mend and repair neatly, at the houses of those who desire her services, for 15 cents per hour. Telephone connection."

"The idea took," as the saying goes, and Laura soon had her hands full, while her aunt comically remarked that the telephone bell rang incessantly. A handsome handbag contained an assortment of silks and thread, scissors, thimble, etc., and with this equipment Laura went from place to place, earning a comfortable livelihood.

She made it a rule from the start that not one word of gossip should be told her at any home, and when she went from Mrs. B's to Mrs. A's, she was "as dumb as an oyster" in response to all inquiries, were they ever so smoothly worded. People soon found this out, and she was welcome wherever she went, keeping all her old friends and making more. So daily she walked her pleasant, independent way. Her bank account grew, and her purse allowed luxuries for herself and gifts to others, and she laughingly assured her aunt that her place, once found, was vastly comfortable.—Household.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 912.

Contributions.

For General Conference.

From Bethel College church, Newton, Kan. $10; Herford church, Bally, Pa. $10; Swiss church, Bluffton and Pandora, O. $25; West Zion church, Moundridge, Kansas $7.50; Pulaski church, Ia. $5; Zion church at Elbing, Kan. $8.75.

Gratefully acknowledged,
C. F. Claassen, Treas.

For Home Mission.

a) General Treasury:—

Springfield S. S., Eakly, Okla. $7; Zion church, Donnellson, Ia. $10.

b, City Mission Treasury:—

From treasurer of the Pacific Conference, as ordered, $100; mission friends, Moundridge, Kan. $10; Halstead S. S., Kan. $17.80; Friedenstal church, Okla. $25.

c) For Doctor and Hospital Bill for Brother and Sister Grubb:—

Collection taken at the festival of the Sewing Societies of the Pacific Conference, held at Reedley, Calif. $25.15; from members of the Upland church, Cal. $64; members of Reedley church, Cal. $46.25.

The latest report states that Bro. Grubb is improving. Praise the Lord that He answers prayers. We trust that all will remember Bro. and Sister Grubb in their prayers. Who has a mite to lend a helping hand to these sore afflicted workers?

Gratefully acknowledged,
M. Horsch, Treas.

Annual Report of the Treasurer of the Pacific District Conference.

Receipts:

In the treasury at the time of the last annual report in Nov. 1909	$131.51
Dec. 20, 1909, Received from the Congregation at Dallas, Ore.	5.00
Dec. 28, St. Mark Cong., Passo Robles, Cal.	38.00
Dec. 28, Upland, Cal.	70.00
Dec. 28, From Fred Bartel, Portland, Ore., through P. R. Aeschliman	2.50
Jan. 2, 1910, From the Cong. at Menno, Wash.	42.30
Jan. 12, Upland, Cal.	45.00
Jan. 18, Passo Robles, Cal.	14.13
March 25, Reedley, Cal.	35.00
May 12, Menno, Wash.	80.00
May 26, Aberdeen, Idaho	40.00
May 26, Sam. Niswander, Payette, Idaho, through P. R. Aeschliman	3.00
Sept. 18, From the Congr. at Menno, Wash., through P. R. Aeschliman	9.00
Sept. 18, Colfax, Wash.	45.50
Sept. 23, Dallas, Ore.	17.00
Sept. 23, Warden, Wash.	34.00
Sept. 27, Salem, Oregon	60.00
Oct. 28, Salem, Oregon	3.00
Nov. 2, Upland, Calif.	75.00
Nov. 12, Dallas, Oregon	3.00
Total income	$752.94

Expenses:

Dec. 24,1909, Paid to P. R. Aeschliman "Oregon trip"	$ 45 85
March 6, 1910, J. B. Borntrager	25.00
March 25, M. Horsch	25.00
March 25, P. R. Aeschliman "Warden trip"	12.00
May 2, dto.	8.00
May 3, M. Horsch "Passo Robles trip"	12.50
May 31, P.R.Aeschliman "Warden and Aberdeen trip"	62.85
June 27, P.R.Aeschliman "Warden and Menno trip"	14.00
Sept. 20, dto.	8.00
Oct. 28, M. Horsch for City Mission at Los Angeles	100.00
Oct. 28, E. F. Grubb, Conference expenses	19.05
Total expenses	$332.25
Remains in the treasury at this date, Nov. 28, 1910	420.69
	$752.94

S. R. Aeschliman, Treas.

"The Mennonite" to a new subscriber from now until January 1912 for $1.50.

Correspondence.

BALLY, Pa., Dec. 6.—Some time ago Bro. John F. Hager, of Pandora, O., spent about a week in our midst. His forceful gospel message spoken in the church on Sunday and in two meetings at private houses during the week, as well as his earnest words to individual souls in house to house visits made in company with the pastor, left an impress for good on the spiritual life with those who heard him. His chief aim seems to be to lead the saints to a fuller apprehension of the breadth and length and height and depth of the knowledge of the love of Christ to being filled unto all the fullness of God (Eph. 3:18, 19.) From here he went to Allentown and then on to Clarence Center, N. Y., and Stevensville, Ont.

On the occasion of our fall communion, three young people were received on profession of faith. May they find the life in Christ and in the company of His people a life of true joy and of power over sin. Two others, who had expected to unite with us by letter, were hindered by a case of scarlet fever in the family and the consequent quarantine. The sick one has since recovered and the rest of the family were graciously spared from contagion.

The Ladies' Mission circle again sent a small box of dried fruit, etc. to Janjgir, India. Through the kindness of Bro. C. D. Esch, outgoing Medical Missionary to Dhamtari, India, the box went with his baggage as far as Bombay.

The Sunday-school is preparing for its Christmas service to be held on the evening of Saturday, Dec 24. A prominent part of the service will be the singing of the oratorio cantata, "Shiloh" written by Chas. Gabriel. The chorus parts will be rendered by a choir of between thirty and forty voices.

The Minister's Personal Work.

We heard a statement the other night that somewhat startled us. It was that the preacher of to-day is so busy preparing sermons and attending to other pulpit work that he has no time to preach the Gospel to the individual. The speaker insisted that there was urgent necessity for doing this work, and seeing that the preacher had not time for it, he urged that the laymen take hold of it. We have been thinking over the matter since, and the more we think about it the stranger it appears.

Can it be true of any pulpit in Methodism that the preacher has to spend so much time in his study that there is no time for him to preach the gospel to individuals. Surely this is a mistake, but if it be true that the Methodist preacher is really too busy to preach Christ to individual men, then it surely seems a strange irony to ask that busy laymen take up the work. But is it true that the day has come when any Methodist preacher is forced to spend so much time upon his sermons as to leave him no time at all for personal work for unconverted men?

We fear that in some cases at least the answer must be "Yes." The demands upon the pulpit have become very exacting, and any preacher who is worth anything is anxious to give his people the very best which is in him. In not a few cases the preacher seldom comes into personal contact with the unconverted of his congregation. He is kept so busy looking after the sheep in the fold that he may be pardoned, perhaps, if he hardly recognizes the fact that there are some which are not in the fold. And yet for those lost sheep the Shepherd died! We are convinced that the church which forgets the lost sheep will soon be unable to care even for those in the fold. Salvation lies in saving. The spiritual life which gives birth to no heroic effort must soon fade and die.

The preacher who is too busy to save lost men except in church will probably find that he is not able to save them there. To grip men we must get hold of them. No pulpit eloquence can atone for the lack of personal work. If we want to save men we *must* come into contact with them.

The idea that a preacher's first duty is to prepare sermons is neither Scriptural nor Methodistic. The preacher's first business is to save men; the preaching is but one of the methods of accomplishing this work. To imagine for a moment that the sermon is the supreme object of the preacher's existence is to blunder woefully. We offer no plea for slipshod preaching. The sermon is important, very important, and the preacher who fails in the pulpit makes a bad failure, but the necessity of thorough pulpit preparation should never be made a plea for the neglect of personal work. Somehow, somewhere, the preacher must manage to come into personal contact with the unsaved members of his constituency, and he must preach Christ to them.

The times have changed. It may be harder, very much harder, to do this part of a preacher's work now than it was long ago, but somehow it must be done. There is nothing else which can become a substitute for this. It is not enough to make the sermon evangelistic, for the effectiveness of the sermon seems to depend very intimately upon the closeness of the spiritual contact between the pulpit and the pew, and the contact between two lives which never touch outside of the church can hardly be close enough to make preaching effective. This does not mean that the preacher must come into personal contact with every unconverted man in his congregation, for in many cases this would be simply impossible, but it does mean that he must come into contact with some.

If the preacher can be excused from this work, what about the layman! Probably the proverb, "Like priest, like people," applies here in full force. A preacher who insists upon doing personal work himself will soon have followers amongst the laymen; and a preacher who thinks his duty ends with his sermon will be reasonably certain to have hearers who think that their church duties do not extend beyond the church walls. The preacher's life determines largely the church's atmosphere.

But does personal work really interfere with the sermon? We think it brings the sermon into more vital touch with the life of the pew. Sermons are too often bookish, or up in the clouds. The average hearer prefers a sermon which is intimately related to the world which he knows, and which touches his own inner life. Personal work would spoil many a sermon—but only those which need spoiling. It would certainly help to make his sermon practical and effective. In spite of all the other claims upon a ministers' time, especially in our cities, the work of God demands that time be found for direct personal work. The permanent effectiveness of the church depends largely upon this factor, and the minister's own spiritual growth is also bound up in it. This is one of the essentials of our ministerial life.—Christian Guardian.

Editorial.

The passing away of Mrs. Mary Baker Eddy the other day, ends the career of one of the most remarkable women of the century. It was not until after middle life that she emerged from a common place environment into a prominence that gave her leadership over the spiritual affairs of thousands of followers. Her book "Science and Health," which, though being neither scientific nor Christian has become the foundation upon which the Science sect builds its structure. It is a mixture of ideas that have been floating about ever since the beginning of time. It has been observed that what there is of it that is original is not true and what it contains of the truth is not original. Yet, though its weaknesses have been pointed out time and again, Mrs. Eddy and her followers have regarded it as the only reason for their existence as a sect. Commenting upon Mrs. Eddy and her church the New York World says:

"She founded a religious sect that has shaken the foundations of every evangelical church in the United States. It has tens of thousands of members and millions of dollars' worth of property. It is managed with all the businesslike precision of the Standard Oil Company, and while maintaining the forms of a pure democracy it is ruled as despotically as the Russian Church.

"Most new religions make their first appeal to the outcast and forsaken. Mrs. Eddy's religion made its appeal to the sick, the hypochondriac and the afflicted, and this is a field that is as broad as human life and as various as human emotion.

"In all respects Christian Science has blazed a new trail for itself. It has derived no benefits from either force or persecution, the one or the other of which has been a tremendous factor in the development of most faiths. It is a church without a charity, a mission or a martyr. There is no parallel to it either in the nature of its origin or in the manner of its growth."

What will become of the Christian Science movement now that its leader is gone is, of course, hard to say. Zionism went to pieces with Dowie and Mrs. Eddy no more here to grace the movement with the living presence of its founder and seer will, we predict, bring a sudden check to the movement. The wealth it has gathered and the number of its followers will insure a certain stability for some time to come, that money and numbers can give, but as a movement it has already lost its novelty and the inroads it has been making into the membership of evangelical churches are not nearly as formidable as they once were. People see the difference between a pantheism related to the repulsive religions of the East and a faith centered on the real Christ who as the divine man came to save mankind from real sin. The selfishness of a creed that makes no provision for charity or for alleviating the physical distresses of the unfortunate fellow creatures who fill the world stands in

the way of its long holding a place in the affections of men generally. G.

Those Who Tarry by the Stuff.

When David returned from the campaign against the Amalekites, which established his reputation as a great military leader, a difficulty arose in his army. The successful soldiers who returned laden with the loot objected to the claim for a division of the spoils made by the guard detailed, because of their unfitness for the harder work of the camoaign, to remain behind and guard the stores. David added to his reputation by giving a very just decision in the matter. The claim of the fighting end of the army for all of the spoils was overruled in favor of that of the rear-guard, the value of whose part in the conquest as guards of an important point he regarded as of equal worth with the active fighting that the conquest of the Amalekites involved "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff, they shall part alike. And it was so from that day forward that he made it a statute and an ordinance for Israel unto this day."

Christian work at all times and in all places involves a division of the work. Some are fitted for the hard, active or spectacular tasks that opportunity places before them. Others are in the back ground. In the noise of battle we hear nothing of them, their voices are drowned when the victors shout. Their names do not go down in history among the great ones. Yet they deserve an equal reward for their work and have a right to enjoy the fruits of victory because victory is only made possible by their sacrifices. The soldier who returns from a successful campaign is made a hero, bands play and flags are unfurled in his honor, but the honor is a superficial one. The thoughtful observer will think of the mother who gave her son, the children who gave up a father's care and the wife who faced the world alone, as the ones who are the real heroes. Gaudy banners and the noises of drums and brass would be a poor and inappropriate honor to thrust upon them after the smoke of the battle has cleared away and the victory emphasizes the price they paid.

In warfare the hard fighting must be done by the many. The smallest possible number can only be spared to remain behind and care for the rear. And here is a difference. In the conquest of the world for Christ it is the many who remain obscure in both position and fighting. The reward that comes to the church to-day is a great reward for the fighting that a few are doing. Sabbath after Sabbath there are hundreds in the pew to one in the pulpit who pummels the devil and drives him from his evil purposes. It does seem that there might well be more in the fighting ranks and fewer in the rear guard. Primitive Christianity made every believer a preacher and revivals that counted converts by the thousands were the result. Today, when the professional revivalist can lead a hundred to the altar the saints begin to think they are seeing another Pentecost. A survey of the whole line of Christian activity will vividly portray the need of a greater extreme guard and the necessity of lessening the size of those who tarry with the stuff in the rear.

First of all there is a call for men to take up the work of the ministry. Now-a-days nearly every conference that meets deplores the fact that ministers are needed in so many places while the supply is rapidly decreasing. Young men do not often choose the ministry as a profession. Even Christian young men who hope to be useful in the church to the fullest extent of their abilties see greater opportunities for doing good, as they see it, outside of the ministry. While it is true that the successful business man with the means that his business brings him and the influence that his success gives him with men of affairs can become a pillar of righteousness in circles that few ministers can enter, it must be borne mind that there are fewer chances for the Christian young man to become Christian merchants, as Christian statesmen or Christian judges than to become successful ministers of the Gospel. The ministry offers a larger field to-day than it ever did before. Cities are growing more rapidly than the churches. Every large city has its growing sections waiting for churches to come and establish themselves. In such sections it is not an unusual thing for a minister by a little effort and more sacrifice to build up large self-supporting congregations. Into these same cities there is a great influx of foreigners bringing strange customs and strange languages with them. In a few years they will be voters and their children Americanized. The Christian people of our land have hardly commenced to evangelize these people and before they can do so properly a ministry trained and equipped to work among them is needed. The claims of the new country of our western states upon the American church are as old as the nation and still there is a cry for more men. The mountain whites in the states of our eastern coast south of the Mason and Dixon line remain the same ignorant, superstitious imbibers of moon-shine whisky that they have been for three generations and will remain so until there is a ministry among them, which they do not now have, which will bring to them a gospel. They present as crying a need for evangelization as do the tribes in the heart of Africa. Need we mention the claims of the Negro, the Indian, the Chinaman and the Jap, men of other color, but children of our Heavenly Father who while enjoying the blessings that come to all who live under the stars and stripes are too often neglected in spiritual things by their white brethren. These men need a ministry and among the rear-guard there should be found plenty who are willing to take the front for them.

To-day sees the evil one throwing a challenge to Christianity from every heathen nation under the sun. The few who have gone to the front are valiently fighting the battles of the cross but the enemy is great and their efforts only annoy him and, more over, the challenge is not to those in the forefront but to those tarrying at home with the rear-guard It does not seem fair that both "*the stuff*" and the number of men should be where they do the enemy no harm. We need men and we need money on the mission field to-day as never before. In every mission land there is a crisis. In Japan they take to battle-ships and army-science, that Christian nations have taught them to use, more readily than to the religion that Christian nations have to teach but don't practice. While Bibles are translated and circulated the works of Tom. Payne and a host of other infidel writers get the same attention. Unfortunately for Christ and His church the Jap has learned to be as much of a hypocrite as his white Christian brother and the same greed and heartlessness of money-lust flourishes under a veneer of culture in the dark-skinned Jap as it does in the whiter brother of American or European birth. In order to secure the position Christianity has won in Japan the good people of the rear guard must continue to send out their gifts and men in greater measure than they have been doing.

China is on the eve of self-government just now. What the sleeping yellow giant will do to the world when he wakes up we can only speculate, but for the glory of Christ and the future safety of the rest of humanity, China aroused will only be a blessing to the world and itself as it is a Christian China. Need we be stirred up to a farther realization of the need of Christian men and Christian money being brought from the rear-guard and used in effectively uplifting the banner of Jesus in China?

Were one to draw a line across the northern part of Africa, say about one-fourth of the distance of the top and another about one-fourth from the bottom we would be marking Africa about as it stands religiously. The upper fourth would represent the portion of the continent under Mohammedan influence, the lower fourth would represent the portion under Christian influences and the middle portion would represent the heathen portion of the dark continent upon which there is a struggle now going on between the Christians and the Mohammedans for the conversion of the natives, and now it looks as though the efforts of the Mohammedans were meeting with the greatest success. Mohammedanism provides for polygamy and slavery, it is adapted to the native method of thought and morality and provides for no great change in the nature of its converts and consequently it appeals to the African. Christianity with its stricter system of morality and its intolerant attitude toward the vicious institutions of the African nations demands a greater transformation in the life and thought of the native than anything but a new heart will lead him to make. The result is that the African is more ready to become a Mohammedan because the change does not require an essential change in himself. Every Mohammedan is a missionary and a fanatic for his religion be he a trader, a soldier, or a slaver, but every representative of a Christian nation is not a Christian, in fact few the native meets are Christians. Aside from the missionary class almost every white man he meets is vicious and a greater danger to him than the Mohammedan. Will the whole middle half of Africa then be won for the false prophet while the present generation, with its wealth and opportunities sits back and looks on? It need not. In the Christian churches of civilization, in the rear guard, if you please, there is wealth enough to provide the means for winning Africa for Christ without causing even the slightest financial difficulty. What if Africa has already cost the lives of many missionaries and if it is true that the traveler can cross it being guided on his way by a missionary's grave for every hour of

the journey? Did not our faith come to us written in the blood of the thousands who cheerfully gave their lives for Christ?

Africa is not the only continent menaced by Mohammedanism. India is in the throes of a great awakening. The national spirit is laboring in birth. We may shortly see a tremendous effort made by the Indian races for political freedom. Should the yoke of the white man be thrown off the Mohammedan powers of India will either butcher or enslave the other races. It is plain that if the advances of the missionaries of the false prophet are not checked Mohammedanism will again become as serious a danger to Christianity as it was when the green banner of Mohammed waved before the walls of Vienna.

The time is here when every Christian should be an active missionary. Those who are on the field ought to have the assurance that there are plenty ready to come in to take up the work as quickly as they open it up. Those of the rear guard should at least provide the "sinews of war" and create and maintain a missionary enthusiasm that will make even the suggestion of a possible failure in any field impossible.

Some have a legitimate reason abiding with the stuff. There are mothers hindered with the cares of the family. Little ones are sick. The aged ones cannot be left alone. After all is done that a mother can possibly do to see to it that all get to church and every one's particular needs are attended to it frequently happens that the good housewife cannot get to the House of God herself as often as she longs to go. The rule that those who abide with the stuff shall share the benefits gained by those who do the active part of the campaign is a good one. The tired worn housewife deserves more than mere consideration, she deserves reward. It would never harm a pastor were he occasionally to take time to visit the patient mothers in their homes and tell them of the sermon and the blessed experiences of the previous Sabbath. Whoever it is that forges to the front in the battle and wins new glories for his Christ may depend upon it the inspiration for that effect came from the mother who has faithfully done her part in the rear-guard, it is she who when a son or daughter is required for the difficult and dangerous tasks willingly and devotedly says "go, my child, God bless you."

In these days when an active part in the service, whatever it may happen to be, is regarded to be just the thing there is no lack of those who are willing to lead in prayer or give a testimony in prayer meeting, there are meetings to lead and requests for singers, some are needed to conduct cottage meetings and have prayer with the sick; others may even go out and preach on the street corners. That church is indeed fortunate that has its companies of men and women who are willing and ready to do such things but every church posesses in its membership a great majority who are not gifted along such lines. It is a mistake to regard such silent undemonstrative brethren merely an inactive rear-guard that does scarcely anything but contribute money and attend divine service. Very often among them are the active advance guards, those who pray and fast, those who by their godly character let the light of their lives so shine that men glorify the Father in Heaven. Every minister is ready to confess that his greatest inspiration, his deepest spiritual support and his most valued advice generally comes from those to whom the gift of speech-making and public leadership never came. God bless the praying rear-guard! Without it the battle would go as hard against the cause of His people as it did in the day when Moses could no more lift up his hands.

JUST. A. PARSON,
Philadelphia, Pa.

Notes on the C. E. Topic.

Dec. 25.

"Be Born in Us To-day."
Eph. 3:14—21.
(Christmas Meeting.)

Christmas day brings a message of greatest joy. It is the happy day for which patriarchs hoped. The most beautiful prophetic utterances had to do with its anticipation. Angels proclaimed its coming with a song of heavenly joy. To shepherds and wise men from the distant East it was a time of sublime blessedness. To us it is a joy because it gave the world a Saviour. Let us prove our joy by making others happy and remember, with our gifts especially, those who cannot give gifts, Let us have a message of happiness for all with whom we meet. By so doing we take our part in the chorus that proclaims the message of "Glory to God—peace on earth and good will to men." Better still, let us make every day Christmas. The Christ child Jesus is an earnest that God loves men, let us lead those who know not God to Him that they may love and adore Him.

Christ is the new ideal whose presence changes everything we are and have for the better. In a filthy little house on a dirty back street there lived a family just as dirty and just as careless as those about them. A devoted deaconess brightened the place with a visit. Her presence there presented a contrast as strange as a lily in a muddy pool. She brought, as a gift to the family, a beautiful boquet of cut flowers. It was placed on the window. Soon the housewife noticed that the fresh cut flowers and the dirty window did not go well together and the dirty window-pains got their first cleaning in months. The clean window and the untidy room caught her attention and the room was swept and orderly arranged. She could not bear to wear a soiled wrapper in such surroundings and it was exchanged for a neat, clean frock. Soiled hands, untidy hair and unwashed faces didn't appear to be just the right thing when other things were clean and neat, the children were scrubbed and cleanly dressed and torn garments were neatly patched. The neighbors caught an infection of the right kind, soap and water were vigorously applied in their homes. Children were washed and dressed, the filthy places were scrubbed, dusty rooms were swept and dirty windows cleaned. The whole neighborhood presented a new aspect. The boquet's mission was effective; it brought cleanliness to hands, faces, houses and clothes. Then the gentle Jesus becomes a part of our lives a cleansing, purifying process is certain to be effected, old habits, foul sins, impure thoughts and wicked associations and a pure heart and new affections will take their places.

Notes on the S. S. Lesson.

Dec. 25.

Christmas Lesson.
Luke 2, 6—20.

Golden Text. Luke 2:11.

Caesar Augustus, the proud ruler of Rome, had only the increase of his revenues in mind when he set in motion the machinery of the empire that led the humble carpenter of Galilee and his wife to set out on the tedious journey to Bethlehem, the city of their ancestors, where the child Jesus was to be born. But a higher King, than even the Roman Caeser, had long before decreed that the events, which led up to the birth of our Lord, should occur just as they did. Augustus, with all his pride and power, was, after all, but a mere puppet in the hands of the Almighty.

There was no room for Him in the inn. We wonder why there was so little sympathy shown that none could make room for the young wife in the supreme and sacred moment of motherhood, but the inn was not the only place from which men shut out Jesus. They crowd their hearts with business, with pleasures and the world's vanities and sins so that there is no room there for Jesus. They fill their homes with luxuries, with questionable pleasures, or even with strife and the Prince of Peace finds no refuge there. Sometimes it seems as though churches, by their quarrels, their pride, their wealth and even their amusements were deliberately finding occasion for crowding out Jesus.

The angels and their song were a bit of Heaven come to earth with God's son. They came to announce salvation, not judgment. God wants the love, not the fear, of His people. Peace is His desire. The greatest joy men may know is that their peace is made with God and that there is no occasion for fearing Him.

"The shepherds came from the neighboring fields. That which was unnoticed by kings and great ones of this world, was so absorbing a theme to the prince of Heaven, that they burst the bonds of the invisibility in which they shroud themselves, in order to express their joy and explain the significance of the great event. And seeking the most worthy hearts to which they might communicate it, they found them in the simple shepherds, living the life of contemplation and prayer in the suggestive fields where Jacob had kept his flocks, where Boaz and Ruth were wedded, and David, the great Old Testament type, had spent his youth, and there, by the study of the secrets and needs of their own hearts, learning far more of the nature of the Saviour who was to come than the Pharisee amidst the religious pomp of the temple, or the Scribe burrowing without the seeing eye among the prophecies of the Old Testament. The angel directed them where the Saviour was, and they hastened to the town to find Him. They were the representatives of the peasant people, with the "honest and good heart," who afterward formed the bulk of His disciples."
—*Dr. Stalker.*

Help us to secure new subscribers by sending us the names and addresses of your neighbors and friends who are not yet readers of THE MENNONITE. $1.50 will pay the subscription to a new subscriber from now until Jan., 1912.

News of the Week.

Domestic.

91,972,266 IN U. S. OFFICIAL CENSUS.

101,000,000, Including All Possessions

Washington, Dec. 10. — The population of continental United States is 91,972,266, including all the states and territories, the District of Columbia, Alaska, Hawaii and Portorico, but excluding the Philippine islands, it is 93,402,151, while the grand total enumeration, taking in all possessions, is 101,100,000.

These official figures were issued to-day for the thirteenth ensus, which began on April 15, 1910.

The increase in continental United States exceeds the advanced estimates of the bureau to the extent of about 2,400,000. The rate of increase, however, was smaller than that scored in any previous decade except that between 1890—1900.

Unquestionably it will be necessary to alter the basis of representation in congress. At the present ratio of 194,000 people to each member of the house of representatives, the house would contain about 474 members as against 392 at present. It is the general belief that this number would be unwieldy. Even at the rate of 220,000 as a basis the house would contain 418 members, an increase of 27.

Increase of 21 Per Cent.

The increase for continental United States is 15,977,691,or 21 per cent,over 75,994,575 in 1900, when the increase was 13,046,861, or 20.7 per cent. over 62,947,714, the total in 1890.

The grand total of 101,100,000, which includes all insular possessisons, credits the Philippines with 7,635,426, as enumerated in the census there in 1903.

The states in their rank according to population are:

1—New York.	27—Maryland.
2—Pennsylvania.	28—West Virginia.
3—Illinois.	29— Nebraska.
4—Ohio.	30— Washington.
5—Texas.	31—Porto Rico.
6—Massachusetts.	32—Connecticut.
7—Missouri.	33—Colorado.
8—Michigan.	34—Florida.
9—Indiana.	35—Maine.
10—Georgia.	36—Oregon.
11—New Jersey.	37—South Dakota.
12—California.	38—North Dakota.
13— Wisconsin.	39— Rhode Island.
14— Kentucky.	40—New Hampshire.
15—Iowa.	41—Montana.
16—North Carolina.	42—Utah.
17—Tennessee.	43—Vermont.
18—Alabama	44—District of Columbia
19—Minnesota.	45— New Mexico.
20—Virginia.	46—Idaho.
21—Mississippi.	47—Arizona.
22—Kansas.	48—Delaware.
23—Oklahoma.	49—Hawaii.
24—Lousiana.	50—Wyoming.
25—Arkansas.	51—Nevada.
26—South Carolina.	52—Alaska.

Marvelous Growth in 120 Years.

Since the first census was taken in 1790 the country has grown 25 times as large, the population then having been 3,929,214, slightly larger than the present population of the state of Texas.

Director Durand attributes the growth largely to greater net additions through immigration.

Central West Gains Least.

"The country," he says, "is plainly marked off in broad groups of states, according to the differences in the rate of increase. The states showing the lowest rates of increase,falling below ten per cent. are five in the great central section of the country, namely Iowa, Missouri, Kentucky, Indiana and Tennessee, the three northern New England states and Maryland and Deleware.

"The states showing the next highest rates of increase between ten and twenty per cent. lie adjacent to those showing the lowest rate, and include, in the middle west, Ohio, Michigan, Wisconsin, Illinois, Minnesota, Nebraska and Kansas, and six southern states, Virginia, North Carolina, South Carolina, Georgia, Alabama and Mississippi.

"States which show an increase from twenty to thirty per cent, are, for the most part the great manufacturing states including Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, West Virginia, Arkansas and Texas.

Greatest in West.

"The states which show an increase exceeding 30 per cent. are, with the exception of New Jersey and Florida, all located in the west and make up a solid belt comprising fully one third of the area of the United States. South Dakota, Colorado and Utah had rates of increase between 30 and 50 per cent. while North Dakota, Wyoming, Oregon, Nevada, California, New Mexico and Arizona increased 50 and 100 per cent. and Oklahoma, Idaho and Washington more than 100 per cent."

Mr. Durand expresses the opinion that the later statistics probably will show that more than 45 per ent. of the population of the country is urban, that is, in places of 2,500 inhabitants or more.

Decline in Country Districts.

The decline in rural population has been substantially general throughout the great northern middle section of the country. In the states of Ohio, Indiana, Illinios, Michigan, Wisconsin, Minnesota, Iowa, Missouri, Kentucky and Tennessee, which lie in a solid body, 440 out of the 950 couties decreased in population from 1900 to 1910.

The director closed by saying:

"The decrease in rural population in the middle states is by no means due to lack of prosperity, as the agricultural statistics of the census bureau show an extraordinary increase in the value of farm lands and farm propeity throughout this section."

CONGRESS.

"Uncle Sam Is Our Partner."

With the opening of the present session of Congress, the Anti-Saloon League of America is planning to press its fight for interstate liquor legislation with extraordinary vigor. This fight will center about the Miller-Curtis bill, which was introduced last spring. The bill in question undertakes to constitute intoxicating liquors a special class of commodities and to admit them to interstate commerce as such, and provides that the interstate commerce character of such shipments shall cease at the State line, thus giving the States the same control over interstate shipments, from the time of entry and before delivery to the consignee, that it now has over domestic liquors.

Until the States get some such relief as is contemplated by this measure, prohibitory and local option laws will fail to be entirely satisfactory in their operations. A liquor firm in Ogden, Utah, is flooding the dry territory of neighboring States with a circular letter with the trade mark inscription, "Uncle Sam Is Our Partner." This frank statement is only too true, for under existing Federal regulations interstate shipments of liquor are delivered to the consignee before the State can get jurisdiction. By this process an interstate traffic has grown up that is well-nigh as harmful as the domestic traffic with the local saloon in the community, and, in addition, the speakeasies and bootleggers are furnished with liquors with which to ply their unlawful trade, by resorting to evasive tactics which make it far more difficult for the States to enforce the laws.

We would call attention to the great importance of this measure and appeal to our readers to bring pressure upon every U. S. Senator and member of Congress in behalf of this proposed legislation? It is the greatest temperance issue in America to-day.—Herald & Presbyter.

Statesmen Must Now Go On Record.

Washington, December 13. — The question of amending the Constitution to provide for the election of United States senators by direct vote will come before the senate next week in a way that will compel every senator to go on record for or against it.

The subcommittee of the judiciary committee, to which the resolution of Senator Bristow, of Kansas, providing for the submission of such an amendment was referred, has determined to report it favorably to the full committee. The committee has agreed to submit the bill early next week. The Bristow resolution was introduced nearly a year ago. Since its introduction it has been slumbering in the judiciary committe and has remained there, notwithstanding vigorous efforts to get it out on the floor of the senate with or without a recommendation.

URGES PUNISHMENT OF INTERURBAN MEN.

Indianapolis, Dec. 13. — Laws providing for the punishment of men directly or indirectly responsible for interurban accidents in which deaths or injuries occur, requiring certain standards of efficiency before an applicant may be employed in an operating capacity by an interurban railroad and requiring strict adherence to certain fixed rules of operation and the installation of block signal systems on all interurban railways as a measure of prevention against accidents, were urged in a special report made to the Governor by the members of the Indiana railroad commission on recent trolley wrecks in Indiana.

SAYS HIGH PRICES HAVE BEEN BOON TO FARMER.

Washington, December 13. — That the "ill-wind" which sent the cost of living skyward for city folk held a compensating gust of good for farmers by increasing the purchasing power of crops, is the cheering assertion of Victor H. Olmstead, chief of the bureau of statistics of the department of agriculture, in his annual report made public to-day. While the earnings of the average city man have remained almost stationary in the last ten years, he says, the purchasing power of the farmer has increased more than 50 per cent. against a rise of slightly more than 12 per cent. in the cost of necessaries.

"Probably never before has the average farmer been in better condition than in recent years," he adds. "Quietly he has risen from the depths into which the ruinously low prices of the early nineties cast him until now he has reached a plane where he receives a well deserved recompense for his labors."

WHITE TO BE NEW CHIEF JUSTICE.

Washington, Dec. 11. — Associate Justice Edward Douglass White, of the United States supreme court, is to be elevated to the chief justiceship of that tribunal. President Taft will send the nomination to the senate tomorrow at noon. It is expected the two new associate justices to fill vacancies on the bench, also will be named to-morrow.

MRS. EDDY'S ESTATE $1,500,000.

Boston, Dec. 9. — According to the Post to-day, the will of Mrs. Mary Baker Eddy, which will be made public in a few days, leaves practically the whole of her $1,500,000 estate to the Christian Science church.

The board of directors of the church is to have the final decision as to the form the bequest will take, it is said. Ex-Congressman Henry M. Baker, of Bow, N. H., a relative, is named as administrator, according to the Post. The will was drawn in 1904 in Concord, N. H.

Not a dollar is left, it is said, to George W. Glover, of Lead, S. D., or to Dr. E. J. Foster Eddy, the son and adopted son, respectively of Mrs. Eddy. Both recently received substantial sums from her estate.

Bequests of from $1000 to $10,000 go to Mrs. Eddy's household staff. Calvin Frye, one of her advisers, gets $18,000, it is said, and the Rev. Irving C. Tomlinson and Mrs. Laura E. Sarget also are beneficiaries.

Foreign.

FORTY-FIVE MINERS ARE ENTOMBED IN ALBERTA.

Fernie, B. C., December 10.—Forty-five miners were entombed by an explosion last night in the Belleview colliery, a short distance from Frank, Alberta. Eighteen were rescued alive to-day and twenty bodies have been recovered. Of the seven men still in the pits to-day fonr were believed to be alive. They were in the upper workings which they succeeded in walling off to prevent the spread of gas. Of the eighteen men taken out alive all have a good chance of recovery, though many were badly burned.

MONACO A REPUBLIC?

London, Dec. 10.—The little principality of Monaco, chiefly noted for being the site of Monte Carlo, has been proclaimed a republic by its municipal council, according to an unconfirmed report in today's Pall Mall Gazette, Prince Albert is the ruler of Monaco, which embraces eight square miles and is surrounded by the French department of Alpes-Maritimes, except on its Mediterranean seaside.

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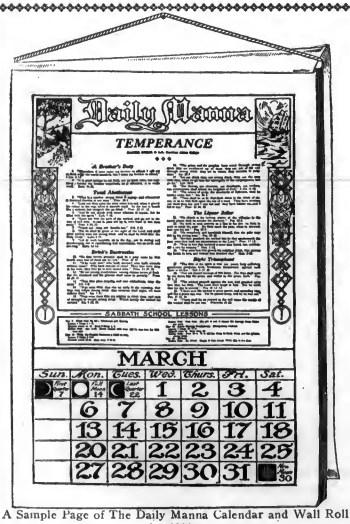
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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXV. BERNE, INDIANA, December 22, 1910. No. 50.

THE CHRIST-CHILD.

Out from the Father above
Into the world,
Bearing a message of love
Came the Christ-child.

Into the arms of a mother,
Into the life of a home,
Lighting with grace
The lowliest place,
Jesus, the Savior, came.

Threading the devious pathway,
Onward, through childhood and youth,
Faithful and earnest and eager,
Seeking after the truth.

Never a bird or a flower,
The sky, or the sea, or the plain,
But sweet treasure brought
To His answering thought,
When He wrought in His work for men.

Pitying, teaching, healing,
Lighting the world's dark face,
The unfed and sad,
The sick, He made glad
With the word of infinite grace.

Against Him the powers of evil,
Against Him the pride of the world,
Against Him, with hatred malignant,
Their fiercest anathemas hurled.

Jesus, the unresisting,
O, the shame and the loss,
Hurried with malice vindictive
Thorn-crowned, the way of the cross.

What of the will of the Father?
What of the grace of the Son?
What of the message of pardon.
Is the field lost, or won?

Out from the glory supernal
Into a world of strife
From cradle to sod
He assumed all the load
To lead us at last into life.

Let us rejoice in His mission,
Let us believe in His word,
Yield Him our willing allegiance,
Brother, Redeemer and Lord.

E. R. Forsyth,
in The Herald and Presbyter.

Items of News and Comment.

A Merry Christmas and a Happy New Year to all our readers.

The next issue of the MENNONITE will be on January 5, 1911.

Stationery forwarded.—Stationery for our correspondents was sent recently for 1911. If any changes should occur during the year, please inform the editor promptly and hand the stationery to the successor.

God's clock seems sometimes to be too slow, but in course of time it will prove to be perfectly true.

Recently a small congregation was organized at Floris, Okla. Services and S. S. are held regularly on Sunday.

Rev. S. S. Baumgartner, of Pratum, Ore., conducted a series of meetings at the Zion church, Dallas, Ore., from Nov. 27—30.

Let us not doubt any of God's promises because we do not see or understand how it is to come about. "Man proposes, but God disposes."

The Forty-first Conference of the Mennonite Teachers' Association of Kansas will convene at the Springfield church south of Lehigh, Dec. 28, 1910.

The former editor of the "Menn. Rundschau", Bro. M. B. Fast, has now reached his destination at the Pacific coast by locating at Reedley, Cal.

Arrangements have been made in the Neuhoffnungstal church, Meno, Okla., that two brethren be ordained to the ministry on January 6, 1911.

The new Home for Sisters of the Bethel Deaconess Home in Newton, Kan., is ready to be dedicated on Dec. 26, 1910. The services will be held at the Mennonite church, commencing at 3 o'clock p. m.

Bro. H. P. Unruh's ordination to the ministry of the Alexanderwohl church, Goessel, Kan., in connection with a mission festival has been announced and a cordial invitation extended to attend the services on Dec. 26, 1910.

At home again.—Our readers will be glad to get the following good news from Bro. E. F. Grubb, put on a postal card: "Los Angeles, Dec. 13, 1910. Came home from the hospital today in the ambulance—light in heart, and in body, too. Am feeling well but will not be able to do any work for a few weeks. Plans prepared for Christmas at the Mission. Will write more when I can write better."

On October 19, Rev. J. J. Flickinger and wife, John Graber and wife, Jacob and Joseph Graber, all of the Pretty Prairie church, Kan., arrived at Menno, Wash., to call on relatives and friends. Rev. Flickinger filled several appointments at Menno.

Christmas is the happiest time of all the year for young and old people. We ought all rejoice, for it is the birthday of the Lord Jesus Christ, who was born as a babe in the lowly manger in Bethlehem on the first Christmas day. It is because Jesus is our Savior that His coming to this world means so much to us. God gave this greatest and best of all the gifts, Christ, who shall save His people from their sins. The best gift we can make to God is the gift of our hearts and lives. As a rule young people greatly enjoy the privilege to spend a merry Christmas at the parental home.

For the first time in the State of Washington women marched to the polls, December 6, and voted with their husbands, fathers and brothers. The general exercise of franchise rights disproved the oft-repeated statement that women do not care for the ballot. That the liquor men know how the feminine vote will be cast on moral questions was shown by their efforts to prevent the women from voting, on the ground that they had not registered according to the State law. This acted like a vigorous suffragette influence, and spurred the women on to exercise the rights granted them by the general election of November 8. When we have equal suffrage in every particular, many of our problems will see their solution. A man from the saloon, the dive, or the corrupt political gang never yet has been found in favor of woman suffrage. The interest of such nefarious business demands that the voting be limited to men.—Religious Telescope.

In selecting magazine literature, Christian people owe themselves and their children the duty to subscribe for those alone which refuse to carry liquor advertisements. Mrs. Zilla Foster Stevens, secretary of the International Sunday-school Temperance Department, is said to have learned from the publishers of the following magazines that they do not advertise liquors: All Story, American Boy, American Magazine, American Review of Reviews, Arena, Argosy, Century, Circle, Collier's, Country Life in America, Current Literature, Delineator, Designer, Everybody's, Garden Magazine, Good Housekeeping, Housekeeper, Housewife, Ladies' Home Journal, Ladies' World, Literary Digest, Living Age, McClure's, Modern Priscilla, Munsey's, New Idea Woman's Magazine, New England Magazine, Ocean, Outlook, Railroad Man's Magazine, Saturday Evening Post, Scrap-Book, St. Nicholas, Suburban Life, Success, Uncle Remus's Magazine, Woman's Home Companion, Woman's Magazine, World Today, Youth's Companion. There may be advantages connected with the liquor advertising medium, and disadvantages with regard to some of the magazines named above; but, on the whole, perference should be given to those which turn the liquor men down, and a wide berth given to those which, for the sake of the money there is in it, become home and character destroyers. Any magazine which puts money above morals isn't worth having. —Sel.

Notice.

Please notice on page four (4) of this paper the arrangement for the MENNONITE: "All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Indiana."

The Spirit of Christmas.

Christmas is the world's annual festival of gladness and good cheer. From heart to heart leap the loving salutations of good will. Everywhere rings out the cheery "Merry Christmas." It is not a mere form of words. There is a recognized obligation to be sweet of heart as well as loving of utterance. The gifts that pass from hand to hand are expressions of the duty and privilege of all to deal lovingly with those about them. The frown and the fret are banished, at least for the

day, while all, old and young, keep Christmas.

It is well for the whole world to enter into the spirit of this festival of Christian love. Observed in all the lands, to which the gospel has been carried, Christmas is anoccasion of almost universal recognition and enjoyment. It is a time for more than merely natural and human tenderness. A light from the skies illumines the hearts and home of men. The radiance from Bethlehem makes us reverent in our gladness. The tender beauty and resplendent glory of the love of God in the face of Jesus Christ appeals to our hearts. Let the love be sweeter, and the greetings all the tenderer, under the holy grace of the incarnate love of God.

Let us never forget that the spirit of Christmas is the spirit of that great event from which it has its origin. The birth of Jesus Christ was the outward expression of the love of God in its seeking for the best welfare of men. The gift of God meant holiness and happiness for all who are willing to accept these golden blessings from his hands. We do not celebrate Christmas to commemorate the material blessings of God's good providence. It is meant to commemorate His gift to us of His Son to be our Savior. Christmas calls to mind the gift of salvation. This was Go 's crowning and supreme gift. It was the highest and the best that even God could do for us.

Let us, then, on this day, remember, first of all, the divine grace of our Heavenly Father and Savior. Let Christmas be a day of reverent love and of religious gratitude. It is a day for holy memories and for grateful affections. Above all other thoughts and gifts of the day is the thought that we should give ourselves, fully and unreservedly, to Him who made to us his own infinite and unspeakable gift. We do not enter into the spirit of Christmas until, or unless, we first give ourselves to Him who gave to us the supreme gift that lies back of the day.

Let us, in all our giving, think of the world as Christ would have us think. It is a lost world, and should be told of Christ the Savior, and so, our best treasures should be consecrated to the work of spreading the glad news of the gospel. The wise men presented rich gifts to Christ, as King, as God and as Savior. The best we have should be for the King. Some offering, of real value, might well be made to the treasury of the Lord, on this day set apart for the making and receiving of gifts.

Let us, in all our planning for the day, think not simply of our loved ones, in our homes and our circle of friends, but let us remember those who are homeless and friendless and sad. It is more blessed to give than to receive, was the teaching of our Lord. It is also more blessed to give to those who can make us no returns. In this we enter into th joy of our Lord. In this spirit we find the best joy of Christmas. As we live in the spirit of Christ, and help to lead others to know and love Him, we find the truest gladness that can come to our hearts.—Herald and Prebyter.

She Hath Done What She Could.

BY HOWARD D. YODER.

Have we? God knows. Our thoughts are very uncertain judges.

Three school boys have 100 marbles apiece. A stranger comes along and becomes their playmate. One of the three will give the stranger 10, another 20, and the third 50 marbles, each one finally believing that he has done what he could. Yet they all had equal means—100 marbles apiece. But why this difference and apparent delusions of some one or two of the boys? Just a difference in their degree of love toward the stranger.

Hence we need not feel justified in our doings and our thoughts of them until our love has reached the measure required by God—with all the heart, soul and mind. Just remember the old days a-courting. You sat up after the old folks had retired, or else went off on a long drive. Love caused you to do it. Say, do you find yourself doing the same with God? Why not! "Oh, we don't believe that one is required to read the Bible and pray all the time" says the guilty church member. Listen, when "you were a-courting you girl did you say, "I don't believe I have to read her letters and go to see her all the time?" No, you did not, but your mental capacity was expended arguing the other side of the case, and grasping every opportunity to see her.

Well, lets fall in love and settle the whole thing!

The Spirit of the Shepherd.

The Christmas spirit is that of the shepherds. They heard the voice of the angels, they investigated, to ascertain whether their story was true; "they went even unto Bethlehem, to see this thing that had come to pass." They learned, as you and I have learned that, in the city of David, there was indeed born "a Savior which is Christ the Lord." And then came the part in their experience which we should especially imitate during this year: "The shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them." The truths which they learned that night we have all learned, that the Babe of Bethlehem was then, and is now, "a Savior." This fact should cause us to praise and glorify the name of God. The heart filled with this sublime and sweetly comforting truth cannot help doing so. But beyond that, there, is the telling to others what we have seen and heard. When the shepherds saw it, "they made known concerning the saying which was spoken to them about the child." The spirit, and it is the Christian spirit, we can carry everywhere. "Surely it is "a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners." If we will do this, we will find that every day of the new year will be, as Spurgeon said that it should be, "the birthday of the Savior to a redeemed soul."—Sel.

The Failure of Our Common Schools.

It is not that they do not provide a high-class, up-to-date secular education for their scholars; most of them do that. It is not that the teaching force is not, as a rule, intelligent, well trained, moral and effective; it would be an injustice and an untruth to assert the contrary. It is not that the material environments are not usually af the best; beautiful buildings, perfect sanitations, adequate apparatus are all provided at the cost of the state and in abundance. Nor is it that the social life of the students, their deportment, their health and even their pleasures are not often carefully provided for and watched over. Nor even is it that school boards and trustees are not customarily composed of some of our best and most intelligent citizens and that the public interest in the education of the young is not keen and continuous and its support of the school liberal almost to prodigality.

Wherein then is the failure of our common schools? With all the above counts in their favor what is the indictment against them? Simply this: That they have almost wholly neglected the most important third of the child nature committed to their care. They have nurtured the body with care and cultured the mind with zeal, but the soul, which gives the key of good or evil to all the thought of the mind has been left to develop itself, and like weeds in a beautiful garden to make ugly the otherwise attractive scene and to rob the soil of its strength and fertility.

In the beginning it was not so, the fathers saw with a clearer vision than their sons have seen. Theirs was not a theory but a well understood fact that the true basis of character, the foundation on which to rear noble manhood and winsome womanhood and wise and honest citizens was not alone the strong and well developed body or the keen and well informed mind, but that only from the moral and spiritual nature, which held as its highest duty the knowledge of and obedience to the will of God, and as its supreme privilege of service not of self but of others, can be produced those men and women upon whom the state and society may safely depend for their well being and its permanency. Events have proven the accuracy of their knowledge. For a hundred years in our schools, our colleges and our universities religion, if not the formal basis, was at least the actual inspiration of the education of our youth. Not only the arts and sciences and letters of their age but the never dying principles of the knowledge of God, the love of truth, the hatred of a lie whether spoken, acted or lived, the exaltation of purity in all the relationship of life, the insistence upon honor and honesty as a cardinal necessity of society—all these and many more "old-fashioned virtues" were inculcated. Not perhaps with text-book and ferule or the simpler tasks of the copy-book, or the reader or the arithmetic, but in many other ways did the teachers impress their own convictions and experiences upon the tender minds and hearts of the children. Christian men were not then forbidden by law to read the Bible to their scholars, to pray with them for God's guidance and blessing and to sing praise to the creator and benefactor of mankind.

Now all this in the wisdom of men who know not God is changed. So far as our children's schools are concerned the Bible is a forbidden book, prayer is stifled or reduced to the barest formalities, hymns are replaced by patriotic songs, and the craze for religious liberty has produced as its fruit irreligious license. For a generation we have been thus sowing the wind and we are now beginning to reap the whirlwind. Public life has so degenerated as to alarm even the easy-going moralists. Far-sighted public men of the class in which Mr. Roosevelt is a conspicuous leader are striving earnestly to counteract the tide

of public irresponsiveness to the highest ideals of public duty, and are endeavoring to arouse the public conscience drugged and stupefied by the pleasant but deadly advice of "laisser faire." Many wonder at the lack of public responsiveness to such appeals, are indignant that public servants still continue to view office and opportunity not as a trust, but as a chance for personal gain and profit, and mourn sincerely the lapses of social morality. But it is no wonder that we are facing these things. The generation at present in control is a generation that, in the impressible years of its youth, has not been influenced as it should have been by the changeless power of a religion and ethics founded on revealed truth. Its training of body and mind has been well-nigh faultless, but it has also been a spineless education, crumpling up as a withered reed when confronted by the storm-blast of temptation. In this respect and therefore very largely in every respect our boasted educational system, to which millions of dollars and thousands of finely trained minds have been devoted, is a failure! It has not and it cannot make good in answer to the demand now made upon it for the production of high-minded, clean and clear spirited and strong-souled men and women. It has cleansed the outside of the cup and the platter, but within——.

Does this indictment seem too sweeping? Then let it be remembered that it is brought against the American system of education as a whole, not against every individual or institution included in it. And let us be thankful that there is still time for the nation to redeem itself and by its acknowledgment of God in the fundamentals as well as the formalities of its life to "return unto the Lord who will have mercy; and to our God who will abundantly pardon."—Christian Intelligencer.

Make the Most of Opportunities.

There are times and opportunities for doing important work. Often men neglect the opportunities, and lament them when they are gone. God appoints the time, God provides the men, and sends them forth to do the work. Sometimes we seek for a *man* fit to occupy a certain position, and when we find him, then work goes forward. But it is sometimes the case when a man is found, that men will not recognize those whom God qualifies and appoints for work. Many a man toils on in obscurity, neglected and often rejected, while others, destitute of character or qualifications, are crowding their way to the front and crowding everybody else to the rear. By and by changes come, and perhaps at last, after years of neglect and heart-weariness, a man is recognized at his real value; and then the next we hear the man is broken down or dead. The recognition has come too late to be of service, and then the men who have stoned the living prophet, gather together to eulogize him when he is dead, and to build a costly tomb to honor a man who hardly had the privilege of living and laboring when he was alive; but whose worth was acknowledged when his usefulness was past.

It is a great thing for men to know, even in this their day, the things that belong to their peace. It is a sad thing when this knowledge comes too late to be of use to themselves or to others. What opportunities are you missing and neglecting to-day?—Common people.

Heart Power.

Heart power is of all others the most beneficent. Physical energy subdues matter, but the soul triumphs by force of its affections over the mightiest of obstacles. The heart of Christ is the seat and centre of His supremacy over so many millions of our race. He is not ranked as a genius, nor as an orator. He cultivated no human learning. He disdained the boasted charms of philosophy. Yet His speech distilled as the dew, and His words have an inexhaustible power which neither dulness, nor ignorance, nor depravity, nor unbebelief can resist. If we seek to find the reason of their power, we shall find it in that love which vitalizes all the truth they express.

Here, then, lies the secret of Christian usefulnesss, Ministers of the gospel, Sunday-school teachers, parents, and all who desire to impart the gospel, must let it run through the fervid affections of the heart. Cold, intellectual instruction may have its place in the schools, and in those discussions which relate to general public affairs. But in the kingdom of heaven the heart is master. They who put most of heart into their work have most success and reap the largest satisfactions. This is a truth too often forgotten in these days, when so much stress is laid on methods. Christian at Work.

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free

Home Circle.

THE FIRST CHRISTMAS.

Once a little baby lay,
Cradled in the fragrant hay,
Long ago on Christmas;
In the manger it was found,
And the white sheep stood around,
Long ago on Christmas.

Shepherds sought Him from afar,
Led on by the shining star,
Long ago on Christmas;
And the wise men came, they say,
All their loving gifts to pay,
Long ago on Christmas.

And to-day the whole glad earth
Praises God for that child's birth,
Long ago on Christmas;
For the Life, the Truth, the Way,
Came to bless the earth that day,
Long ago on Christmas.
—The Kindergarten.

Between Trains.

It was a sunny-faced old lady sitting there in the waiting-room of the great union railway station. In the midst of the coming and going of people, of strange cries and clanging of bells, however she seemed sadly aloof and alone.

"May I sit here?"

Of course the question was a needless one, but the words called the attention of the old lady to the face of the gentle-voiced, bright-eyed young woman who had dropped into the vacant seat beside her.

This was the beginning. Step by step the casual conversation grew. One confidence led to another, and soon the young woman knew that the elderly traveler was on her way to the bedside of a sick daughter in a neighboring city. This was a new business to her, this traveling, the old lady admitted, throwing up her hands to express her bewilderment, yet smiling half comically at her own inexperience. But the call had come from her loved one, and she felt she must go. Her son, with whom she lived, could not conveniently leave her work at this time, and, anyway, he was not in circumstances that would justify the expense of both going. So she was making the long journey alone.

"I have four hours to wait here in changing cars," she added. "It seems an age. Everybody and everything are so strange that I sort of feel myself clear out of the world. And then I couldn't help thinking of my daughter and wondering if I shall find her better. They write that her illness is serious, and I can't help but fear for her. I'm afraid I—I—was getting a little bit homesick."

But there was no sign of homesickness now. The clouds that lowered had disappeared, and the rays of sunshine were beaming from the benign eyes that looked trustfully into the face of this courteous young woman.

"I must change again," the old lady said at length. "It's at a little place up among the hills, and I'm not sure of the time of the trains there. I've a time-table, but my reading glasses are in the bottom of my satchel. I suppose the ticket man might tell me, but there are so many crowding up to the window all the time, I've not ventured near. I reckon the conductor can tell me on the train."

"Let me do it for you," suggested the other. I've lots of time, and can help you, I think."

And so the young eyes traced the mystery of the time-table, and sought out the information that reassured and comforted the uncertain one. To remove all doubt the young woman verified the figures of the time-table by a question at the window of the ticket office. On her return she suggested that the hour for luncheon had arrived, and asked her companion if she would not go with her to the lunchroom for a cup of tea.

"I would like it," answered the old lady. "I ate my luncheon from my basket a while ago, and would have gone for a cup of tea then, but I didn't know what to do with all my bundles."

Bundles presented no difficulty to this wide-awake young American, and soon the two were seated at a little table in the railway lunchroom. When they came out, presently, the older woman was talking volubly, and holding confidentially on to the arm of her new friend. Just then the old lady's train was called, her bundles were hurriedly collected, and the young woman helped her through the crowd toward the gate leading to the railway tracks where the waiting train stood.

"You've chirked me up wonderful," the old lady ran on, as the two made their way out of the station. "The last hour has just flown. It's prop r kind of you to be so good to an old body like me." And then a new thought came to her. "I've read," she said, "of their having deaconesses and King's Daughters at city depots to look after travelers. Are you something of that kind?"

"If I'm not, I should like to be," was the earnest reply, of the young woman, as she smilingly bade good-by to this one whose life she had touched an cheered.

And as she hastened away to make her own train, one who had seen it all felt that her hope was not far from the reality.—Girl's World.

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Correspondence.

PANDORA, Ohio, Dec. 19.—The year is drawing to an end. Soon we will write 1911. This has been a good year with us and evidences of prosperity are seen on all sides. Everybody has reasons to be thankful for many material gifts. The drought in the late summer was threatening but was finally broken so that a bountiful crop of corn has been harvested. The other staple products of the field were of average abundance.

In the spiritual we were equally well supplied and had sufficient opportunity to have our religious wants satisfied. Church services were held every Sunday. Our pastor, Rev. Albert Shumacher, was assisted by Rev. Styck, of Oberlin, who preached every alternate Sunday. On Sunday, Dec. 18, communion services were held. The Sunday-school is well attended and also the other allied church organizations.

During the holidays we hope to have both day and evening services. Rev. B. K. Apelian, a native of Antioch, Syria, but now of Oberlin will conduct the evening services in the English language and the theme of his sermons will be Christian living. The day services will be conducted by Rev. Schumacher in the German language along regular Bible study lines. A comprehensive study of the Book of James will be made. We hope for greater spiritual benefits from these services.

About twenty of our young people have attended college at various places this fall and winter. These will soon all return to spend their vacation at home.

The Sunday-school is preparing to give an entertainment the evening before Christmas. The choir is practicing an oratorio which is to be rendered sometime after the holidays.

Merry Christmas and Happy New Year to the editor and all the readers of the MENNONITE.

QUAKERTOWN, Pa., Dec. 19, 1910.—Our Sunday-school is rehearsing a program, consisting of singing, recitations etc. to be rendered at its Christmas festival to be held on Tuesday evening, December 27th. The exercises all pertain to the birth of our Savior and are free from all Santa Claus fooleries and silly entertainments altogether too often found at these festivals and which, on this account, partake more of the nature of entertainments than of services unto the one whose natal day we celebrate on Christmas.

Last night Rev. W. H. Grubb, the associate pastor of our church, preached a forceful sermon on the love to our neighbor to a fair and appreciative congregation.

Some time ago a number of the ministers of our town organized a Ministers' Association, which meets once a month tor the purpose of discussing the various subjects pertaining to the ministerial calling. Most of the ministers in town, of whom there are 15 in all, have affiliated themselves with the organization. One of the first fruits of this organization was a union Thanksgiving service held on Thanksgiving evening in the First German Reformed Church, in which the following churches took part: German Reformed, Methodist Episcopal, United Evangelical, Brethren, Mennonite and Friends. The pastor of the Mennonite church spoke in German and the speaker of the Friends Meeting in English. All the pastors of the other churches represented took some part in the services. The church was well filled and all present seemed to enjoy and to take a deep interest in the services, the first of the kind ever held in this place. The subject of a Union Sunday-school Teachers' Training Class has been partly discussed.

Christmas Visits and Letters.

Have you gone over in thought the names of friends who may feel a little forlorn and desolate when Christmas brings its merriment and good cheer to happy homes and crowded firesides? Are there not among your acquaintances those who are toiling on, struggling to keep the wolf from the door or sitting down by themselves among strangers where once the table was surrounded by kith and kin? A boarding house or a hotel does not seem quite the most pleasant place in which to spend Christmas. Often to a young man or woman away from home and unable to go there by reason of distance or expense, no Christmas gift could exceed in value an invitation to become one of a family group at a family dinner. Among your old friends there are perhaps those who think that you neglect them, or that you have forgotten their very existence. Write a letter to those dear friends and let them see how mistaken they have been. The Christmas gladness should overflow from the lives that are full of cheer upon the lives that are meager and stinted in daily joy. —Margaret Sangster.

Editorial.

The Christmas story, as told by St. Luke, is one of the world's most impressive pieces of literature. Its power, its beauty and its simplicity compel the notice of all thinking people. It presents to us a babe in a manger with humble shepherds and adoring wise men joining with the immortal stars in making the commonplace birth of a man-child the most significant event in the world's history as well as the most influential circumstance in fixing the destiny of humanity. Empires, mighty Rome, and a host of others with her, have risen to glorious heights and fallen to decay but the kingdom of the manger-born child has been going on "conquering and to conquer." From the manger-throne in Bethlehem, and the handful of devout souls about it, the rule of the child-king has extended until all lands are included. Century by century new nations have come into His kingdom. Year by year His praises have been sung in new languages and day by day new names have been added to the number of His subjects and new faces are seen in His courts. Surely "of the increase of His government" there is no end.

Christianity is unique in that its Saviour makes His appearance as a Child. None are so young but that the Saviour appeals to them. He is the children's Saviour. None are so old but that the babe can command their affection. All the world loves a babe and hard as men's hearts may become, there is nothing so potent in melting them as the innocent helpless infant upon his mother's breast. Religious systems generally aim to better the lives and conditions of those who accept them, but systems, other than those which God reveals are human creations and therefore imperfect and sure to fail. A man-made faith appeals to the mature life and mind alone. A God-revealed faith appeals to every condition of mind and circumstance and only a babe, pure and innocent can claim the affections of all men, without exception and without regard to age or their intellectual and material environment.

The gift of God's love makes Christmas mean all that it does. We are happy because we realize that the Christ-child and His message are ours to enjoy. No one can be happier than when certain that Christ and all that He means to men are for his special joy. In getting joy out of Christmas let us get it in giving rather than in getting. We have Christ, now let us give according to the measure in which we possess Him. Let us open our hearts and pour forth forgiveness to those who we think have wronged us, let us have something for those who have nothing to expect from us, let us give to those who cannot give, let us be patient with those who are impatient with us, let us be gracious, even, to those who have been ungracious to us. If we follow such a program we will have a merry Christmas indeed.

The end of each year brings with it Christmas cheer. This season is full of goodness and generosity. All holidays bring with them reminders that certain things are desirable and allow one to feel and do them. A new year is ushered in. How shall we welcome it? With a continuance of the "Christmas Spirit?" Let us try it, even though it has materially left us. The best way to acquire this spirit is to perform the acts that pertain to it. "Assume a virtue if you have it not." The new year speaks to us all. Go forth, oh Christmas cheer, make the world more grateful, less selfish.

Certain persons in touch with the War department and our Congress, fired with a zeal which in some quarters is regarded the only real brand of Patriotism (spelled with a big P) have claimed the attention of our country in the interest of greater expenditures of moneys for war purposes. They have made the remarkable discovery that the country is in danger and that an enemy with 400,000 troops could land on our Pacific coast in 30 days and the Rocky Mountains would not have a Thermopylae and perhaps no Leonidas to stay their progress. To be fully prepared to meet such a threatening danger this country needs, they say, 900,000 ordinary troops, but in view of the superior quality of American soldiers half the number or 450,000 would do. The small sum of $140,000,000 would

be all that would be required for carrying out such a program. Of course they do not imply that the north boundary, or the Mexican border, or the Atlantic coast, or our island possessions, or the Canal Zone should be neglected. Really they should be in a position to make it exceedingly warm for any nation or combination of nations that dared to molest us at these points.

It does seem queer to us that so many people take the professional war maker's calamity howl seriously whenever he makes a noise, which is about all the time. Nations are beginning to find out that citizens yield more profit when they develop their countries' resources than when they put in their best years in cutting throats or getting ready for the job. Making war adds nothing to a country's possessions but an increase, by a good many hundred per cent, of its national debt. It is questionable whether any nation on earth would succeed in financing a deliberate war upon the United States. Our age is one of commercial rather than military conquest and the civilized powers are so much at the mercy of one another commercially that they cannot afford to permit the balance of trade to be upset by any two powers engaged in a long drawn out fight. The time has now come when the nations find it decidely advantageous to make sure of their bread and butter by compelling peace in the international family. Had not the Russians and Japs been glad to listen to the suggestions of a certain American gentleman temporarily living in Washington, and made peace we are sure the purse-strings of the world would have closed to them and they simply would have been compelled to quit for lack of funds.

This mania for overdoing military protection has crippled the powers and fanned the fires and passions of socialism, which threaten to end in either a Utopia or another reign of terror with probabilities highly favorable to the latter. The United States has felt the burden and the dissatisfaction caused by over-protecting less than the other nations for the very practical reason that we are richer and can better "stand the racket." Like everything that is overdone, something is likely to happen to it very suddenly. Surely the people of this land will not permit a few jingoes to saddle us with a burden like the one Germany has to bear.

With a great military establishment grows up a military aristocracy which, as a class, is more dangerous to the social institutions and liberties of the common people and least disposed to accord them any rights than even an hereditary aristocracy. May we be spared the curse of having a privileged class of any kind with whom we must contend for our God-given rights.

We question the propriety of a patriotism that gets its inspiration from war and the things of war. We and our children can love the land of our birth and our homes just as well without the glitter of bayonets and the rattle of drums as with them. The development of our desert wastes, the harnessing of our streams, the unlocking of our mountain store houses, the making of the two proverbial blades of grass to grow where once there was but one, the caring for the unfortunate and the suffering, the feeding of the hungry and the healing of the sick, these are patriotic opportunities which offer new glories to ourselves and posterity and do not require murder to make them attractive.

Simultaneously with the alarm that a few interested military men have sounded about our western coast and unpreparedness for resisting invasion, comes the announcement that Mr. Andrew Carnegie has set aside $10,000,000 to be used in promoting universal peace.

Being a man whose interests are largely industrial he naturally has been quick to appreciate the worth of a serious effort to obliterate the disturbing possibilities of war to all of the industrial interests of the world. Being possessed of great wealth, which he is pleased to regard as a mere trust thrust into his hands, he is willing that some of it should be available in the human attempt to avoid the awful shedding of human blood and the unnecessary hardships of poverty which war always brings. But even the $10,000,000 which makes a noble beginning are but a pitiful small sum when compared with but one detail of the military program of this country, the spending of $104,000,000 in protecting our western coast.

We are glad that a right beginning has been made. Rich individuals and nations who love peace and hate war can show their appreciation of the worth of this fund by adding to it until it becomes so mighty a factor in the world's financial affairs that it can successfully check war by a manipulation of the money needs of the world. If it be true that no European nation could go to war without the consent of the Rothschilds, a single family of bankers, it should be a comparatively easy matter for several nations and a few of their rich men to create a fund mighty for peace throughout all the world.

The details for the working out of the idea which Mr. Carnegie hopes his $10,000,000 will realize, requires the time and attention of many wise men, it is, of course, impossible to say just how or on what they will first begin. We see a great opportunity in the educational field. Should, for a period of years, great sums of money be devoted to giving publicity to the peace idea good and lasting impressions are sure to be made upon the peoples of the world which will influence the actions of nations. The Nobel peace prize at the disposal of the legislative body of Sweden has already accomplished much in the interest of peace even though its prize did once go to fighting Theodore. We trust however, that the Carnegie fund will be able to do more than offer prizes and distribute literature.

The Crooked Road.

"Take any road but the crooked one" was the recent reply of a noted gambler. As life was slowly ebbing away he looked up and said, "If a boy came to me for advice there would be no use giving it, but I would. I'd say: 'I can't tell you what to do, for no two people in the world are alike. You'll have to find your work.' But I'd say to him: 'Take any road but the crooked one. Think of Wall Street. Gambling is no profession for any man. It is not even a profitable one, for it's the only one of which you can say: "The higher you go the lower you go. The more you succeed the more you fall.' The cleverer a man is, the more brilliant he becomes, the harder it is for a man to get on as a gambler. They get afraid of him."

The question was then asked by the visiting clergy, who had been an old friend of his, "Why did you become a gambler?"

"I will try to tell you, but you must first let me tell you how it seems to me. If I'm wrong you may show me afterward. I believe in God as much as you do. I claim to be a better man than you are. I can't help being a better man than you are. Listen and I'll tell you the reason in a little story. You and I had the same start. We were of families in the same circumstances, who could give us little or no education, so we trotted the same road until we were fifteen. There we came to cross roads. We stopped and pondered which roads to take. You wanted to go to the right. I said 'No, the left's the way.' I hadn't gone fifty yards before I knew it was the wrong road, but my pride, oh my pride, wouldn't let me go back, and I didn't. You have gone on and reached a high place, with much honor. You have looked neither to the right nor to the left, but straight ahead. I have looked up and down and back and in every direction, and I've seen, God help me, what haven't I seen? But I've learned more than you have, for I've been to the college of experience. One never forgets that education. You are an honored Bishop of the church. I am the man at whom every finger of scorn is pointed, upon whom every eye of suspicion is turned. I am an outlaw.

"And now, Bishop, I am coming to the point. We had another school companion. He loved a woman, with a worship it isn't given to you to understand. She married him, but after a while she turned him out of her heart and out of their home. 'I hate you, I don't want to see you again,' she said. He became a drunkard and a tramp. Years afterward she writes him, 'I was mistaken. Come back to me.' He starts to walk back to his home and his happiness. He is footsore and hungry. He called on you. You listened to him, but with a prejudiced ear. You looked upon him, but it was not with a warm eye. The derelict drifts on with no help from you. He staggers out of your presence and comes to me, the Ishmaelite. He does speak. He tells me his story, and what do you think I did?"

The Bishop looked up and said, "There can't be the shadow of a doubt about that."

The famous man of chance looked up and feebly said, "Shun gambling. It's a bad game."—Annie J. Allebach, New York.

Notes on the C. E. Topic.

Jan. 1.

Untrodden Ways.

Josh. 3:1—17.

(A New Year's Consecration Service.)

The traveler in the Northland needs a guide—Some one to go ahead of him in the storm and make way for him. Without such a guide, used to the cold blinding storm and versed in the crafts of the wilderness, it would be sure death for a stranger to undertake the journey. The passenger on the great ocean liner is completely at the mercy of the navigator; but he trusts his life in his care and never doubts that he will arrive at his destination because he is sure the pilot can steer the ship and knows the way across the trackless deep as well as the landsman knows the path that leads to his home. In life's journey there are bitter storms before us which may mean des-

truction to those who do not know how to meet them, on life's voyage a thousand dangers are always possible, but we may be safe because, though the path is strange we can trust our faith to one who is resourceful enough to meet every possible emergency. Foolish is the one who ventures alone into the icy blasts of the wintery North or who trusts himself at sea without a pilot is the one who undertakes life's journey without Jesus.

An untrodden way may lead up or down. The down path is easy but it takes one away from the goal. The up path leads one from the depth to the height, but it is a hard way. The trouble with many is, not that they do not know what awaits them at the top, but, that they do not want to undertake the rough hard climb. Ignorance, poverty, and spiritual failure are the lot of those who choose the down path because they prefer the easy way. "*Wide is the gate and broad is the way that leadeth to destruction and many go in thereat, straight is the gate and narrow the way that leads unto life and few there be that find it.*" Beware of the broad easy way.

The trodden ways of the past have their lessons, not because they are past but because they once were present things. Our duty lies before us in the way we have not yet passed. We can do nothing that will influence yesterday; the records written over the pages of the past were made in the past. Yesterday is not to be changed, nothing in it may be erased, it is impossible for us to correct its mistakes, but to-day and to-morrow may be ours if we make them so.

"Let the dead past bury its dead,
Act, act in the living present."

January 8.

Blessed—to Bless.

Gen. 12:1—2; Ps. 107:1—3.

(An Evangelistic Meeting.)

There can be no question about the great cost of the blessings that come to all the families of the earth through Abraham. It was his seed that preserved the knowledge of the true God. Abraham's family gave the world its greatest prophets, poets and statesmen. The greatest blessing, the blessing of having a divine Saviour is only possible through Abraham. But think of the cost. Abraham must leave home, country and kindred to become a wandering stranger all his life. Prophets must give up their lives. The beautiful poems of the Bible that speak comfort to the souls of men often are the written experiences of men of God to whom the darkness and anguish of the valley of trouble were very real. If in Jesus Christ, the crowning blessing of all, all the families of earth are blessed it is only because of Gethsemane and Calvary.

Having every blessing that faith can give us, we commit a sin when we bury them or any one of them in a napkin. Our duty is to give what we have freely. If we do not give it we soon lose that which we now are sure of. The strong man, able to lift heavy weights and perform severe tasks, were he to quit using his strength, would soon become weaker. The smith must continue as a smith in order to retain his strong arm. Paul writes to Timothy: "Exercise thyself unto godliness". The word exercise is the same one used in connection with gymnastic exercises. The surest way to godliness, then, is a regular and continued exercise of godly faculties.

We are blessed in possessing salvation. Being saved makes us everlastingly happy. It removes the burden of sin from us and robs death of its terror. It gives us the ever present Spirit by whom we resist evil, overcome obstacles and are led to the higher and better life in God. It is a blessing, the possession of which makes us children of God. Having such a blessing, we prove our posession of it by bringing it to others as the spring proves itself to be a spring by giving forth clear fresh water all the time. To possess salvation and not make it known proves us unworthy. The physician who discovers a cure for some terrible disease does not keep it to himself but makes it the property of the whole medical fraternity in order that sufferers everywhere may enjoy its benefits. Not to do so would prove him a man unworthy of his profession. Men who know the salvation there is in our Savior and do not make it known prove that they are not God's children after all.

Notes on the S. S. Lesson.

Jan. 1.

The Kingdom Divided.

1 Kings 12:6—16.

Golden Text: Prov. 13:20.

The death of Solomon found the country in a terrible state and his son was compelled to bear the punishment of his father's as well as of his own sins. The iniquities of the fathers are always certain to blight the prospects of their children. Solomon's sins were those of one who deliberately did wrong in the light of better knowledge. His sins were extravagance in keeping up a splendor that his kingdom did not warrant; tyranny in compelling the people to pay his luxury and display; marrying heathen women in violation of God's law; (Rehoboam was the child of an Ammonitess) and idol worship in defiance of God. He often spoke wisely but his life was folly. He left but one son and that son a fool. A kingdom so cursed could hardly survive long.

Rehoboam began wisely by seeking good advice. The rule of any people is too weighty a matter for one man to assume without taking into consideration the rights of those who are to be ruled. The old men knew what should be done to keep the kingdom going right. They had the welfare of all at heart. Their judgment was safe and sane. Conservative judgment is always the best to follow. Most of the follies of this world would never materialize were the advice of the older heads regarded. The old men, however, were foolish in this respect, they did not remind Rehoboam of his father's words: "*The fear of the Lord is the beginning of wisdom.*" Had there been more of the "*fear of the Lord*" in the whole affair a different history would be written of Israel.

Note the difference in the wording of Rehoboam's question as he put it to the young men. Their answer flattered him and was along the line of his own ideas. After all, he does not appear to have been sincere in asking advice, his request for counsel seems only to have been a matter of form. Good advice given to one who has already made up his mind to go wrong is "pearls cast before swine."

The answer given to the people was the exact opposite to what his father often had advised. "*A soft answer turneth away wrath but grevious words stir up anger.*" "*A fool's mouth is his destruction.*" "*A proud heart stirreth up strife.*" "*A man's pride shall bring him low.*" It is to be expected of one, who does not regard the counsel of his fathers, will turn a deaf ear to the wise."

It did not occur to the king or his counsellors that the Lord might be consulted. Because they left Him out, the kingdom went to pieces and both sides rushed on to ruin. Those who leave God out of their plans are always headed toward ruin.

January 8.

Jeroboam Makes Idols for Israel to Worship.

I Kings 12:25—33.

Golden Text: Exodus 20:4.

When Abijah the prophet declared that Jeroboam should be king of the 10 tribes he was commissioned of God to say: "*Thou shalt reign according to all thy soul desireth and shalt be king of Israel. . . . I will be with thee and build thee a sure house as I built David and will give Israel unto thee.*" He should have believed God, especially since God's promise was already partly fulfilled in making him King. But he immediately set about gaining for himself the everlasting shame of having made Israel to sin. His was the sin of unbelief. His works were the works of an unbeliever. First he erected walled cities. They were intended to defend Israel, especially from the kingdom of Judah. He should have trusted in God instead of in fortresses. Unbelief is bound to lead one to forsake God's protection and trust weak human efforts. Next he began to instruct the people who had confidence enough in him to make him their king. The man who can't trust God won't even trust those who trust him. He was very ungrateful to his people in questioning their loyalty, but, then, he was ungrateful to God. His fears were groundless because he had God's promise to depend upon. God had linked his name with immortal David This would have been an immortal glory had he not ignored it and made for himself immortal shame by causing his people to sin.

Like Rehoboam he took counsel but did not profit by Rehoboam's mistake. He too took counsel with men that did not love the right. He was not the blessed man "*that walketh not in the counsel of the ungodly*". He walked in the way that *shall perish.*" Ps. 1.

The people were persuaded to believe a lie. "*It is too much for you to go to Jerusalem*". They had always done so and prospered. When the hearts of the people are not in the service they give God it is easy to lead them to think they are doing too much. There was something the matter with Israel's loyalty or they would have resented his suggestion.

Unbelief must show itself in positive sins. He made images and called them gods thus insulting the God who made him what he was and breaking the law against idol worship. Bethel always was a sacred place, he profaned it with an idol. The priesthood and the feasts were holy institutions, he showed his contempt for them by creating an unholy priesthood and unhallowed feasts. He sacrificed to his idols, not because he believed but to lead others into believing in them. The sin of unbelief is sure to lead men to profane holy things and show contempt for God and His institutions.

News of the Week.

Domestic.

CONGRESS.

Clark Delares for Popular Selection of Committees.

Washington, Dec. 16. — Representative Champ Clark gave out a statement to-night fully outlining his platform as the prospective speaker of the democratic house of representatives in the next congress. He proclaims himself in favor of the appointment of committees of the house by a committee rather than by the speaker; and he states his belief that the tariff should be revised schedule by schedule rather than in one single bill.

Senate's Cost for Year is $2,012,374.

Washington, Dec. 20.—The United States Senate learned to-day officially the cost of maintaining itself the last fiscal year. Its price as an institution to the American people was $2,012,374.52 for salaries, mileage and incidental expenses. This does not include the expense of printing and of the Congressional Record, nor the outlay for items under other appropriations.

About one-third of the total sum was on account of salaries and mileage. The second third went in the shape of pay for officers, clerks and messengers.

The rest went for contingent expenses, the cost of the Vice-President's automobile, newspapers for senators from their home towns and the price of telegrams sent to all parts of the country by senators at the expense of the government.

In addition to his salary of $12,000, which was paid at the rate of $1,000 a month, $7,000 was allowed Vice-President Sherman for his automobile from August 9, 1909, to June 30, 1910.

PUTS TEMPLE CO. OUT OF BUSINESS.

Philadelphia, Dec. 20.—The United States court of the eastern district of Pennsylvania, which rendered the decision in the anthracite coal case two weeks ago, declaring the Temple Iron Company a combination in restraint of trade and dismissing the government's contention as to other matters in the suit, to-day issued an airtight decree which conforms with the opinion delivered two weeks ago.

The decree states that the Reading company, Central Railroad Company of New Jersey, Delaware, Lackawanna & Western Railroad Company, Lehigh Valley railroad, Erie Railroad Company, and the New York, Susquehanna & Western Railroad Company entered into a combination in restraint of trade through the instrumentality of the Temple Iron Company.

Each of the defendants is enjoined from acquiring or holding any control over the Temple Iron Company. The officers of the Temple Iron Company are enjoined from exercising any control over the numerous subsidiary companies mentioned in the government's complaint.

CARNEGIE GAVE $10,000,000 FOR PEACE.

Andrew Carnegie transferred to a board of trustees $10,000,000 in 5 per cent. first mortgage bonds, the revenue of which will be used to "hasten the abolition of international war," and establish a lasting world peace.

Andrew Carnegie's gifts in the last few years have reached the stupendous total of $179,500,000. His largest donations have been those to libraries, totaling $40,000,000. In addition, among others, he gave $15,000,000 to the Carnegie Foundation, $16,000,000 to the Carnegie institute in Pittsburg, and $10,000,000 to the Carnegie institute in Washington.

A conservative estimate places Mr. Rockefeller's gifts to institutions at $120,000,000. All but a small part of this was for educational purposes.

JOHN D. GIVES TEN MILLIONS.

Chicago, Dec. 20.—John D. Rockefeller has completed the task he set for himself in the founding of the University of Chicago. To-day public announcement was made of a single and final $10,000,000 gift. This sum, which is to be paid in ten annual installments beginning Jan. 1, will make a total of approximately $35,000,000 that Mr. Rockefeller has given to the university.

Up to the present nearly $7,000,000 has been given to the university in addition to Mr. Rockefeller's gifts.

INDIGNANT AT "COWARDLY JINGOISM".

Washington, December 16.—"The war department and the jingoes have joined in an effort to Hobsonize the entire country," said Representative James A. Tawney, of Minnesota, today, in discussing the national defense problem.

"This effort to get the confidential report of the secretary of war before the American people is part of a propaganda on the part of the military enthusiasts to secure support for larger appropriations. Any one who has heard the Hobson lectures on the 'yellow peril,' and has read this report will find it difficult to distinguish one from the other.

"General Wood and Mr. Hobson realize that the Democrats will control the house in the Sixty-second congress and that appropriations for war purposes, which originate in the house, will be controlled by that party. They think that if they can get large appropriations from this congress, they will be able to get much larger from the next.

"No one but a coward will publicly admit his inferiority, and what is true of an individual is also true of a nation. The advocates of militarism ignore entirely our chief weapons of defense—our great natural resources and the spontaneity with which the patriotism of our people would be aroused in the event of assault from any kind of a foreign foe. They likewise ignore our geographical isolation."

800 DIAZ MEN ARE KILLED IN BATTLE.

Galveston, December 17.—A decisive rebel victory in a battle with federal troops at La Junta, a village in the territory of the Mexican, Northwestern & Orient railroad, near Minaca, is the most severe blow yet suffered by the Mexican government.

Official dispatches received here today over the Mexican cable say that eight hundred soldiers, under the command of Generals Navarro and Hernanded, were killed. The rebel loss also was heavy.

The situation in Chihuahua state has reached its most acute stage since the revolutionary outbreak a month ago. The rebels are reported as holding a position practically controlling the city of Chihuahua and the western part of the state.

In addition to reducing the federal ranks now available in the north of Mexico, the rebels captured three machine guns and the arms and ammunition of the dead troops. The surrender of one hundred federal soldiers, who were liberated with the forfeiture of their arms, completed the rebel victory. Not more than two hundred federal soldiers escaped before the surrender, it is reported.

COOK MAY HAVE BEEN INSANE; DOESN'T KNOW.

New York, December 16.—"No one should discredit me until he knows what I endured the two and a half years of arctic experience—until he hungers with me, freezes with me, shudders with me in the specter-ridden arctic night and grows mad with me in the glaring, burning, long and cracking artic day. Not until then can he understand my mental condition at the time and appreciate just how I feel now and what I believe to be true."

In these words Dr. Frederick A. Cook, in the first instalment of his "own story" in the January number of Hampton's Magazine, issued today, lays the groundwork for his defense, not of his north pole discovery claim, which he now admits may be without merit, but of his honesty in believing that he accomplished this marvelous feat.

All through the story Cook refers to the terrible physical and mental strain he underwent and to the possibility, if not probability, that the hardships he endured affected his mind so that he was in no condition to make scientifically correct observations as to his movements.

NATIONAL PEACE CONFERENCE.

Washington, Dec. 17.—With the word "peace" conspicuous not only in the decorations of the room in which a distinguished array of diplomats, international jurists and lawyers gathered, but as the subject of all speeches, the international conference of the American Society for Judicial Settlement of International Disputes closed to-night with a banquet addressed by President Taft and a number of other distinguished speakers.

The general trend of the dicussion was toward the abolition of war, an ideal for which Andrew Carnegie has just donated $11,500,000 to help realize.

Public opinion as the sovereign of all nations was cited by many speakers as the real force which would have to be developed to make the permanent court of arbitral justice a reality.

WHISKY MAY GO AS BAGGAGE.

Frankfort, Ky., December 15.— The Kentucky court of appeals today decided in the case of the common wealth against the Southern railway that if a railway company carries whisky into a local option district as baggage and without receiving any pay other than the price of the passenger's ticket no indictment can be returned under the statute for shipping whisky into local option territory.

NINETEEN FRAUDS ARRESTED BY GOVERNMENT.

Philadelphia, Dec. 16. — Nineteen arrests were made to-day in towns in Pennsylvania and New Jersey in the government's crusade against persons accused of using the mails to defraud. The arrests were made by postal inspectors and all the defendants were given hearings before United States commissioners and held in bail for trial of for further hearings, on charges of "using the mails to defraud."

MEXICAN TROOPS DEFEATED.

El Paso, Texas, Dec. 16.—Federal troops were completely overthrown in an engagement lasting several hours at La Junta, a small town near Minaca, on the Mexico Northwestern and Orient railroads according to authoritative information received by railroad officials to-day.

LORIMER EXONERATED.

Washington, Dezember 17.—United States Senator William Lorimer, of Illinois, received a clean bill of health today from the subcommittee of the senate committee on privileges and elections, which investigated charges of bribery made in connection with Lorimer's election to succeed Senator Hopkins.

ICE GORGES THREATEN COAL SUPPLY.

Cincinnati, December 17. Ice gorges and floating cakes in the upper Ohio river have stopped navigation above Pomeroy, O. As a consequence, Cincinnati Louisville and other river towns face an early shortage of fuel.

Foreign.

BRITISH ELECTIONS ENDED.

London, Dec. 17.—With the exception of a few personal changes, the new house of commons will be the same as of old.

The standing of the parties to-night is as follows:

Government coalition—Liberal, 268; laborities, 43; nationalists, 72, independent nationalists, 10. Total, 393.

Opposition—Unionists, 271.

With the elections over, saner counsels are prevailing, and there is no longer talk of Parnellite home rule. The liberal policy is now confined to self-government for Ireland, subject to the control of the imperial parliament.

On the other side, the responsible unionist organs admit that the government has received a mandate for a parliament bill which would abolish the veto power of the house of lords.

The general opinion is that the unionist leaders will in the end accept the bill, sooner than drag the king into the party arena.

EDITORS GO TO GALLEYS.

St. Petersburg, Dec. 17.—Today's editions of the Rech and four other daily newpapers were confiscated and their editors will be prosecuted for Lese Majeste for publishing at length the speech made in the duma by M. Purishkevitch in connection with an interpellation as to the behavior of the police on the occasion of the recent student meetings held in protest against the alleged cruelities inflicted upon political prisoners.

The offense of Les Majeste is punishable by a term of eight years in the galleys.

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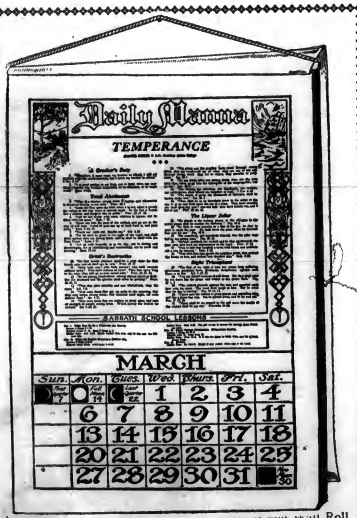
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